



This is the family register of William Forsyth and  
Margaret Marshall as it stands in the possession  
of stamann and sheatts parishes James was born in  
the parish of stamann and all the rest of the family  
in the parish of sheatts

James Forsyth Born - - - - - Ctr - 25-1814

Next to James was born a son who died previous to baptism July 8-1815

Agnes Forsyth Born - - - - - Decr - 22-1816

John Forsyth Born - - - - - Decr - 12-1818

Margaret Forsyth Born - - - - - Sept - 20-1820

Alexander Forsyth Born - - - - - Sept - 23-1822

William Forsyth Born - - - - - Decr - 12-1824

Ann Forsyth Born - - - - - March - 15-1827

Jannet Forsyth a twin Born - - - - - Jan - 8-1830

Jannets neighbour died previous to baptism

John and Thomas twins Born - - - - - March - 3-1832

John and Thomas died at the age of 6 months

John Forsyth Born { 17-1833 July -

Mary Forsyth Born { 17-1833 Ctr -

Margaret Forsyth Born 30-1833 Jan -



Thomas Forsyth Torrens son to Margaret Forsyth  
was born in the parish of Shotts --- April 3 - 1840

This is the family register of Alexander Forsyth  
tunc Marshall as it stands in the Session record  
in the parish of Shotts

William and Martha twins born March 23 1862

Batton

Grandfather died 1851 Age 56

Grandmother died 1864 Age 70

Currieside

Grandfather died 1875 Age 67

Grandmother died 1875 Age 66

Batton

My Mother died 1862 Age 31

SCS # 9005



THE

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with a Complete

## Commentary

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## TO THE PUBLIC.

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**T**HE Holy Bible has been considered by all real Christians as containing such a revelation of the mind of God, as is infinitely more conducive to the divine glory and the true happiness of man, than all the reasonings of the ancient philosophers; or the refined speculations of modern unbelievers. Here is contained clear and certain information respecting God as related to man, and respecting man as related to God. Infinite power, wisdom, and goodness are visible in the works of creation, while the justice and holiness of God are frequently to be discovered in the dispensations of his providence; but it is only from the Volume of divine Revelation we can learn how sin can be pardoned, and man, who hath fallen so far from his Creator, be prepared to dwell with him for ever in the regions of bliss.

It was a sense of the infinite value of the Scriptures that induced the learned and pious Henry, not only to employ his whole life in the study of the Bible, but to publish his elaborate Exposition for the instruction of others. In the prosecution of this work he appears to have intended first to direct the reader to the true sense of the passage, and then to suggest the most important practical observations: how far he has succeeded in his design the Christian world has already determined; for his works are generally read, and authors of the first respectability acknowledge themselves indebted to him for some of their most important ideas. There are, however, many individuals earnestly desirous of religious improvement, who are prevented from reaping the benefit of Mr. Henry's labours from their inability to purchase so large a publication, or to spare the time necessary to peruse it with attention: to accommodate such persons the present edition is undertaken; in which the editor has constantly endeavoured to select the most beautiful and important passages, and so to exhibit them to the view of the reader as may be best calculated to communicate instruction. It is therefore hoped it will be found on an attentive perusal, that the most difficult texts are sufficiently illustrated, the most important practical inferences forcibly stated, and the connected sense of the author generally preserved.

May the extensive circulation of this work, by increasing the knowledge of religious truth, guide many to the fountain of present and eternal happiness, and promote the well-being of society at large!



# CONTENTS.

*The Names and Order of all the Books of the Old and New Testaments, and the Apocrypha,  
with the Number of their Chapters.*

## THE BOOKS OF THE OLD TESTAMENT.

<b>G</b> ENESIS, hath chapters	-	-	50	Ecclesiastes	-	-	-	-	12
Exodus	-	-	40	The Song of Solomon	-	-	-	-	8
Leviticus	-	-	27	Isaiah	-	-	-	-	66
Numbers	-	-	36	Jeremiah	-	-	-	-	52
Deuteronomy	-	-	34	Lamentations	-	-	-	-	5
Joshua	-	-	24	Ezekiel	-	-	-	-	48
Judges	-	-	24	Daniel	-	-	-	-	12
Ruth	-	-	4	Hosea	-	-	-	-	14
I. Samuel	-	-	31	Joel	-	-	-	-	3
II. Samuel	-	-	24	Amos	-	-	-	-	9
I. Kings	-	-	22	Obadiah	-	-	-	-	1
II. Kings	-	-	25	Jonah	-	-	-	-	4
I. Chronicles	-	-	29	Micah	-	-	-	-	7
II. Chronicles	-	-	36	Nahum	-	-	-	-	3
Ezra	-	-	10	Habakkuk	-	-	-	-	3
Nehemiah	-	-	13	Zephaniah	-	-	-	-	3
Esther	-	-	10	Haggai	-	-	-	-	2
Job	-	-	42	Zechariah	-	-	-	-	14
Psalms	-	-	150	Malachi	-	-	-	-	4
Proverbs	-	-	31						

## THE BOOKS OF THE APOCRYPHA.

I. <b>E</b> SDRAS, hath chapters	-	-	9	Baruch, with the Epistle of Jeremiah	-	-	-	6
II. Esdras	-	-	16	The Song of the Three Children	-	-	-	1
Tobit	-	-	14	The story of Susanna	-	-	-	1
Judith	-	-	16	The Idol Bel and the Dragon	-	-	-	1
The rest of Esther	-	-	6	The Prayer of Manasseh	-	-	-	1
Wisdom	-	-	19	I. Maccabees	-	-	-	16
Ecclesiasticus	-	-	51	II. Maccabees	-	-	-	15

## THE BOOKS OF THE NEW TESTAMENT.

<b>M</b> ATTHEW, hath chapters	-	-	28	I. Timothy	-	-	-	6
Mark	-	-	16	II. Timothy	-	-	-	4
Luke	-	-	24	Titus	-	-	-	3
John	-	-	21	Philemon	-	-	-	1
The Acts	-	-	28	To the Hebrews	-	-	-	12
The Epistle to the Romans	-	-	16	The Epistle of James	-	-	-	5
I. Corinthians	-	-	16	I. Peter	-	-	-	5
II. Corinthians	-	-	13	II. Peter	-	-	-	3
Galatians	-	-	6	I. John	-	-	-	5
Ephesians	-	-	6	II. John	-	-	-	1
Philippians	-	-	4	III. John	-	-	-	1
Colossians	-	-	4	Jude	-	-	-	1
I. Thessalonians	-	-	5	Revelation	-	-	-	22
II. Thessalonians	-	-	3					



# THE FIRST BOOK OF MOSES,

CALLED

## GENESIS.

### THE ARGUMENT.

*This book is called Genesis, that is Generation; because therein Moses gives an account of the origin of all things. It begins with the creation of the world, and ends at the death of Joseph; comprehending the space of about 2400 years.*

#### CHAP. I.

- 1 The creation of heaven and earth, &c. 26 Of man in the image of God.  
29 The appointment of food.

Before  
Christ  
4004.

**I**N the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 ¶ And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights, in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowls multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 ¶ And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over

Before  
Christ  
4004.

c Deut.

4. 19.

Psalms

136. 7.

† Heb.

between

the day

and be-

tween the

night.

† Heb.

for the

rule of the

day, &c.

f Jerem.

31. 33.

g 2 Edd.

6. 47.

† Or,

creeping.

† Heb.

soul.

† Heb.

face of the

firmament of

heaven.

h Chap.

8. 17. &

9. 1.

i Chap.

5. 1. &

9. 6.

Wis. 2. 23.

1 Cor.

11. 7.

Ephes.

4. 24.

Col. 3. 10.

EXPLANATORY NOTES. CHAP. I. Ver. 1. In the beginning of time and things, the three divine persons, in one Godhead, made of nothing the third heaven, or residence of the blessed, and the whole matter out of which the air and starry heavens, the sea and earth, were afterwards formed. The word *Elohim*, here rendered God, is plural, and denotes the *works* of the three divine persons who equally concurred in the creation of all things. Ver. 2. *Earth, deep, and waters*, signify the same mingled mass of earth and water. It was *without form*; without any agreeable shape, order, ornament; and *void*, without either vegetables to furnish it, or animals to inhabit it. And the Holy Ghost, (not the wind, which was not yet formed, as there was no air,) in his almighty influence, *moved*, or *sat brooding* upon this mingled mass, to prepare it for the intended separation of earth and water, and for the production of vegetables and animals. Ver. 3. Light, as well as all the other

No. 1. . . 6d.

A

parts of creation was produced by Christ; who is God's personal word, John i. 3. The light probably resembled the pillar of fire in the wilderness; and out of it the sun and stars were perhaps afterwards formed. Ver. 4. *God divided the light from the darkness*, by making, or causing them to take different places by rotation; the light always shining upon the one half of the mingled mass, and the darkness covering the other; in much the same manner as our sun, by turns, illuminates one half of the terraqueous globe; and leaves the other in darkness. Ver. 5. The time of the first revelation of the darkness and of the light was the first day; for both the light and the darkness existed together at the same time, but on different parts of the mingled mass. Ver. 6. This firmament includes the region of the sun, moon, stars, and comets; and the air, or atmosphere, which surrounds our earth, and separates between the water which



Before Christ 4004. the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image: in the image of God created he him; <sup>k</sup> male and female created he them.

28 And God blessed them: and God said unto them, <sup>1</sup> Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that <sup>†</sup> moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb <sup>†</sup> bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; <sup>m</sup> to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* <sup>†</sup> life, *I have given* every green herb for meat: and it was so.

31 And <sup>n</sup> God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.\*

## CHAP. II.

<sup>1</sup> The first sabbath. <sup>9</sup> The planting of Eden. <sup>17</sup> The tree of knowledge. <sup>19, 20.</sup> The creatures named. <sup>21</sup> Woman made, and marriage instituted.

**T**HUS the heavens and the earth were finished, and all the host of them.

2 <sup>a</sup> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God <sup>†</sup> created and made.

4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

clouds, and that which is in the seas and rivers. Ver. 9, 10. The waters are collected into proper receptacles, which God called Seas; and the waters being drawn off, the dry land appears and acquires its solidity; and is named Earth. The separation of the waters being completed, God gives his approbation to the second day's work. Ver. 11—13. The earth being prepared is now filled with vegetative life, for present use, and perpetuity too; each of the various and innumerable species of trees, plants, and flowers, bearing seed in itself. In this first production of vegetables, the solar heat had no influence, as it was not yet formed; nor had there been any rain. Ver. 14, 15. The light had been before created, but diffused abroad; now it is collected into several bodies, and thereby becomes more powerful, glorious, and serviceable. Where God is the agent, the work must be perfect. The design of the luminaries is to divide the day from the night, and to mark out or produce the seasons of the year; summer and winter, spring and autumn. Ver. 16—19. The lights mentioned before, are here particularized; the sun, the *greater light*, which is more than one hundred and sixty times bigger than our earth, and is the fountain of all the light and heat. The moon, the *lesser light*, is dark, and borrows all her light from the sun, as doth also all the other bodies in our planetary system. The stars are vast in size and numberless. He that made them bringeth them forth in their order, and calleth them all by their names. Ver. 20—25. Animal life had not as yet appeared on the earth, amongst the other works of creation. The fish and fowl are first formed of the water, dead in themselves, but teeming with life the moment the creative word goes forth: the greatest as well as the lowest owe their existence to God. The fifth day begins this work; and as there is provision made, mouths are found for the meat. Beasts are the production of the sixth day; now the earth as well as the sea pours forth her offspring; grazing herds, various reptiles, and the ravenous inhabitants of the forest, each after its kind, suited to answer the purposes of the Creator, and to fill the place assigned it in the rank of beings. *And God blessed them.* That is, gave them the power of preserving and multiplying their species by generation. Ver.

6 But || there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man <sup>†</sup> of the <sup>b</sup> dust of the ground, and breathed into his nostrils the breath || Or, a mist which went up from, &c. <sup>†</sup> Heb. dust of the ground. <sup>b</sup> Eccclus. 17. 1. 1 Cor. 15. 47. c 1 Cor. 15. 45.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight; and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* <sup>d</sup> Pison: that *is* it which <sup>d</sup> Eccclus. 24. 23. compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of <sup>†</sup> Ethiopia. <sup>†</sup> Heb. Cush. || Or, eastward to Assyria.

14 And the name of the third river *is* Hiddekel; that *is* it which goeth || toward the east of Assyria. And the fourth river *is* Euphrates.

15 ¶ And the LORD God took || the man, and put || Or, Adam. him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden <sup>†</sup> thou mayest freely <sup>†</sup> Heb. eating thou shalt eat. eat;

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou <sup>†</sup> Heb. dying thou shalt die. eatest thereof <sup>†</sup> thou shalt surely die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone; I will make him an help <sup>†</sup> Heb. as before him. <sup>†</sup> Or, the man. <sup>†</sup> meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought *them* unto || Adam, to see what he would call

26—31. Behold the finishing stroke, MAN, the last and greatest work of God; now at last the crown of the creation is brought forth. 1. See the solemnity when he was about to be made. A sacred counsel is held by the Three Persons of the Trinity, *Let us make man.* 2. The pattern after which he was formed, *in our form and likeness.* This likeness appears in his possessing a rational and immortal soul. His body, however beautiful and glorious, was of the earth, earthy; his spirit from the Father of Spirits; as a ray from the uncreated Sun of light and life. He is created a male and female, two persons, but one by the marriage union; he receives the Creator's blessing, and having the earth in possession, he is commanded to multiply and replenish it with inhabitants. *And subdue it.* To subdue, denotes such a prevailing and possessing, as a master hath over his servants; 2 Chron. xxviii. 10. Neh. v. 5. Jer. xxxiv. 11, 16. From this exalted state conferred graciously on man, the Psalmist praises God, Psal. viii. God having given man a general dominion, gives him a particular grant of provisions, not only for himself, but for every beast, fowl, and creeping thing, even for all creatures possessed of life. God, near the close of the sixth day, takes a review of the whole, and expresses his approbation, *and behold it was very good.* Neither sin nor misery is from God.

EXPLANATORY NOTES. CHAP. II. Ver. 1—3. We have here the settlement of the kingdom of nature, as nothing farther remained to be done: the whole was finished to the utmost perfection and regulated according to the best order. How great and immense are the host of heaven! yet every one knows, and keeps his place and rank. We have likewise the commencement of the kingdom of grace in the divine appointment of the seventh day, as a sabbath-day; in which the Creator rested; not as fatigued or exhausted, but with complaisance and delight, in contemplation of his own wisdom, power, and grace, so gloriously manifested in all his works. God claims one day in seven wholly for himself, to be observed by all his faithful followers, in which they are to remember him in the works he has wrought, particularly in the work of redemption. Ver. 4—7. Here God calls himself Jehovah, alone self-existent, while all besides him is of him

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Without the light of divine revelation, we must for ever have remained ignorant of the true God. O how his eternal power and Godhead shine forth in forming so vast, so well furnished worlds of creatures, rational and irrational, animate and inanimate. Though the firmament is stretched over us, the way is open to the throne of God, faith enters within the veil, and fervent prayer ascends beyond the skies; when the



Before  
Christ  
4004. them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the LORD God had taken from man, he made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman; because she was taken out of man.

24 ¶ Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.\*

### CHAP. III.

1 The serpent deceiveth Eve. 6 Man's fall. 15 The promised seed. 16 Man's punishment, 22 and loss of paradise.

NOW the serpent was more subtiler than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 ¶ And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wife, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

9 ¶ And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

and from him. Further notice is taken of plants and herbs, and the state of perfection they were in, although they had not the fructifying influence of the sun, nor had they been refreshed by gentle showers of rain, neither had they any assistance from culture by man. Here the formation of man and the different parts of which he was composed is more particularly taken notice of. 1. He was formed of the dust of the ground, with respect to his body; but his spirit is immediately from God, who is the father of spirits. 2. The union of body and soul constitutes the living man, and however beautiful the body might be when created, it was dead and useless until it was united with the soul. Ver. 8—15. These verses contain a description of the place appointed for man's residence, it was a garden, not an ivory house or a stately and magnificent palace: but a fertile spot of ground richly adorned by nature, not by art. The situation: it was eastward in Eden. The curious have employed their time in endeavouring to ascertain the exact place or piece of ground called Eden; but in vain no traces being now left. All that we know is, that it lay eastward of Judea. Eden signifies pleasure, and the name shewed it to be the most pleasant part of the world; hence the name is often used to denote an exceedingly delightful object; Isa. li. 3. Ezek. xxxi. 16, 18. Its produce; every tree pleasant to the taste and good for food; it had also two trees peculiar to itself; and the tree of life and the tree of knowledge. The first was a sign or seal of man's immortality while he continued in a state of obedience, the latter was designed to point out the knowledge of good and evil; for as much as it was to stand for a test of man's obedience or disobedience to the positive command of God; and it eventually served to teach man of the good he forfeited and lost, and the evil he became subject to from eating it. Its inhabitants; God made the residence and put man into it; he held it not as a right, but as a matter of gift, and even when in innocence was indebted for all to sovereign grace. Man when placed in paradise was not to be

lothful or idle; though it was made ready to his hand, he was to dress and keep it: secular employments very well consist with a state of innocence and a life of communion with God. Ver. 16—19. God having placed man in the garden of Eden, gives him conditions and directions how to hold the grant that it might be continued to him and his posterity. God has an absolute right over his creatures, and he cannot in consistency with his divine attributes command them to do any thing but what is holy, just, and good; he gives man an assurance of his present happiness on his obedience; and the proof of this obedience is his abstaining from eating of the tree of good and evil. Death is denounced on the offence, and life implied therein on obedience—Though man possessed all the bliss of paradise, one thing was still wanting to complete his felicity. He was alone, and had no rational companion to converse with. God observed this and pitied him with the kind affection of a father, and unsolicited resolves to supply him with a help-meet. Ver. 20—25. We have in these verses the making of the woman to be a help-meet for Adam, which was done upon the sixth day, as mentioned in chap. i. but here the manner of doing it is recited. Man being first formed, received the priority and pre-eminence in all things. The woman was formed of a rib taken from Adam's side, while he slept, by which we may learn, that the woman ought not to usurp authority over the man, nor yet to be treated by him as a slave: but used like a companion with moderation, respect, and affection. God presents the woman to the man, from whom she receives an affectionate reception, and a name expressive not only of her subjection but of her affinity; though differing in sex the same in nature. From this marriage we may easily perceive that of all relations, husband and wife is the closest. While they continued in a state of innocence, clothes were not needed either for defence, decency or ornament, having no guilt nor cause of shame, no evil concupiscence or impure emotions in their hearts; being spotless, innocent, and perfect.

heavens shall be rolled together as a scroll, we shall see the glories now concealed, and behold him face to face who created all things. Let us at all times consider the creatures as memorials of his creating, preserving, and ruling powers, and as means of delightfully and awfully impressing our hearts with his presence, observations, and influence. Men having one Father, they are brethren of one family; therefore, brotherly affection should reign in our hearts to one another.

PRACTICAL OBSERVATIONS.—[CHAP. II.] Nothing remained farther to be done, God appoints the sabbath. Every day of our life should be devoted to his service; but one in seven he has more peculiarly set apart to be spent in the delightful work of prayer and praise, meditation and mutual conference. Let us never prefer the example of a wicked generation to the command of God; nor prefer the pleasure of recreation, and sloth to fellowship with and enjoyment of him. May it be our dispositions to honour the Lord's day, on account of the many precious purposes for which the Lord himself honoured it; and to cease from our own works as the Lord did from his. Sabbath breaking is the door to every evil, but sabbath observing is the way to never ending blessedness. Here we meet



Before  
Christ  
4004.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

† Heb.  
cause to  
bud.

18 Thorns also and thistles shall it † bring forth to thee; and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

† Heb.  
Chavah.

20 And Adam called his wife's name † Eve; because she was the mother of all living.

21 ¶ Unto Adam also, and to his wife, did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever;

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.\*

#### CHAP. IV.

4003.  
¶ That is,  
Gotten,  
or ac-  
quired.

1 The birth of Cain and Abel. 8 The murder of Abel. 12 The curse of Cain. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

AND Adam knew Eve his wife; and she conceived, and bare † Cain, and said, I have gotten a man from the LORD.

**EXPLANATORY NOTES.** CHAP. III. Ver. 1—5. We have in these verses an account of 1. *The tempter*; Satan in the shape and likeness of a serpent; he was once an angel of light, and, an immediate attendant at the throne of God, but self-tempted he had become a fiend of darkness, and had been expelled from heaven for his disobedience and rebellion. 2. *The person tempted*; the woman, who the tempter knew was the weaker vessel, both in body and mind; and perhaps he took occasion to tempt her when she was near the forbidden tree. 3. *The temptation or artful question*; in which the intention is concealed under the guise of innocent inquiry, and insinuates that it was unkind to lay them under such restraint, while he suggests a doubt whether God had given a command to that effect. In verses 4, 5. we have the serpent denying, or rather asserting that there was no danger in breaking the prohibition or command: though it might be the transgressing of a precept, yet the threatening he boldly denies, and promises her not only forgiveness, but profit; an acquisition of both knowledge and power. Ver. 6, 7, 8. The tempter succeeds in his temptation, and the woman gives heed to a lying and seducing spirit rather than to the God of truth. The inducements; 1. She looked upon the fruit which appeared beautiful to the sight and concluded the serpent to be right in what he had asserted. 2. She not only promises herself pleasure in eating, but also profit, trusting from what the serpent had said, that it would make her wise and increase her knowledge. 3. She plucks the fruit and did eat, eager to try the experiment; probably expecting to surprise her husband with the transforming change and superior knowledge she had attained from eating of the fruit. 4. She gave her husband and he did eat; in all probability she overcame him from using the same arguments that the serpent had done to her, and either out of love wished him to make the trial and enjoy the benefit or pleasure to be derived from it, or out of malice resolves if she incurs the penalty, she would not sink alone. 5. Vanquished by her importunity, or seduced by the same pleasing hopes and expectations, he joins her in the transgression. The immediate consequences which follow are; *their eyes were opened*, not their natural eyes but the eyes of their understanding, whereby they perceived the robe of innocence to be rent; the image of God defaced; their mind disturbed; their happiness departed; all was lost, and nothing but a sense and dread of deserved punishment prevailed in their guilty minds. They seek, but in vain to palliate their crime, arm themselves against its curse; they sewed or plaited fig-leaves to make aprons, which with regard to themselves was a poor covering, and useless with respect to God. The unhappy pair now become afraid and are filled with horror and confusion at

2 And she again bare his brother † Abel. And Abel was † a keeper of sheep, but Cain was a tiller of the ground.

Before  
Christ  
4003.

3 And † in process of time it came to pass, that Cain † brought of the fruit of the ground an offering unto the LORD.

† Heb.  
Hebel.

4 And Abel, he also brought of the firstlings of his † flock, and of the fat thereof. And the LORD had † respect unto Abel, and to his offering:

† Heb.  
a feeder.

† Heb.  
at the end  
of days.

5 But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell.

† Heb.  
sheep, or  
goats.

a Hebr.  
11. 4.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not † be accepted? † Or, and if thou doest not well, sin lieth at the door. And † unto thee shall be his desire, and thou shalt rule over him.

Or,  
have the  
excel-  
lency.

Or,  
subject  
unto thee.

8 ¶ And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and † slew him.

Or,  
subject  
unto thee.

cir. 3875.  
b Wisd.

9 ¶ And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper.

10. 3.  
Matth.

23. 35.  
1 John

10 And he said, What hast thou done? The voice of thy brother's † blood crieth unto me from the ground.

s. 12.  
Jude 11.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

† Heb.  
bloods.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

the approach of their Creator, whose presence was formerly their joy and delight; their presumptuous hopes are now at an end, the fallacy of the tempter's promises appear clearly to their view; their exaltation is debased into the lowest wretchedness, and their expected power into abject weakness, and their promised wisdom into the greatest folly. The Creator calls on Adam; but his voice was then become to the guilty pair as a call to judgment. Adam's reply seems to imply his fear and shame, and just apprehensions of his doom. Ver. 11—13. God proposes the alarming question, although he was fully acquainted with the transaction, but wishes to hear their answer, doubtless with the merciful design of fixing guilt in their consciences, that they might implore or receive gratefully his purposed mercy. When they cannot deny they endeavour to extenuate; Adam throws the blame upon the woman, and expresseth himself in such a way, as tacitly to reflect upon God himself. Eve casts it upon the serpent, which perhaps, she intended as a reflection upon God for making and allowing the serpent to enter paradise, as well as to excuse herself. Ver. 14, 15. God having brought our first parents to a just sense of their crime, next proceeds to pronounce sentence upon them and the serpent. He begins with the serpent as the principal offender, and curses it above the whole animal creation, and degrades it from flying in the air, or walking with its head and breast erect, to go crawling on the ground, and instead of feeding on herbs and fruits, to live in a great measure on the dust of the earth. *And I will put enmity between thee and the woman.* This is true in a natural sense, but the spiritual meaning certainly refers to the enmity that should exist between Satan, the old serpent, and all the faithful followers of Christ in every age. This prediction of a Saviour, given in a figurative style common to the Old Testament writers, may comprehend these four things. 1. That the promised Saviour was not to be the man's seed, but brought forth by a virgin. 2. That he was to be man as well as God, *thou shalt bruise his heel.* 3. That he should break or bruise the serpent's head, that is, destroy his power and dominion over mankind; and punish him and all his votaries with utter destruction. 4. That in our Saviour's doing so, he would have his heel or human nature bruised by Satan or his emissaries by putting him to death on the cross. This was the first intimation of the Saviour that was made to the world. Ver. 15—19. Next to the serpent, the woman was first in the transgression; therefore she next to him receives her sentence. Her punishment was sorrow in conception, anguish in child-bearing; and subjection to her husband. Last of all the sentence is pronounced on Adam, which was, that the ground, instead of its original fertility should

also with the first institution of marriage. May a due sense of the divine appointment of the marriage state, impress all to remember what the apostle inculcates: Marriage is honourable unto all and the bed undefiled; but whoremongers and adulterers God will judge.

**PRACTICAL OBSERVATIONS.**—[CHAP. III.] Our first parents being agreeably situated in paradise, little suspected the dreadful storm they were about





ADAM NAMING THE BEASTS



Before  
Christ  
4004.

17 And unto Adam he said, Because thou hast  
hearkened unto the voice of thy wife, and hast eaten  
of the tree, of which I commanded thee, saying, Thou  
shalt not eat of it : cursed is the ground for thy sake ;  
in sorrow shalt thou eat of it all the days of thy life :  
it shall bring forth



Before  
Christ  
3875.

Or,  
Mine in-  
iquity is  
greater  
than that  
it may be  
forgiven.  
3875.

That is,  
Vaga-  
bond.

Heb.  
Chonakh.

Heb.  
Lamech.

Heb.  
whetter.

Or,  
I would  
slay a  
man in  
my  
wound,  
&c.  
Or, in  
my hurt.

13 And Cain said unto the LORD, || My punish-  
ment is greater than I can bear.

14 Behold, thou hast driven me out this day from  
the face of the earth; and from thy face shall I be  
hid; and I shall be a fugitive and a vagabond in the  
earth: and it shall come to pass, that every one that  
findeth me shall slay me.

15 And the LORD said unto him, Therefore, who-  
soever slayeth Cain, vengeance shall be taken on him  
seven-fold. And the LORD set a mark upon Cain,  
lest any finding him should kill him.

16 ¶ And Cain went out from the presence of the  
LORD, and dwelt in the land of || Nod, on the east of  
Eden.

17 ¶ And Cain knew his wife; and she conceived,  
and bare † Enoch: and he builded a city, and called  
the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad  
begat Mehujael: and Mehujael begat Methufael: and  
Methufael begat † Lamech.

19 ¶ And Lamech took unto him two wives: the  
name of the one was Adah, and the name of the other  
Zillah.

20 And Adah bare Jabel: he was the father of  
such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the  
father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an † in-  
structor of every artificer in brass and iron; and the  
sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and  
Zillah, hear my voice; ye wives of Lamech, hearken  
unto my speech: for || I have slain a man to my  
wounding, and a young man || to my hurt:

24 If Cain shall be avenged seven-fold, truly La-  
mech seventy and seven-fold.

be cursed with barrenness, and should produce briars and thorns; whereas previ-  
ously its produce was abundant without the least cultivation. Adam should now  
be forced to labour and till the ground for a subsistence; and instead of being  
translated soul and body to the paradise above, his body should return to its origi-  
nal dust, and the immortal spirit to God who gave it. Ver. 20. *And Adam called  
his wife's name Eve.* The only name we find given to her before was *Ischa*, woman  
or wife. Now Adam calls her *Chavah*, or *Eve*, living, or giving life; be-  
cause by the promise of God, she was not only to live herself, but to be the mo-  
ther of all mankind, and particularly of the great Redeemer, by whom they were  
to be recovered from death to life everlasting. Ver. 21. The coats here provided  
by God for our first parents were made, it is natural to suppose, of the skins of  
beasts slain and offered in sacrifice by divine appointment, as a prefiguration of the  
sacrifice of Christ, who is therefore called *the lamb slain from the foundation of the  
world*, and as a confirmation of the covenant of grace now revealed to them. Ver.  
22. *And the Lord God said, Behold the man is become as one of us.* As the most  
high God can be supposed to speak here to none inferior to himself, these words,  
*The man is become as one of us*, afforded an evident proof of a plurality of distinct  
persons in the Godhead. The natural import of the words is plainly this: Be-  
hold, the man hath done that, by the doing of which the serpent made him be-  
lieve he would become like to God in universal knowledge: or, Behold, *the man  
is become as one of us*, to know in his experience, what we knew in our presence,  
that is, what good he was to forfeit, and what evil he was to incur by eating the  
forbidden fruit. *And now lest he take of the tree of life.* The tree of life may be  
considered both as the means of preserving the natural life our first parents were  
in possession of, and as a seal of that eternal life in heaven that had also been pro-  
mised them. Both the one and the other depended on their obedience to the law  
of God; by their transgression of it both were now forfeited. Ver. 24: *So he*

25 ¶ And Adam knew his wife again; and she  
bare a son, and called his name † Seth: For God,  
*said she*, hath appointed me another seed instead of  
Abel, whom Cain slew.

26 And to Seth, to him also there was born a son;  
and he called his name † Enos: then began men || to  
call upon the name of the LORD.\*

## CHAP. V.

1 The genealogy, age, and death, of the patriarchs from Adam unto  
Noah. 24 The godliness and translation of Enoch.

THIS is the <sup>a</sup> book of the generations of Adam. In the day that God created man, in the <sup>b</sup> like-  
ness of God made he him;

2 Male and female created he them; and blessed  
them, and called their name Adam, in the day when  
they were created.

3 ¶ And Adam lived an hundred and thirty years,  
and begat a son in his own likeness, after his image;  
and called his name Seth.

4 <sup>c</sup> And the days of Adam, after he had begotten  
Seth, were eight hundred years; and he begat sons  
and daughters.

5 And all the days that Adam lived were nine hun-  
dred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and  
begat Enos.

7 And Seth lived, after he begat Enos, eight hun-  
dred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and  
twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat † Cainan.

10 And Enos lived, after he begat Cainan, eight  
hundred and fifteen years and begat sons and daugh-  
ters.

11 And all the days of Enos were nine hundred and  
five years: and he died.

drove out the man. To convince our first parents, that by eating of the tree of  
knowledge, they had forfeited paradise, and the tree of life; that all their hopes of  
life and happiness must be founded on the great Deliverer; God expels them from  
the garden, and places at the east side of it, where was its only entry, a guard of  
cherubim angels, with a flaming sword brandished aloft in the air, and turning  
about every way to prevent their return into the garden, and access to the tree of  
life.

EXPLANATORY NOTES. CHAP. IV. Ver. 1. *I have gotten a man from  
the Lord.* The Saviour was promised to be the woman's seed; and no time for  
his birth being specified, Eve fondly hoped that her very first-born, if a male would  
be the blessed person. A man-child being accordingly born, she cries out in a trans-  
port of joy and gratitude, "I have gotten a man from the Lord;" nay, one who is  
more than a man, even as is in the Hebrew, *a man the Lord*, the glorious Deli-  
verer. Accordingly she calls him *Cain*, which signifies an *acquisition*. Ver. 2.  
*And she again bare his brother Abel.* Abel signifies *vanity*. This name, if given  
him from his birth, might denote the small esteem his mother had of him, in com-  
parison of Cain, who she hoped was to be the promised seed. Ver. 3, 6. *And in  
process of time. In the end of days*, as the Hebrew expresses it; that is, either at the  
end of the year, or the days of the week, the two brothers brought each of them an  
oblation to the Lord. Cain as an husbandman, brought of the produce of the grounds  
he cultivated; Abel, as a shepherd, some of the firstlings of his flock, with the fat of  
them. Cain's sacrifice was wholly eucharistical, or a thank-offering to God for  
the blessings of his providence. Abel's was not only of the eucharistic, but of the  
expiatory kind; and while it was an expression of gratitude for the blessings of  
the divine Providence, it was also typical of the atonement by Christ, and ex-  
pressive of his hope of redemption through him. Cain, it would seem, offered  
not the best of his fruits, but Abel the very best of his flock. But what made

to encounter from the great enemy of souls. How much ought Christians to be on their guard, and be sober and vigilant lest their adversary the devil gain an advan-  
tage over them. Let the Christian never encounter him in his own strength, but always implore the assistance of Jesus; and never to dally with, but boldly and im-  
mediately resist him and he will flee from him. We should never indulge the smallest doubt of the veracity and importance of what the Lord commands. How  
dreadful is sin, and to what an awful state hath it reduced our nature! The serpent is cursed but Adam is not. Indeed the earth is cursed for his sake, and the whole  
creation doomed to groan and travail together in pain. But behold! how the offended majesty of heaven flies on the wings of infinite love and mercy for the  
immediate relief of self-ruined man, and to proclaim, offer, and bestow upon him redemption through the blood of his Son! Guilt and fear are inseparable; see the  
guilty pair endeavouring to find shelter from the divine presence. Learn from this, the duty upon all occasions of guilt, to seek a throne of grace, though but sin  
and conscience accuse, and never think of running away from the offers of divine mercy.

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Parents are very apt to be too sanguine in their expectations from their children, and that causes dis-  
appointment to be more keenly felt. The employment of our fathers in the patriarchal age, gives the highest sanction of antiquity to the different labours of life.



Before  
Christ  
3679. 12 ¶ And Cainan lived seventy years, and begat \* Mahalaleel.

3609. 13 And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

\* Gr.  
Malaleel. 14 And all the days of Cainan were nine hundred and ten years : and he died.

3544. 15 ¶ And Mahalaleel lived sixty and five years, and begat † Jared.

† Heb.  
Jared. 16 And Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years : and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.

3382. 19 And Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years : and he died.

3317. 21 ¶ And Enoch lived sixty and five years, and begat \* Methufelah.

\* Gr.  
Mathu-  
sala. 22 And Enoch walked with God, after he begat Methufelah, three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And <sup>d</sup> Enoch walked with God ; and he was not ; for God took him.

25 ¶ And Methufelah lived an hundred eighty and seven years, and begat † Lamech.

26 And Methufelah lived, after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methufelah were nine hundred sixty and nine years : and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son ;

29 And he called his name \* Noah, saying, This <sup>\* Gr.</sup> same shall comfort us concerning our work and toil of <sup>Noe.</sup> our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years : and he died.

2353. 32 ¶ And Noah was five hundred years old : and Noah begat Shem, Ham, and Japheth.\* 2448.

the chief difference betwixt them, was, that Cain presented his offering, while his heart was withheld: Abel brought both his person and sacrifice; an offering to the Lord. Accordingly God had respect to Abel and to his sacrifice; and signified his acceptance of it, either by words, by fire from the Shechinah consuming the sacrifice, or some other mark of approbation conspicuous to all that beheld it. Upon seeing Abel's offering accepted, and his rejected, Cain is displeased with God, for the distinction he had made, and enraged at Abel for the preference he had obtained. Ver. 7. *If thou dost well, shalt thou not be accepted?* To appease Cain's wrath, God here assures him, that he was no respecter of persons; that if Cain were influenced by the same faith and piety with Abel, he and his sacrifice should be equally respected; that if in any thing he acted contrary to his duty to God, or charity to his brother, the punishment due to his sin was ready to overtake him; and that whatever preference Abel held in religious matters, still as the younger brother, he should be subject to the elder, and pay him all the respect his birth-right claimed. *Sin*, or according to some critics, a sin-offering, *lieth at the door*. If this is the real meaning of the expression, the reproof is administered in merciful language, and renders Cain's impenitence and future wickedness, increasingly inexcusable. If he had offered an acceptable sacrifice, he had been accepted with his brother; for God hath no respect of persons; and even though he had erred, and justly exposed himself to divine wrath, a sacrifice was still at hand, and God was ready to accept it. Since God was thus merciful to him, notwithstanding his guilt, how ill did it become him to wax wroth against his brother, who was more righteous than he, and who had done him no injury. Ver. 8. *And Cain talked with Abel. And Cain said to Abel, Let us go into the fields*, as the Samaritan version supplies it. But no sooner had he got him at a sufficient distance from their father's habitation, than the malicious felon falls upon Abel, who suspected no such treatment; and, it is probable, either with a sharp stone, or with some instrument of husbandry, he had carried along with him for the purpose, murders his brother, and, as Josephus tells us, buries him in the earth, to prevent a discovery. Ver. 10, 11, 12. *And he said, What hast thou done?* The omniscient God, after Cain's evasive and irreverent answers, charges him expressly with the horrid crime of murder, and of the murder too of his own brother. In the Hebrew it is *bloods*, in the plural, because, say the Jewish doctors, he killed not Abel only, but his posterity also then in his loins. Abel's blood, saith God, *crieth unto me from the ground*, for vengeance on the murderer. Accordingly God curses the ground with additional barrenness; and tells Cain, that he shall be banished far from the dwelling of his father, to roam through the earth a fugitive and a vagabond, abhorred of God and man. Ver. 13, 14. *My punishment is greater than I can bear*; Or, as it is in the original, *Mine Iniquity is greater than that it can be borne or expiated*. He recapitulates this punishment: that he was from that day forth to be banished his native country, banished God's presence, to behold the Shechinah of glory no more; and that being abandoned of God, and become obnoxious to man, whoever found him would certainly kill him. Ver. 15. *And the Lord said unto him. To allay Cain's fears of being slain*, God assures him that he meant to preserve him alive as a monu-

ment of his indignation at murder to deter mankind from such horrid wickedness; that if any one should kill him, he should be punished in a very high degree; and to confirm the whole, set a mark upon him, to prevent any from slaying him. Ver. 16. *And Cain went out*. That is, he went out from the place where God then resided in the symbol of his preference. He dwelt in the land of Nod, which signifies *wandering*, because Cain wandered up and down in it, a vagabond and outcast. He knew his wife, one of his own sisters, which, in his peculiar circumstances, he was permitted to marry. Ver. 23. *And Lamech said unto his wives*. These words some have considered as a piece of poetry, composed by Lamech, to be set to music by his son Jubal, and performed before his wives in praise of his greatness. The occasion of this speech not being related, makes it difficult to determine the precise meaning of it, nor is it of great importance for us to know it. Ver. 26. *Then began men to call on the name of the Lord*. That is, the friends of God, and religion, recorded in the following chapter, seeing the impiety and wickedness that abounded among the Cainites, began now to meet more frequently, and in larger assemblies than before; and by worshipping the name of the eternal and gracious Jehovah, their Creator, Preserver, and Redeemer, to distinguish themselves from the idolatrous family of Cain, and maintain the true religion in the world.

EXPLANATORY NOTES. CHAP. V. Ver. 1. *This is the book of the generations of Adam*. This chapter contains the genealogy, age, and death of the patriarchs, from Adam to Noah; including a history of the fathers of the church, from the creation to the flood; that is, 1656 years. Adam's posterity by Seth only is recorded; because his family only was to be preserved on earth, while that of Cain was to be destroyed; or because the former family contained the church of God. Many collateral branches of every family doubtless there were, besides what are here mentioned; but these are recorded, as being the chief of the fathers; the line in which mankind was to be preserved from the deluge, and in which the promised deliverer was to be born. Ver. 3. *By his own likeness* cannot be meant any natural resemblance of body or mind; for that all men were born in, as well as Seth. But the likeness and image of Adam in which Seth was begotten, is here opposed to the likeness of God, in which Adam was declared to have been created, in the first verse. And so the meaning is, that he begat a son, not in the perfect image of God, but destitute of this and subject to sin and death, as his father now was. Ver. 5. From the moment Adam had eaten the forbidden fruit, he became liable to death; but nine hundred and thirty years elapsed before it was actually inflicted. At last wearied and worn out with a life of affliction and sorrow, he resigns his body to its original dust; while his soul, we may believe, was, through faith in the promised Deliverer, raised to the paradise above. Ver. 24. *And Enoch walked with God*. He lived in constant faith, in reverence and love towards God, and in happy intercourse and communion with him, making it his daily care to serve and please him; and his highest ambition to be accepted of him through the blessed Saviour. In this course of piety and holiness, he persevered for three hundred years, if

From the offerings of the sons of our first Parents of their first fruits to God, we learn how early the practice of acknowledging the Lord as the original giver of all we have or enjoy. In the murder of Abel by his brother, let us contemplate with self abasement, the awful effects of our fallen nature! Alas, what crime is there, that man is not capable of committing, unless restrained by Almighty grace. Let us remark the first who tasted death in consequence of the fall, died in the faith of Jesus. The saints of God are mortal, but blessed be God they have a hope full of immortality. As the first fruits of the dust of the earth is our Redeemer's, so is he the first in the resurrection. The blood of Abel cries for vengeance, but the blood of Jesus pleads for mercy.

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Behold, how death reigns, through sin, from Adam to Noah. No less than the history of 1656 years is recorded in this single chapter. Let us seriously consider the frailty and uncertainty of all human excellence. The lives of the patriarchs were exceeding long but the burden of the tale is, "And he died," Wisdom, health, riches, and what is superior to all these, godliness, here makes no distinction. "Tis all thou art



CHAP. VI.

Before  
Christ  
2448.

1 The wickedness of the world, which provoked God's wrath and caused the flood. 8 Noah findeth grace. 14 The order, form, and end of the ark.

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the LORD said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

2449. 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold

it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher-wood: thou shalt make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee: and it shall be for food for thee and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

Before  
Christ  
2448.

Or,  
from the  
earth.

† Heb.  
nests.

c Hebr.  
11. 7.

EXPLANATORY NOTES. CHAP. VI. Ver. 1. *When men began to multiply, &c.* Mankind had long been multiplying in the earth: and from the longevity and increase of the antediluvians, some have computed the number of mankind, that might exist at one time upon the earth, to be no less than 10,000,000,000; the tenth part of which it is reckoned, have never existed in it at any one time since. Or by men here may be understood the race of Cain, as opposed to the posterity of Seth mentioned in the next verse. Ver. 2. *By the sons of God, we are to understand the posterity of Seth, called the children of God, as his saints in every age have been; because they were called by his name, and had devoted themselves to the worship of the true God, amidst the idolatry and impiety which now abounded. Many of these, beholding the daughters of men, or female offspring of Cain, that they were beautiful, entered into the marriage contract with them.* Ver. 3. *My spirit shall not always strive with man.* As if the Almighty had said, "I will not always exercise that long suffering patience with degenerate mankind, that I have hitherto exercised: nor will I any more strive with him by my Spirit, speaking by prophets, to reclaim him from his wickedness, for that now the Sethites, as well as Cainites have become carnal and degenerate. But though I might immediately proceed to destruction, yet I will give him an hundred and twenty years to repent of his wickedness." Ver. 4. *There were giants in the earth in those days.* That is, men of monstrous stature and great strength, but no less enormous for their abuse of it, in acts of tyranny and oppression. These had existed in the world before; having sprung from the marriages of the descendants of Seth with those of Cain, and by their remarkable achievements of strength and courage, had in these ages become noted among mankind. The original word translated giants, signifies fallen, and may denote that they were apostates from God, and were the enemies of mankind. Ver. 6. *And it repented the Lord.* This must not be understood in the same sense as it is applied to man: for God is not "the son of man that he should repent." No measure of the divine government can be disconcerted. No event can take place that He did not foresee; nor can any thing create Him any painful reflections, or make him change his purposes, as is the case

not from his infancy till his death, which was three hundred and sixty five years; and the particular mention of his religion and virtue here, seems to indicate that he had arrived at degrees of these, superior to the holiest of men then upon earth. He was an eminent prophet, and foretold, some think, the deluge. The apostle Jude tells us, he foretold the final judgment of the world, and destruction of the ungodly by Jesus Christ, Jude ver. 14. *And he was not; for God took him.* That is, he was not any more upon earth, for God took him home to himself into heaven. For his signal faith and piety, he was honoured with an exemption from the great law of mortality, and translated, as the apostle tells us, Heb. xi. 5. *without seeing death.* Ver. 27. *And all the days of Methuselah were nine hundred sixty and nine years.* The name Methuselah imports that he should die at the sending forth, perhaps of the waters of the deluge; and seems to have been given him by his father Enoch, in view of that event which actually came to pass at Methuselah's death. He was the oldest man that ever existed upon earth, having lived to nine hundred and sixty-nine years. This prodigious age of the antediluvians, has induced some to think, that the years by which their lives are computed, are not solar years, or revolutions of the sun, containing 365 days; but lunar revolutions, or months which consist only of about 30 days. But this opinion is most absurd, as it would reduce the time from the creation to the flood, to no more than 136 years; too short by a great deal, for the fourteen generations which we are assured lived in it. Methuselah's age would be brought down to scarce eighty years. And some of the patriarchs here mentioned must have begot children when only five or six years old. The years therefore are of the solar kind. Ver. 29. *And he called his name Noah.* This name signifies rest, and was given by Lamech to his son, because by his invention of better instruments, and facilitating the art of husbandry, he was in a great measure to ease their toils and labours in cultivating the ground; or if by the curse of the ground is meant, that deluge that had been foretold to desolate the earth, the reason of the name will be, that he was to comfort them by the populating and cultivating the new world, and by proving an eminent type of Christ, the Saviour of the world.

and all the proud must be." What a relief is it to the Christian that amidst all the death which he beholds, Christ lives and abides for ever! The life of every Christian is walking with God. True faith never faileth. Early and sudden deaths are reckoned untimely, but who can think it too soon to go to the bosom of Jesus. By faith, faith an apostle, Enoch was translated that he should not see death; and was not found because God had translated him; for before his translation he had this testimony, that he pleased God. Precious testimony! may it be our portion.

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] Behold the dreadful effects of ungracious and unholy-matrimonial connections. A bad beautiful woman is one of the most deadly instruments the devil can employ against a godly man. A Christian man or woman should dread as much to be yoked with unbelievers, as a living body to be fastened for life to a dead corpse, the one can communicate contagion, but the other cannot enliven. Though it is said, God repented that



Before  
Christ  
2349.

## CHAP. VII.

1 *Noah with his family and the living creatures, enter into the ark. 10*  
*The beginning, increase, and continuance of the flood.*a 2 Pet.  
2. 5.**A**ND the LORD said unto <sup>a</sup> Noah, Come thou, and all thy house, into the ark: for thee have I seen righteous before me in this generation.† Heb.  
seven  
seven.

2 Of every clean beast thou shalt take to thee by † sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air, by sevens, the male and the female; to keep seed alive upon the face of all the earth.

† Heb.  
blot out.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I † destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his son's wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

¶ Or,  
on the se-  
venth day.

10 ¶ And it came to pass, ¶ after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the ¶ windows of heaven were opened.

¶ Or,  
flood-  
gates.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem,

with man, but the meaning is, that, displeased with their insufferable impiety and wickedness, he was determined, instead of preserving mankind, to destroy them from the earth. When God changes his conduct from goodness to severity, from the exercise of mercy to that of justice, he doth as men do when they repent. Ver. 7. *Both man and beast*, in the destruction of the beast there was no injustice, as it was no more but a recalling of that life the Almighty had given them; and as it afforded the world a most awful display of God's abhorrence of sin, and so might be a means of preventing such enormous wickedness for the future; it would become highly conducive to the glory of God and the good of mankind. Ver. 15. *The length of the ark shall be three hundred cubits*. The standard cubit of the Jews was one foot and a-half, and the geometrical cubit six times as much. The four-footed beasts hitherto known, are not reckoned to exceed an hundred species, of which not above six species are larger than a horse, few so large, and most of them less than a sheep. The birds are computed to be not two hundred, most of which are very small. The reptiles are reckoned about fifty. Constructed according to the common cubit, the ark was four hundred and fifty feet in length, seventy-five in breadth, and forty-five in height. It was divided into three stories, each of which might be twelve feet high, the remaining nine feet being allowed for the roof, floors, and a hold of a few feet deep between the lowest floor and the bottom of it. Thus it is evident, whatever the enemies of our religion have suggested to the contrary, that the ark was sufficient to contain all the creatures that were appointed to be preserved in it,

he had made man; yet we never read he repented that he had redeemed man. Noah walked with God. When the whole world was sunk in iniquity, he dared to be eminently singular in piety. The men of the world view the people of God usually as the burden and troublers of the earth: how inconsiderate are they, otherwise they would perceive that for their sakes only, judgment is deferred. How great the blessing of having pious parents; Noah's whole family are preserved alive for their father's sake. Noah not only preached to those who perished, but became a favourer to those who survived; in both, he is an eminent type of our Redeemer. In him as the true ark may we be found at the day of judgment, being clothed with his righteousness. Those who cannot bear the taunts and scoffs of the world, or be ready to part with all for Christ, will not be allowed to swim in "the ark."

**PRACTICAL OBSERVATIONS.**—\* CHAP. VII.] How kind is the Lord to his faithful people, that amidst all the judgments upon the wicked, he is ever careful to their interests and safety. Noah is commanded to enter with his family, and all the creatures. Sweet voice of mercy, thus inviting to a sure refuge from the impending storm. Such is the gracious call of Jesus to the sinful soul. Man, in the provision that is made for his comfort, should never lose sight, that the greater end still proposed in all God's works is his own glory. Before the wicked be driven away with everlasting destruction, from the presence of the Lord, Jesus will make up his jewels, and be glorified in them that believe. Seven days are granted additional to the former reprieve of 120 years, and the flood gradually overflows the earth, that the wicked might have time to repent. In this let us adore a merciful God; but at the same time tremble at his righteous

and Ham, and Japheth; the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Before  
Christ  
2349.

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every † sort.

† Heb.  
wing.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 ¶ And the flood was forty days upon the earth; and the waters increased; and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 ¶ <sup>b</sup> And all flesh died that moved upon the earth, <sup>b</sup> both of fowl, and of cattle, and of beast, and of every <sup>10. 4.</sup> creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was † the breath of life, of † all that was in the dry land, died.

† Heb.  
the breath  
of the spi-  
rit of life.23 And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and <sup>c</sup> Noah <sup>c</sup> only remained alive, and they that were with him in the ark.† Heb.  
10. 4.  
2 Pet.  
2. 5.

24 ¶ And the waters prevailed upon the earth an hundred and fifty days.\*

together with their necessary provision. Ver. 16. *A window shalt thou make*. That is, some opening, probably in the roof of it, that might let down the light upon its several stories, and by which they might also have a proper communication with the fresh air. Ver. 18. *But with thee will I establish my covenant*. By the covenant we may understand the promise of the Saviour and covenant of salvation, that was revealed to Adam the father of the old, and is now to be established with Noah, who was to be the father of the new world. As if God had said, "From thee shall the promised Deliverer descend, and therefore thou and thy family shall be saved from the general destruction."

**EXPLANATORY NOTES.** CHAP. VII. Ver. 2. *Of every clean beast, &c.* The distinction of beasts into clean and unclean, with regard to their being eaten, was not established till the giving of the law to the Israelites. But with regard to their being offered in sacrifice, it is evident from this, that it existed before the flood; and, it is natural to believe, was pointed out by God to mankind, from his first institution of sacrifice. Of the clean beasts Noah was to take *seven seven*, as it is in the original, that is, seven couple; because they were to be offered in sacrifice when he came out of the ark, and were thenceforth to be given to man for food, Gen. ix. 3. Ver. 11. *In the six hundredth year*. Noah lived in all nine hundred and fifty years, and three hundred and fifty of these after the flood, Gen. ix. 28, 29. So that at the beginning of it his six hundredth year was only begun. According to the common chronology this was the 1656th year of the world: and, as this verse informs us, the second month of that year. The sacred year of the Jews, in commemoration of their



## CHAP. VIII.

Before  
Christ  
2349.

1 *The waters assuage.* 10 Noah goeth forth of the ark, 20 buildeth an altar and offereth sacrifice. 21 God promiseth to curse the earth no more.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged:

2 The fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained:

† Heb. in going and returning. 3 And the waters returned from off the earth † continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

† Heb. were in going and decreasing. 5 And the waters † decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

† Heb. in going forth and returning. 7 And he sent forth a raven, which went forth † to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground:

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and † pulled her in unto him into the ark.

† Heb. caused her to come. 10 And he stayed yet other seven days: and again he sent forth the dove out of the ark:

11 And the dove came in to him in the evening, and, lo, in her mouth was an olive-leaf plucked off.

So Noah knew that the waters were abated from off the earth.

Before  
Christ  
2349.

12 And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

2348.

13 ¶ And it came to pass, in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their † kinds, went forth out of the ark.

† Heb.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled † a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the † imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

† Heb.

a savour

of rest.

a Chap.

6. 5.

Matth.

15. 19.

22 † While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.\*

† Heb.

As yet all

the days of

the earth.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1. *And God remembered Noah.* Not that God had forgotten Noah, for he does not and cannot forget his creatures; but God may be here said particularly to remember him and his family when he began to take measures for removing the waters from the earth, and rendering it again habitable, as he did by sending the wind next mentioned. He not only remembered Noah and his family, but also every living thing; for as the creatures suffered in the deluge for the sins of men, so those in the ark were remembered for the sake of Noah and his family, and the world of men that should spring from them. Ver. 4. *The seventh month of the year;* that is, in the beginning of May, when the summer was making its approach, and the heat of the sun would help to carry off the waters, and warm the earth. *Upon the mountains of Ararat.* There have been various opinions with regard to the true situation of mount Ararat; but the most probable is that which places it about the middle of Armenia, near the river Araxes, or Aras. Ver. 6. *Forty days.* This interval had elapsed after the tops of the mountains appeared, and was about the end of July. Ver. 7. *A raven which went to and fro.* The Hebrew signifies, *It went forth in going forth and returning;* which implies, it fluttered backwards and forwards until the waters were dried up, when it returned no more. The scent of dead carcases, Noah knew, would draw the raven to some distance; and that when the waters were sufficiently abated, he would be so much employed in preying, as not to return. Ver. 8. *Also he sent forth a dove from him,* seven days after he had sent out the raven, *to see if the waters had abated from off the ground;* for the dove is a bird that delights in cleanliness, flies low, and does not go far off; so that, if it returned not again, he might conclude that the waters were gone off the earth; but being a sociable creature, and familiar to men, and especially loving to its mate, if they were not gone off, it would certainly return again. Ver. 9. *But the dove found no rest for the sole of her foot;* nor any cleanly food to live upon; for though the tops of the mountains were clear of the waters, yet they might be muddy and filthy with what the waters had left upon them; and therefore it returned to

deliverance out of Egypt, was reckoned to begin on March. But the ancient civil year, was in memory of the creation, held by all nations to begin in September. In October, therefore, when, by the harvest, Noah had got a sufficient provision laid in of all necessary food, and the rainy winter came on, began that terrible deluge which destroyed the earth. In order to this, the fountains of the great deep, or that vast abyss of waters, shut up by the power of God, at the creation, in the bowels, and diffused over a great part of the surface of the earth, were, by the same power, recalled from their receptacles. The air and clouds, called the windows of heaven, for forty days together, poured down their stores, not in showers, but in whole cataracts or spouts of water, to concur with the overflowing deep in destroying the earth. Ver. 16. *And the Lord shut him in;* or, shut the door of the ark after him so close, that no water could get in for his destruction, and no man more be saved from destruction. Having thus provided for the safety of his faithful servant and his family, that very day, probably that very hour, the deluge began, that would soon surround the ark in the plain where it was built, and prevent all from getting near to it any more. Ver. 19. The deluge was not confined to some few regions of the earth, as some have imagined; but overflowed the whole of it. Considering the longevity and increase of the antediluvians, and the distance of time from the creation to the flood, the earth must have been most populous and universally inhabited; and therefore the deluge that was to destroy it, must likewise be universal. This the scripture expressly declares, and the history of the world confirms. Ver. 20. *Fifteen cubits upward did the waters prevail.* That is, twenty-two feet and a half did the waters rise above the tops of the highest mountains; which was sufficient to destroy the tallest man, or any other creature that might have fled to them for safety. Ver. 23. The inhabitants of the ark only were saved. The houses, trees, hills, and mountains, to which they might fly for safety, could give no preservation to the rest of mankind from their destruction, which their wickedness and impenitence had drawn upon them.

judgments. The multitudes who had despised his warnings now perish by his avenging hand. And how ineffectual is every attempt to escape! If floods, deluges, or earthquakes overtake us, or fires consume, let us remember there is one who giveth each element its commission, and each judgment its orders. May we then be solicitous to secure a covert from the impending storm; in him who is the only refuge.

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] How graciously God remembers, and in mercy visits his favourites in due time! Though the faithful at times seem to be forsaken; yet should they tarry and wait for him, for his eyes are ever upon them to do them good; none ever trusted in him and were disappointed. When our trials are long, and our deliverance slow, we have need to apply to a throne of grace for faith and patience. Though the church suffers long in this tempestuous world, it shall rest at last upon the mount of God. The ark may fitly be considered as a figure of the gospel church, in which, reared by Jesus' labour of love, the nations of them that are saved do live in this world, till the winter be past, and the floods be over and gone! And, happy period, when



Before  
Christ  
2238.

## CHAP. IX.

1 God bleſſeth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 ſignified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his ſon, 25 curſeth Canaan, 25 bleſſeth Shem, 27 prayeth for Japheth, 29 and dieth.

a Chap.  
1. 28.  
Verſe  
7, 19.

**A**ND God bleſſed Noah and his ſons, and ſaid unto them, <sup>a</sup> Be fruitful, and multiply, and replenish the earth.

2 And the fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea : into your hand are they delivered.

b Chap.  
1. 29.

3 Every moving thing that liveth ſhall be meat for you ; even as the <sup>b</sup> green herb have I given you all things :

c Levit.  
17. 14.

4 <sup>c</sup> But fleſh with the life thereof *which is* the blood thereof, ſhall ye not eat.

5 And ſurely your blood of your lives will I require : at the hand of every beaſt will I require it, and at the hand of man ; at the hand of every man's brother will I require the life of man.

d Matth.  
26. 52.  
Revel.  
13. 10.

6 <sup>d</sup> Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed : <sup>e</sup> for in the image of God made he man.

e Chap.  
1. 27.

7 And you, be ye fruitful, and multiply ; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying.

9 And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you ;

10 And with every living creature that *is* with you of the fowl, of the cattle, and of every beaſt of the earth with you ; from all that go out of the ark, to every beaſt of the earth.

f Iſaiah  
54. 9.

11 And <sup>f</sup> I will eſtabliſh my covenant with you : neither ſhall all fleſh be cut off any more by the waters of a flood ; neither ſhall there any more be a flood to deſtroy the earth.

12 And God ſaid, This *is* the token of the covenant which I made between me and you, and every living creature that *is* with you, for perpetual generations :

13 I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.

Noah again, and not only, like the raven, unto the ark, but into it. Ver. 11. *And lo in her mouth was an olive leaf.* This branch was a ſufficient token that the waters were departed from the lower grounds, at leaſt from the little hills on which the olive-trees delight to grow ; but yet the return of the dove indicated that the earth was ſtill wet, and covered with ſlime. Ver. 12. *In the ſixth hundredth and firſt year.* That is, of Noah's life. The Septuagint adds, in the firſt month, in the firſt day of the month ; ſo that it was the firſt day of the year, new-year's day : and a joyful one it was to Noah and his family when they ſaw dry ground, which they had not ſeen for above ten months. Ver. 17. *Multiply upon the earth.* It has been a queſtion how the creatures which were only in Aſia at their coming out of the ark, could ſpread themſelves all over the earth ; particularly how they could get into the iſlands, and eſpecially into America. Inſtead of adopting any of the uncertain conjectures which this queſtion has given riſe to, let us conſider, What is it the power and providence of God cannot do ? Ver. 20. *And Noah builded an altar unto the Lord.* Not an houſe for himſelf and family, but an altar for God ; his firſt and greateſt concern was for the glory of God, and not his own temporal good. Ver. 21. *The Lord ſmelled a ſweet ſavour.* From the purity of the intention, not from the ſacrifice itſelf, or from the ſacrifice only as it reſpected the atonement of Meſſiah. *I will not again curſe the ground for man's ſake ; for the imagination of man's heart is evil from his youth.* The ſinfulneſs of mankind, which was a reaſon for deſtroying the earth by the flood, is here mentioned as the reaſon why it will be deſtroyed no more.

EXPLANATORY NOTES. CHAP. IX. Ver. 1. *And God bleſſed Noah.*

14 <sup>g</sup> And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud.

Before  
Christ  
2348.

15 And I will remember my covenant, which *is* between me and you, and every living creature of all <sup>g</sup> fleſh ; and the waters ſhall no more become a flood to deſtroy all fleſh.

g Ecclus.  
43. 11, 12.

16 And the bow ſhall be in the cloud ; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 ¶ And the ſons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth : and Ham <sup>h</sup> *is* the father of <sup>†</sup> Canaan.

2347.

† Heb.

19 Theſe *are* the three ſons of Noah ; and of them <sup>h</sup> *was* the whole earth overſpread.

Chanaan.

20 ¶ And Noah began *to be* an huſbandman, and he planted a vineyard :

21 And he drank of the wine, and was drunken ; and he was uncovered within his tent.

22 And Ham, the father of Canaan, ſaw the nakedneſs of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father : and their faces *were* backward, and they ſaw not their father's nakedneſs.

24 And Noah awoke from his wine, and knew what his younger ſon had done unto him.

25 And he ſaid, Curſed *be* Canaan ; a ſervant of ſervants ſhall he be unto his brethren.

26 And he ſaid, Bleſſed *be* the LORD God of Shem ; and Canaan ſhall be ¶ his ſervant.

¶ Or,  
ſervant to  
them.

27 God ſhall ¶ enlarge Japheth, and he ſhall dwell in the tents of Shem ; and Canaan ſhall be his ſervant.

¶ Or,  
persuade,

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years : and he died.\*

1998.

The bleſſing pronounced upon Noah and his poſterity is renewed by this vaſt bequeſt and legacy, no leſs than univerſal poſſeſſion and dominion of the new earth. The flood was the penalty of non-allegiance ; whereas, by this renewal of leaſe and tenure, the curſe on the old territory of man was fully accompliſhed, and man made a free tenant again. Ver. 4. *But fleſh, with the life thereof, which is the blood.* This precept is chiefly written or delivered to inſpire a due ſenſe of tenderneſs to the blood of the animals, as the grand preſervative againſt murder, with all its train of human ſacrifice. Ver. 6. *Whoſo ſheddeth man's blood by man ſhall his blood be ſhed.* That is, he that is guilty of a wilful murder, ſhall ſurely be put to death by order of the civil magiſtrate ; for this is but the law of retaliation, a juſt and equitable one, blood for blood, or life for life. *In the image of God.* The reaſon of the above law is enforced by the conſideration, that man was made in the image of God, which, though ſadly defaced and obliterated by ſin, yet there are ſuch remains of it, as render man more eſpecially the object of the care and providence of God, and gave him a ſuperiority to other creatures. Ver. 13. *I do ſet my bow in the cloud.* Here the Almighty makes a natural and beautiful phenomenon, ſeen over the whole habitable world, a token of his covenant with the whole race of mankind, that he would no more deſtroy the earth, and cut off the creatures in it by a flood. The rainbow is alſo a ſign of the covenant of mercy with his church, Ezek. i. 38. Rev. x. 1. Ver. 14. *When I bring a cloud over the earth, the bow ſhall be ſeen in the cloud.* The appearance of which tends to remove thoſe fears of a ſecond deluge which would naturally ariſe upon the gathering of the clouds in the heavens. For when

after toſſings unnumbered, the Lord ſhall call us forth into the fields, or houſe eternal in the heavens, where rains, ſtorms, nights, winters and curſes ſhall never enter.

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] Lord what is man, that thou ſhouldeſt be ſo mindful of him, and his concerns. May we always accept thy favours with thankfulneſs, and obey thy commands with cheerfulneſs. Children and the fruit of the womb are an heritage and gift that cometh from the Lord. Before we partake of the Lord's bounty at our tables, may we not forget to acknowledge the gift, and adore the gracious giver. God ſigns and ſeals his covenant with many a viſible token of the rainbow. May we continue to gaze on it, while the words of the Lord ſound in our ears, or are preſent to our remembrance. Although we know that that beautiful arch it forms in the heavens is produced from natural cauſes, and is conſtructed ſolely by the reflection of



Before  
Christ  
1978.

## CHAP. X.

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham.  
8 Nimrod the first monarch. 21 The sons of Shem.

**N**OW these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

<sup>a</sup> 1 Chro. 2 ¶ <sup>a</sup> The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families in their nations.

<sup>b</sup> 1 Chro. 6 ¶ <sup>b</sup> And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Shebah, and Dedan.

<sup>cir.</sup> 2218. 8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

\* Gr. 10 And the beginning of his kingdom was \* Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

¶ Or, 11 Out of that land ¶ went forth Ashur, and builded Nineveh, and ¶ the city Rehoboth, and Calah,

¶ Or, 12 And Resen between Nineveh and Calah; the same is a great city.

¶ Or, 13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

† Heb. 15 ¶ And Canaan begat † Sidon his first born, and Tzidon. Heth.

they see this, it is a sure sign the rain is gone off, since the eloud is thinned or otherwise the rain-bow could not appear; and a most glorious and beautiful sight it is, exhibiting such a variety of colours, and in such a position and form. Ver. 21. *And he drank of the wine and was drunken.* Noah, we read, had escaped the pollutions of the world, and approved his fidelity to God in every trying juncture; and yet we see him here falling of his own accord, and shamefully overcome in a time of security and peace, when he had no temptations to beset him. But perhaps, after all, there is no necessity for impeaching Noah's sobriety; for the word we render *drunken* does not absolutely imply a degree of intoxication, but only that he was heated by the liquor. *And he was uncovered.* This may be accounted for without any stain upon his modesty: for the loose drefs of those times rendered it easy for the wind, or any slight discomposure of the body, to expose those parts which nature teaches us to conceal. Ver. 25. *Curfed be Canaan.* It may seem strange, that the curse, which properly belonged to Ham should be inflicted on his son Canaan. The Jewish doctors are therefore of opinion, that Canaan, having first discovered his grandfather's nakedness, made himself merry therewith and afterwards exposed it to the scorn of his father Ham. Ver. 26. *And he said, Blessed be the Lord God of Shem.* Though these words are in the form of an ascription of blessedness to God, the fountain of all good, and by whose grace Shem was influenced and enabled to do the good he did, for which the Lord's name was to be praised and blessed; yet it includes the blessing of Shem, and indeed the greatest blessing he could possibly enjoy: But the opinion which deserves rather to be adopted, is that *the God of Shem* ought to be interpreted of *Christ*, who, according to the human nature, was a descendant of Shem, and according to the divine nature, *the God of Shem.* *Canaan shall be his servant.* This was fulfilled in the times of Joshua, when the Israel-

16 And the Jebusite, and the Amorite, and the Girgasite. Before Christ 2247.

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto † Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. † Heb. Azzah.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The <sup>c</sup> children of Shem; Elam, and Ashur, and † Arphaxad, and Lud, and Aram. <sup>c</sup> 1 Chro. 1. 17.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash. † Heb. Arpachshad.

24 And Arphaxad begat † Salah; and Salah begat Eber. † Heb. Shelah.

25 <sup>d</sup> And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided: and his brother's name was Joktan. <sup>d</sup> 1 Chro. 1. 19. 2247.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.\*

ites, who sprung from Shem, conquered the land of Canaan. Ver. 27. *God shall enlarge Japheth.* That is, God shall enlarge the bounds of the countries possessed by the children of Japheth. A prediction which was fully accomplished; for not only Europe, but the Lesser Asia, Media, part of Armenia, Iberia, Albania, and the vast regions towards the North, fell to the share of his posterity. *He shall dwell in the tents of Shem.* That is, some of the countries of Shem shall be possessed by the descendants of Japheth.

EXPLANATORY NOTES. CHAP. X. Ver. 5. *Isles of the Gentiles.* The word which we translate *isles* signifies also a country, region or province and should have been so translated here. They are called the countries of the Gentiles, because in the times of Moses, and at the writing of this history, they were inhabited by heathens, and idolaters, strangers to the true religion. Ver. 9. *He was a mighty hunter before the Lord.* The phrase *before the Lord*, is used to express any quality possessed in a superlative degree. The meaning therefore is, he was an exceeding mighty hunter, expert in the chase and destruction of wild beasts. Ver. 10. It is easy to conceive how Nimrod arrived to the supreme authority. For if we consider, that men now dwelt in tents weakly defended, and consequently exposed to the ravages of wild beasts, we will naturally conclude, that Nimrod, (being a mighty hunter,) by delivering his associates from these savage enemies, would be considered as their guardian and benefactor, whence it was an easy transition to become their sovereign. He began his reign in the year of the world 1757, and reigned 148 years. Ver. 21. *Shem the father of all the children of Eber.* That is, the father of the Hebrew nation, called Eber, Numb. xxiv. 24. Ver. 25. Abram was descended from this son of Eber. His name was called Peleg, which implies *division*, because about the time of his birth, the great dispersion of mankind related in the succeeding chapter happened.

the sun beams on the drops of rain. Jesus, the Son of Righteousness, sits with the rain-bow round about his throne, and therefore his people are safe from fear of evil.

PRACTICAL OBSERVATIONS.—\* CHAP. X.] How soon human pride and lust of dominion revive, notwithstanding the tremendous judgments of God upon them! Neither floods, flames, sword, famine, or pestilence, but Jesus' blood and spirit alone can alter our sinful natures. How insatiably do worldly men covet and grasp at power or riches. Those who are possessed of much are generally anxious for more. Though the wicked prosper for a time, they are under the curse of God, which like a worm at their root will in a little time turn their glory into shame. While the posterity of Ham are said to be the Nimrods of the earth; the offspring of them, with whom was the blessing, is among the bond-slaves of Egypt. Goodness is the truest greatness.



## CHAP. XI.

Before Christ 2247. **1** One language in the world. 4 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran, and dieth there.

**A**ND the whole earth was of one <sup>†</sup> language, and of one <sup>†</sup> speech.

<sup>†</sup> Heb. lip. <sup>†</sup> Heb. words. **2** And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

<sup>†</sup> Heb. a man said to his neighbour. <sup>†</sup> Heb. burn them to a burning. **3** ¶ And <sup>†</sup> they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

**4** And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth.

**5** And the LORD came down to see the city and the tower, which the children of men builded.

**6** And the LORD said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do.

**7** Go to, let us go down, and there confound their language, that they may not understand one another's speech.

**8** So the LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city.

¶ That is, confusion. a Wild. 10. 5. **9** Therefore is the name of it called Babel; <sup>a</sup> because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

b 1 Chro. 1. 17. **10** ¶ <sup>b</sup> These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.

2346. **11** And Shem lived, after he begat Arphaxad, five hundred years, and begat sons and daughters.

[2311. **12** And Arphaxad lived five and thirty years, and begat Salah.

**13** And Arphaxad lived, after he begat Salah, four hundred and three years, and begat sons and daughters.

2281. **14** And Salah lived thirty years, and begat Eber.

2247. **15** And Salah lived, after he begat Eber, four hundred and three years, and begat sons and daughters.

c 1 Chro. 1. 19. d Called, Luke 3. 35. **16** <sup>c</sup> And Eber lived four and thirty years, and begat <sup>d</sup> Peleg.

Phalec. 2217. **17** And Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

**EXPLANATORY NOTES. CHAP. XI. Ver. 1. Of one language.** The language then universally spoken, was that used by Adam from whom it might be easily communicated to Methuselah, and from him to his grandson Noah, who propagated it among his posterity to this time. Ver. 3. They had no sooner fixed on a place to settle in, but they determined to render it remarkable to future ages, by building a strong city, and in it a vast high tower, which should be the wonder of the world. Ver. 5. The Lord came down. Not locally or visibly, being immense, omnipresent, and invisible; but this is spoken after the manner of men, and only signifies that he observed their works, and knew the intention of their hearts. This and similar expressions are used when God is about to make any signal display of his perfections; particularly of his infinite knowledge of the world, of his love of righteousness and hatred of iniquity, see chap. vi. 5, 12, 13. Psal. ix. 12. Ver. 7. Let us go down and confound their language. Not that every man had a distinct language given him, for then there could have been no society or converse in the world; but one was given to each family, or

**18** And Peleg lived thirty years, and begat Reu. **19** And Peleg lived, after he begat Reu, two hundred and nine years, and begat sons and daughters.

**20** And Reu lived two and thirty years, and begat <sup>e</sup> Serug. 2183. e Luke 3. 35. Saruch.

**21** And Reu lived, after he begat Serug, two hundred and seven years, and begat sons and daughters.

**22** And Serug lived thirty years, and begat Nahor. 2155.

**23** And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

**24** And Nahor lived nine and twenty years, and begat <sup>f</sup> Terah. 2126. f Luke 3. 34. Thara.

**25** And Nahor lived, after he begat Terah an hundred and nineteen years, and begat sons and daughters.

**26** And Terah lived seventy years, and <sup>g</sup> begat Abram, Nahor, and Haran. g Josh. 24. 2. 1 Chro. 1. 26. 1996.

**27** ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

**28** And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

**29** And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

**30** But Sarai was barren; she had no child.

**31** ¶ And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur <sup>h</sup> of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there. h Neh. 9. 7. Judith 5. 7. Acts 7. 8. 1924.

**32** And the days of Terah were two hundred and five years: and Terah died in Haran.\*

## CHAP. XII.

1 God calleth Abram and blest him with a promise of Christ; 4 he departeth from Haran; 6 he journeyeth through Canaan; 10 he is driven by a famine into Egypt; 11 he denieth his wife: 14 Pharaoh taketh her, &c.

**N**OW the <sup>a</sup> LORD had said unto Abram, Get thee <sup>a</sup> out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee: a Acts 7. 3.

**2** And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

**3** And I will bless them that bless thee, and curse him that curseth thee: <sup>b</sup> and in thee shall all families of the earth be blessed. b Chap. 18. 18. & 22. 18. Acts 3. 25. Gal. 3. 8.

**4** ¶ So Abram departed, as the LORD had spoken

rather to as many families as constituted a nation or colony designed for the same habitation. We have here an account of a transaction which has greatly perplexed the heathen philosophers, namely, how mankind came to speak such a multiplicity of languages. Ver. 8. And they left off to build the city. It however long remained a monument of human vanity. Herodotus, who viewed this structure attentively, tells us, that it was a square of a furlong on each side, and consequently half a mile in circumference. The height was equal to the circumference of the base, and divided into eight towers; built one upon another: but probably what made it appear like eight towers, was the manner of its ascent, which was a circular or winding way carried round the outside of the building to its highest point. In this condition continued the tower of Babel or temple of Belus until the time of Nebuchadnezzar, who surrounded it with vast buildings, and enclosed the whole with a wall of two miles and a half in compass, in which were several gates leading to the temple, all of solid brass.

**EXPLANATORY NOTES. CHAP. XII. Ver. 1. The Lord had said unto Abram;**

**PRACTICAL OBSERVATIONS.—\* CHAP. XI.]** Deeply should it affect us, that we find the serpent's seed so harmoniously active in wickedness, while the children of promise are so divided and inactive in holiness. So little had the deluge left upon the human mind, that instead of being humbled, they unite in contriving a plan to counteract the divine sovereignty of God in future. God does not always stop the sinner in the beginning of his mad career, but allows him to go on and prosper. Reader mark the end. While the wicked say, "Let us cast off his bands and break his cords asunder," they are only forging their own chains. What a mercy we behold in the confusion of tongues which effected the dispersion of mankind; the miraculous gift of tongues in the day of Pentecost has contrived to gather sinners to Jesus, and to build up his church throughout the earth. The wonders of that day sprung out of the ruins of Babel; and serves to confirm Psalm lxxvi. 10. "Surely the wrath of man shall praise thee."



Before  
Christ  
1921.

unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan: and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east; and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, † going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon.

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that, when Abram was come unto Egypt, the Egyptians beheld the woman, that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

c Chap.  
13. 15.  
d Chap.  
13. 4.

† Heb.  
in going  
and jour-  
neying.

1921.

cir. 1920.

That is, the Almighty had revealed himself to Abram, before his father's death, while he lived in Ur of the Chaldeans; but probably it was by a voice, the Shechinah or symbol of the divine presence; for Stephen expressly says, *The God of glory appeared unto him before he dwelt in Haran*, Acts vii. 2. *Get thee out.* As the Lord did not shew him whither he was to go, the readiness with which he complied added to the value of his faith, as appears from Heb. xi. 3. *He went out, not knowing whither he went.* Ver. 3. *And I will bless them that bless thee.* All men of all nations, and of every age, that speak well of him, commend him for his faith and holiness, and tread in his steps; these are *blessed with faithful Abraham*, Gal. ii. 7, 9. *And in thee shall all families of the earth be blessed.* That is, in him as the father of the faithful, and in his seed, as in chap. xxii. 18. which is interpreted of Christ, Acts iii. 25. Gal. iii. 26. meaning not every individual of all the families or nations of the earth, but that as many as believe in Christ of all nations, are blessed in him, and only in him; and for his sake, with all spiritual blessings, (Eph. i. 3) Ver. 7. *Unto thy seed.* Abram, at his first leaving his father's house, entirely resigned himself to the disposal of heaven, without knowing whither he was to go. When he was come into the land of Canaan, his faith was rewarded by God, with a further revelation of his will. Ver. 8. *And called upon the name of the Lord.* Prayed unto him for fresh mercies, as well as gave thanks for past ones. Or, *he called upon the name of the Lord*; that is, he called upon Jehovah the Father, in the name of his Son, the glorious Media-

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now, therefore, behold thy wife, take her, and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.\*

### CHAP. XIII.

1 Abram and Lot return out of Egypt; 7 by disagreement of their herdsmen they part asunder. 10 Lot goeth to wicked Sodom. 24 God reneweth the promise to Abram; 18 he removeth to Hebron, and there buildeth an altar.

AND Abram went out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich † in cattle, in silver, and in gold.

3 And he went on his journey from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be † brethren.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where,

Before  
Christ  
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† Heb.  
heavy.

a Chap.  
12. 7.

1917.

† Heb.  
men bre-  
thren.

tor, who had appeared to him, and whose day he saw afar off and was glad. Ver. 10. Canaan was a very fruitful country, usually abounding with all kinds of provisions; but now there happened to be a great famine in the land, which might be both for the sins of the inhabitants, and for the trial of Abram's faith. *Went down into Egypt to sojourn there.* Not to dwell there, but only till the famine was over. Ver. 13. *Say, I pray thee, thou art my sister.* This, though it was not putting a direct lie into her mouth, she being his sister in some sense, as appears from chap. xx. 12. yet it was done to conceal truth, and to deceive the Egyptians, and tended to endanger his wife's chastity, as well as shewed great timorousness in him, and distrust of the divine care and protection of him; so that upon the whole he cannot be vindicated as innocent. Ver. 17. Pharaoh and his courtiers were smitten because they had taken Sarai, and detained her in Pharaoh's house, and designed to make her his wife or concubine. Ver. 18. Pharaoh, having somehow come to the knowledge that Sarai was not Abraham's sister, but his wife, sent for him, and justly, though gently, reproved him, saying, "What is this that thou hast done unto me, to impose upon me, and deceive me in this manner, by giving out that she is thy sister, when yet she is thy wife."

EXPLANATORY NOTES. CHAP. XIII. Ver. 2. Abram was very rich in spiritual things, in faith and all the other graces, and was an heir of the kingdom of heaven; and in temporal things, as it is sometimes the lot of good men to be, though but rarely, at least to be exceeding rich, as Abram was

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] How ready and cheerful ought our obedience to be, when God plainly calls and powerfully encourages to it! We may here observe the patriarch's ready faith to obey God's call. He will not suffer his people to take up their rest any where short of heaven! Behold the many precious invitations with which we are called to follow Jesus in the regeneration. Learn in the conduct of Abram the duty of every faithful soul. He gives up all, and is entirely guided by the command of God; even renounces his house, home, kindred, and relations; and by faith becomes the follower of them who now through faith and patience inherit the promises. The heirs of his faith like Abram shall inherit the blessing. Their names shall be enrolled in the book of life. God will be kind to their friends, and angry with their enemies. His wife and nephew accompany him: Those who have one hope will follow one way; and rejoice in the company of the godly, while they continue sojourners in the wilderness of this world. May thou, Lord, grant us frequent visits of thy love, that in whatever straits or trials we may be placed, we may prefer thy presence before every earthly enjoyment.



Before Christ  
cir. 1917. before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot choose him all the plain of Jordan and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward;

b Chap. 12. 7. & 26. 4. Deut. 34. 4. 15 For all the land which thou seeest, b to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

† Heb. plains. 18 ¶ Then Abram removed his tent, and came and dwelt in the † plain of Mamre, which is in Hebron, and built there an altar unto the LORD.\*

#### CHAP. XIV.

1 The battle of four kings against five. 12 Lot is taken prisoner; 14 Abram rescueeth him. 18 Melchizedek blesseth Abram. 20 Abram giveth him tithes; 22 The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.

cir. 1917. AND it came to pass, in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemebar king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

cir. 1913. 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Aftheroth Karnaim, and the Zuzims in Ham, and the Emims in ¶ Shaveh Kiriathaim.

¶ Or, the plain of Kiriathaim. 6 And the Horites in their mount Seir, unto ¶ Elparan, which is by the wilderness.

¶ Or, plain of Paran. 7 And they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

Before Christ  
cir. 1913. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same is Zoar,) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all the victuals, and went their way.

12 And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he ¶ armed his ¶ trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Shaveh, which is the a king's dale.

18 And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thine hand. And he gave him c tithes of all.

c Hebr. 7. 4. 21 ¶ And the king of Sodom said unto Abram, Give me the † persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth.

23 That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten,

Ver. 4. And there Abram called on the name of the Lord. See Note on chap. xii. 8. where the same form of expression is used. Ver. 6. Here may be noted an inconvenience which arises from a large increase of riches, that relations and friends are obliged to part, and cannot dwell together. And on all occasions, when friends cannot enjoy peace together, it is wisdom to decide speedily on a friendly separation; for the land is able to bear them; and an imprudent delay may widen differences, and produce a fixed alienation of heart from each other. Ver. 8. And Abram said unto Lot, Let there be no strife, I pray thee. How ready was Abram to prevent all kinds of animosities! To prevent any misunderstanding between him and Lot, he proposes a friendly separation. Nor does he propose even this, without adding an endearing reason, for we be brethren; they were brethren being

men, so by nature all are brethren; by natural relation, Lot being the son of his brother Haran; and by a still more endearing relation, for they were the children of God. Ver. 13. The men of Sodom were wicked, and sinners before the Lord exceedingly: exceeding great sinners, guilty of the most notorious crimes, and addicted to the most scandalous and unnatural lusts that can be thought of; and these they continued openly and publicly in the sight of God, in the most daring and impudent manner, and in defiance of him, without any fear or shame. Ver. 14, 15. Look from the place. Every successive revelation given to Abram, was a reward of his piety, and clearer than that which preceded. Thus he now marks out the bounds of the land, which he assured him should be given to him and his seed for ever. And thus God manifests his love of righteousness.

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.]. A wealthy man, (though seldom,) may be a child of God. Prosperity is a blessing, when employed in promoting the cause of God, and advancing his glory. Wherever a good man resides it will be a place of prayer. May we learn from the conduct of Abram how imprudent it is to indulge in contentions, strifes, and jealousies, about this world's goods. The Christian had better be a looser than strive. The wisest and best of men will always be the first to sue for peace. It is often difficult, but should be tried to bring those who are in the wrong to an accommodation. How sinful and imprudent it is for saints to indulge contention before a carnal generation: Oh! if Christians would be content to unite in love, and think and let think in smaller matters, how much unprofitable and perverse disputing would be prevented. Though we might command, it is more Christian to intreat. After Lot's separation, God visits Abram, and gives him a gracious call to lift up his eyes and look from the place where he is. The same is laid in effect to every believer. He is called to look north, south, east, and west, how all mercies and promises are confirmed to the faithful in Christ Jesus, "All are yours," saith an apostle, "If ye are Christ's."



Before  
Christ  
1913.

and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.\*

CHAP. XV.

1 God encourageth Abram. 2 Abram complaineth for want of an heir; 4 God promiseth him a son, and a multiplying of his seed. 6 Abram is justified by faith. 7 Canaan is promised again, and confirmed by a sign.

**A**FTER these things, the word of the LORD came unto Abram in a vision, saying, Fear not Abram: I am thy shield, and thy exceeding<sup>a</sup> great reward.

<sup>a</sup> Psalm  
16. 5.

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 ¶ And, behold, the word of the LORD came unto him saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, <sup>b</sup> So shall thy seed be.

<sup>b</sup> Rom.  
4. 18.

6 ¶ And he <sup>c</sup> believed in the LORD; and he counted it to him for righteousness.

<sup>c</sup> Rom.  
4. 3.

7 ¶ And he said unto him, I am the LORD that brought thee out of Ur, of the Chaldees, to give thee this land to inherit it.

Gal. 6. 3.  
James  
2. 23.

8 And he said LORD God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

**EXPLANATORY NOTES.** CHAP. XIV. Ver. 12. Lot being a neighbour of the men of Sodom, and a sojourner among them, partakes of punishment; he and his family being taken captives, and all his substance carried off by the invaders. Ver. 13. The word *Heber*, rendered the *Hebrew*, signifies, *the side*; this appellation, therefore, was given by the Canaanites to Abram and his family, from their coming from the *other side* of the river Euphrates. Ver. 18. *Melchizedek*. Various have been the opinions of interpreters concerning Melchizedek; some of whom have thought him to be more than a mere man, even the Son of God himself; but he is manifestly distinguished from him in Hebr. vii. 3. The true and most rational opinion seems to be, that he was a Canaanitish prince, a pious and religious man, eminently raised up by God, and whose genealogy was kept a secret, that he might in his original, as in other things, be a type of Christ. *King of Salem*. By Salem most commentators understand Jerusalem, which is called Salem in Scripture: "In Salem also is his tabernacle, and his dwelling-place in Zion." Some, however, from its situation, take it to be the same place with *Shalem*, in Gen. xxxiii. 18. and *Salim*, near to which John was baptizing, John iii. 23. *And he was the priest*. He was a priest, as well as a king, and therefore a proper type of Christ in his kingly and priestly offices, who is both a king and a priest upon his throne. *Of the most high God*. Melchizedek was a priest, not any of the Phœnician deities, but of the true and living God, who is above all gods, dwells in the highest heavens, and is the Most High over all the earth. Ver. 19. *And he blessed him*. This was one part of his office as a priest, to wish and pray for a blessing on others; and herein he typified Christ, who blesses all his people, even with spiritual blessings. Ver. 20. *And he gave him tithes of all*: that is, Abram gave tithes to Melchizedek, not Melchizedek to Abram, see Heb. vii. 4.

**EXPLANATORY NOTES.** CHAP. XV. Ver. 1. *Fear not, Abram*. Calling him by his name, the more to encourage him, and to dissipate any fears he might be under, lest the nations that belonged to the four kings he had conquered and slain, should recruit their armies, and come against him with greater force, to revenge themselves on him for the slaughter of their countrymen and friends. *I am thy shield*, to protect thee against all thy enemies, be they ever so strong and numerous. The shield was the chief defensive weapon among ancient warriors. *Thy exceeding great reward*. Though he had generously refused taking

**PRACTICAL OBSERVATIONS.**—\* CHAP. XIV.] How awful is it to contemplate the bloodshed, ravages, and desolation, made by war among the inhabitants of the earth. Who can calculate the groans, heart-aches, and sorrows, which war has occasioned since that period. Prince of Peace, hasten that glorious epoch promised to the church, when nation shall not lift sword against nation, neither shall they learn war any more. How becoming and godlike to forget the injuries of our avowed enemies, and ingratitude of our friends; and to risk, and even lay down our lives for the brethren. But in this Melchizedek, king of Salem, and priest of the most high God, let us behold Him, who is a priest for ever. He was indeed, in the fullest sense of the word, without father as man, and without mother as God; having neither beginning of days nor end of life; for he is Jesus Christ, the same yesterday, to-day, and for ever. He is KING OF RIGHTEOUSNESS. In his obedience and suffering he made reconciliation for iniquity, and brought in an everlasting righteousness, which is unto all and upon all them that believe.

**PRACTICAL OBSERVATIONS.**—† CHAP. XV.] Blessed indeed are they whom God favours with his gracious manifestations of divine love. How happy

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not.

Before  
Christ  
1913.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 ¶ And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety<sup>d</sup> that thy seed shall be a stranger in a land *that is not theirs*, and shall serve them; and they shall afflict them<sup>d Acts 7. 6.</sup> four hundred years.

14 And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and † a burning lamp that passed between those pieces.

† Heb.  
a lamp  
of fire.

18 In that same day the LORD made a covenant with Abram, saying, <sup>e</sup> Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

e Chap.  
12. 7. &

19 The Kenites, and the Kenizzites, and the Kadmonites,

13. 15. &

20 And the Hittites, and the Perizzites, and the Rephaims,

26. 4.  
Deut.  
34. 4.

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.†

any reward for the service he had done in rescuing the persons and goods carried off by the kings, yet the Lord would reward him in a way of grace with greater and better things. Ver. 2. *And Abram said, Lord God, what wilt thou give me, seeing I go childless?* As if he should say, "What signifies what thou givest me of temporal blessings, if thou withholdest from me the blessing of a child; from whom it might be hoped and believed would spring the promised Messiah, in whom all nations of the earth shall be blessed?" Ver. 6. *And he believed in the Lord*; or, according to the Targum of Onkelos and Jonathan, "in the word of the Lord," that is, in the essential word, the Lord, in Christ, the Lord his righteousness. He believed in the promises of God that he should have a seed and a very numerous one. *And he counted it to him for righteousness*. Read, as the best comment on this passage, the fourth chapter of the apostle Paul's epistle to the Romans, especially verses 3, 10, 22, 23, 24. Ver. 7. He mentions his having brought him out of Chaldea into this land of Canaan, to confirm his faith in the promised inheritance of it. Ver. 8. *And he said, Lord God, whereby shall I know that I shall inherit it*. Not as questioning or doubting whether he should or not; but this he asked for the further confirmation of his faith in the promise, and for the sake of his posterity, that they might the more easily believe that they should inherit the land given and promised to them. Ver. 9. *And he said unto her, Take me an heifer*. This with what follows, is the sign by which Abram might know that he, that is, his seed, should inherit the land of Canaan; for the whole is an emblem of the state and condition of his posterity, until they should enter into that land. Ver. 10. *And he divided them in the midst*. The manner of making a covenant in those days was to divide the victim into two parts, and to lay them on two altars, opposite to each other; after which the contracting parties walked between, signifying, that the party which violated the covenant should be cut asunder, as the victim was, Jer. xxxiv. 18, 19. and the Deity confirmed it, by passing between the altars, in the similitude of a lamp, ver. 17. Ver. 12. *A deep sleep fell upon Abram*. Through a more than ordinary influence of God, upon him, which bound up his senses, and cast him into an ecstasy or trance, when he had the following prophecy and vision, which more fully explained to him, what was represented by the transaction he had been employed in. Ver. 13. The term of *four hundred years* is not to be joined either with the word *afflict* or



Before  
Christ

1913.

## CHAP. XVI.

1 Sarai being barren, giveth Hagar to Abram. Hagar being afflicted for despising her mistress, runneth away; an angel sendeth her back to submit herself. 11 And telleth her of her child. Ishmael is born.

cir. 1913.

**N**OW Sarai, Abram's wife, bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

† Heb.  
be builded  
by her.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may † obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, my wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

† Heb.  
that  
which is  
good in  
thine eyes.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand: do to her † as it pleaseth thee. And when Sarai † dealt hardly with her, she fled from her face.

† Heb.  
afflicted  
her.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence comest thou and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

¶ That is,  
God shall  
hear.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name † Ishmael; because the LORD hath heard thy affliction.

a Chap.  
25. 18.

12 And he will be a wild man: his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seekest me: for she said, Have I also here looked after him that seeth me?

serve, (for their hard servitude and severe affliction did not last long, but a few years at most;) but ought to be joined with the phrase, *a stranger, in a land not theirs*; and the rest is to be included in parenthesis thus: (*Thy seed shall be a stranger in a land not theirs*) and shall serve them; and they shall afflict them four hundred years. These years must be counted from Isaac's birth; for from the birth of Isaac to that of Jacob were 60 years; thence to the birth of Joseph were 90; thence to Joseph's death 110 years; thence to the birth of Moses 60 years; and in the 80th year of Moses' life, the children of Israel came out of Egypt. These several sums added together, amount to 400 years, the time determined by this vision. Ver. 14. *And afterwards shall they come out with great substance.* See the exact fulfilment of this, Exod. xi. 2, 3. and xii. 35, 36. Psal. cv. 37. Ver. 15. *And thou shalt go to thy fathers in peace.* That is, he should be freed from all the fatigues of his journeying from place to place in his state of pilgrimage, and not live to see the afflictions of his posterity or have any share in them. Ver. 17. *A burning lamp.* An emblem of the Shechinah or majesty of God, who afterwards appeared in a pillar of fire before the Israelites in the wilderness after their

14 Wherefore the well was called † Beer-lahai-roi: behold, it is between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.\*

The well of him that liveth and seeth me. † That is, 1910.

## CHAP. XVII.

1 God reneweth the covenant. 5 Abram's name is changed in token of a greater blessing. 9 Circumcision is instituted. 15 Sarai's name is changed, and she blessed. 16 Isaac is promised, with the blessing of a numerous issue. 23 Abram and his son Ishmael, and all his men-servants, are circumcised.

**A**ND when Abram was ninety years old and nine the LORD appeared to Abram, and said unto him, I am the Almighty God: † a walk before me, and be thou † perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of † many nations.

5 Neither shall thy name any more be called Abram; but thy name shall be † Abraham: † for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant, between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land † wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep, between me and you, and thy seed after thee; † Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be † a token of the covenant betwixt me and you.

12 And † he that is eight days old † shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed.

deliverance out of Egypt, when their salvation went forth as a lamp that burneth. This burning lamp, in confirmation of the covenant, passed between the pieces of the heifer, goat, and ram, that Abram had divided in the midst.

EXPLANATORY NOTES. CHAP. XVI. Ver. 2. *The Lord hath restrained me from bearing.* She now at this age despaired of having children. Her barrenness she refers to the will and power of God; for as children are his gifts, and a heritage from him, so it is his will and pleasure sometimes to withhold this blessing from those who are very desirous of them. Ver. 3. *And gave her to her husband Abram to be his wife.* That is, the secondary wife, or concubine. This was contrary to the first institution of marriage. Sarai's proposal, therefore, and Abram's compliance with it cannot be vindicated; though the blame may be extenuated by this consideration, that it was owing to the eager desire of each after the promised seed. Ver. 5, 6. The mild temper of the good patriarch was no wife ruffled, or his anger excited, by the unjust invectives of Sarai; and though he deserved no such reproaches, yet sensible that the insolent behaviour of Hagar had justly incurred her repentment, he thus replies, *Behold, thy maid is in thy hand. When Sarai*

the issue of familiar intimacy with him. God is his people's guardian, none can approach to hurt those over whom the shield of Almighty love is held. Every thing beside a great reward to a believing soul is light upon the balances; the enjoyment of the blessed God is the ultimatum of his felicity. But even the chief favourites of God must often wait long for the beginning of the full accomplishment of the promises; and through manifold trials it must be obtained. Meanwhile, then, let us wait with patient expectation; and with the patriarch, look beyond a numerous seed and an earthly Canaan, to Jesus, and the travail of his soul, and to the better country above; the everlasting pleasures of which shall more than balance all the discouragements we can meet with by the way.

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] What bad effects have in all ages flowed from unlawful connections. The best of saints too often do-



Before  
Christ  
1898.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised : and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ¶ Sarah shall her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and † she shall be a mother of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, † Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and ‡ will multiply him exceedingly; twelve princes shall he beget; and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

† Heb. she shall become nations.

‡ Chap. 18. 10. & 21. 2.

g Chap. 16. 10.

dealt hardly with her. Perhaps Sarai exceeded the power given her by Abram, and used Hagar too unmercifully; though perhaps, after all, the only chastised her in such a manner as a mistress may chastise her maid, since the angel seems to approve of what she did. Ver. 8. And he said, Hagar, Sarai's maid. The angel calls her by her name, and describes her by her character and condition, in order to check her pride, and put her in mind of her duty to her mistress; and to suggest to her, that she ought to have been, not where she was, but in the house of her mistress. Whence camest thou? This question the angel asked, not as being ignorant of her flight, but to put her upon considering whence she came; what she had left behind, and what blessings she had deprived herself of. Ver. 9. Return to thy mistress, and submit thyself under her hands. Go back to her, humble thyself before her, acknowledge thy fault, enter into her service again, and be subject to her. And the more to encourage her to take his advice, the angel promises the blessing mentioned in the following verses. Ver. 12. A wild man, or like to a wild ass among men; that is, wild, fierce, untamed, not subject to a yoke, and impatient of it. Such was Ishmael; and such are his posterity, who never could be subdued or brought into bondage, either by the Assyrians, Medes, Persians, Greeks, Romans, or any other people. And, at this day, the Arabs his descendants live independent, and even oblige the Turks to pay an yearly tribute for the passage of their pilgrims to Mecca, and also to pay for their caravans which pass through that country.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. I am the Almighty God, or the all sufficient God, as it may be rendered. A title assuring him that he was able to perform the promise he was about to make, of giving him and Sarai a son, though they were so much stricken in years. Walk before me and be thou perfect, or upright; These words seem to be designed as a gentle reproof to Abram, on account of going into Hagar, in order to obtain an heir. As if the Lord had said, "Have recourse no more to unbelieving expedients, be guided no more by crooked policy, keep thou the path of duty, and leave it to me to fulfil my promises, at the time, and in the manner that seem good to me." Ver. 3. And Abraham fell on his face. At the sight of so glorious a person that appeared to him, and in reverence of his Majesty, and as sensible of his own unworthiness at such a visit, and of having such favours bestowed upon him. Ver. 4. Father of many nations. In a literal sense the inhabitants of Arabia, Idumea, and Canaan, besides the tribes sprung from his children by Keturah, were the descendants of Abram. Ver. 5. Thy name shall be Abraham, That is, The father of a multitude. Ver. 6. Kings shall come out of thee. As did the twelve princes of Ishmael, the kings of Edom and Midian, of the Arabs, Saracens, and Turks; and lastly, our great

Before  
Christ  
1898.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self-same day, as God had said unto him.

24 And Abraham was ninety years old and nine when he was circumcised, in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised, and Ishmael his son;

27 And all the men of his house, born in the house and bought with money of the stranger, were circumcised with him.\*

CHAP. XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham: 23 Abraham maketh intercession for the men thereof.

1898.

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day;

2<sup>a</sup> And he lift up his eyes and looked, and, lo, a Hebr. three men stood by him: and, when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, 13. 2.

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and: wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and † comfort ‡ Heb. ye your hearts; after that ye shall pass on: for there- stay.

King the Messias. Ver. 7. And I will establish my covenant. Not only renew it but confirm it by the following token of circumcision. For an everlasting covenant. That is, to his natural seed, as long as they should continue in the true worship of God, and in their own land; or until the Messias came, in whom the covenant of circumcision had its accomplishment; and to all his spiritual seed, with respect to the spiritual blessings of it, which are everlasting, and are never taken away or become void. To be a God unto thee and to thy seed after thee. To his natural seed, as the God of nature and providence, communicating the good things of life unto them, protecting, preserving, and continuing them in the land he gave them; and in the possession of all the good things they enjoyed in it; and to his spiritual seed, as the God of all grace, supplying them with grace here, and bestowing upon them glory hereafter. Ver. 8. To thee, and to thy seed after thee. That is, to him in right, and to them in possession. Ver. 10. This was the first institution of circumcision, and it was an institution of God, and not of man. The truth of this is indeed controverted by many ancient as well as modern writers, but their arguments have been sufficiently refuted. Ver. 11. And it shall be a token of the covenant betwixt me and you; that is, of the promise of God to Abraham, that he should be the father of many nations. For the apostle explains it, Rom. iv. 11. to be a seal or a sure token to Abraham, that righteousness would be wrought out by Christ, by his obedience and the shedding of his blood, which is received by faith; and that this was imputed to him whilst he was uncircumcised, Gen. xv. 18. and would be also imputed to the uncircumcised Gentiles that should believe as he did; and so he would appear to be the father of them all. Moreover this was a sign of that part of the promise or covenant, which gave to his seed the land of Canaan; it was a seal of the lease of that land which was made whilst Abraham was in it, and which his posterity were obliged to submit to, upon their entrance into it in Joshua's time, as a token of that lease being extended to them. It was also to be a mark of distinction betwixt Abram's posterity (as of them the Messias was to spring) and all other nations, until the coming of that Messias. It was likewise, to be a note of commemoration, to put them continually in mind whose offspring they were, and what advantage they were entitled to upon that account, provided they took care not to degenerate from the glories of that stock whence they sprang; but to consider that the only valuable relation to Abraham, was not that of consanguinity and natural descent, but the resemblance of his virtues, which he possessed as the father of the faithful. This rite of circumcision was typical of Christ, the end of it, who submitted unto it, that it might appear he was really man, a son of Abraham, and a minister of the cir-

grade themselves to obtain what they desire before God's time, and with some plausible pretexes endeavour to conceal their guilt. Hereby was Sarai brought into distress, Abraham into vexation, and Hagar into misery. How transcendent the mercy of God in visiting transgressors in the very troubles which they bring upon themselves. Yet we ought to remember no happy deliverance is to be expected but in the way of returning to our duty. And should God grant us undeserved visits while under transgressions, may we with wonder remark his kindness, and take to ourselves shame and confusion of face,



Before  
Christ  
1898.

Before  
Christ  
1898.

† Heb.  
you have  
passed.  
† Heb.  
Hasten.

b Chap.  
17. 19. &  
21. 2.

c 1 Pet.  
3. 6.

d Chap.  
12. 38. &  
22. 1.  
Acts  
3. 25.  
Gal. 3. 8.

fore + are ye come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, † Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, <sup>b</sup> Sarah thy wife shall have a son. And Sarah heard it in the tent-door which was behind him.

11 Now Abraham and Sarah were old, and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my <sup>c</sup> lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them, to bring them on the way.

17 ¶ And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be <sup>d</sup> blessed in him?

19 For I know him, that he will command his chil-

dren and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous.

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the judge of all the earth do right.

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? and he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure, there shall thirty be found there. And he said, I will not do it if I find thirty there.

cumcision, and was made under the law, and so laid under obligations to fulfil it; and that he was to satisfy for the sins of men by the effusion of his blood, and endure sins and sufferings, signified thereby. Ver. 14. *That soul shall be cut off from his people.* Some refer this expression to the parents, who were to be cut off by an untimely death, for neglecting, as appears from Exod. iv. 24. to perform this ceremony. But the simplest and plainest meaning of the phrase seems to be, that such who were uncircumcised should be cut off and deprived of all civil and religious privileges with their brethren in the land of Canaan, and be reckoned as Heathens. Ver. 15. The word *Sarai*, in Hebrew, signifies *my princess*, and *Sarah*, *princess of multitudes*. Ver. 17. *Laughed*; for joy at such good news; he rejoiced with the joy of faith. Perhaps our Lord refers to this in John viii. 4. 6. He saw Christ in the promise of Isaac, and rejoiced that he should spring from his seed. It was from this circumstance, that Isaac had his name, which signifies *laughter*; and not from Sarah's laughter which had not yet happened. Ver. 18—22. The good patriarch was now grown fond of Ishmael, and reckoned probably upon him, for the inheritor of the promises. To correct this mistake, God gives him a new revelation, in which he is told, that it was not the son of the bond-woman, but of Sarah, who was ordained to be the heir of the promises. But Abraham did not on this information cease to love Ishmael, nor did he suspect, that the riches of divine goodness was exhausted by the promises to Isaac: he loved Ishmael, and he knew the bounty and grace of God; hence his fervent prayer:—"O that Ishmael might live before thee!" And God in compassion to his paternal fondness, graciously promises, that the posterity of Ishmael should become exceeding great and powerful, (which we find accomplished, chap. xxv.) And God was pleased to repeat the promise of a son by Sarah, and even to mark out the time of his birth,

according to which she conceived and bare a son. Ver. 22. *And he left off talking with them.* After he had finished all he had to say to him at this time. It was great condescension in the Divine being to talk with a creature; it was wonderful grace and kindness to make such promises to him as he did, and indulge him with answers of prayer and communion with him. *And God went up*, from the earth where he had been with Abraham, and ascended above him to heaven in a visible, and very likely in a human form, in which he descended. The Targums of Ankelos and Jonathan paraphrase it, "the glory of the Lord," the glorious Shechinah, the Lord of life and glory. Ver. 23. The faith and piety of Abraham are conspicuous in his performing this rite the same day that God had enjoined it, notwithstanding the operation must have been both painful and dangerous to a person of his age.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1. *And the Lord appeared unto him.* Divines are of opinion that it was the Logos, or Son of God, who now deigned to visit him. The text sufficiently indicates, that he was eminently conspicuous from the other two angels, because Abraham makes his addresses to him as chief. Comp. Judg. xiii. 18. Isa. ix. 6. Rev. xix. 12. Ver. 3. The epistle to the Hebrews seems to allude to this instance of hospitality, and the reward which was the consequence of it, chap. xiii. 2. Ver. 6. *Three measures.* A measure weighing about twelve pounds, the quantity of bread must have amounted to thirty-six pounds; which with the calf a great delicacy in those countries, was not only an ample, but likewise an elegant entertainment. Ver. 8. *They did eat.* Josephus qualifies this sentence by rendering it, *they seemed to eat.* Ver. 10. *Sarah thy wife shall have a son.* It was by degrees that this was made known unto Abraham. First he was told he should have a son, but it was not said by whom he should have him; some years after that, he was informed he

PRACTICAL OBSERVATIONS.—\* CHAP. XVII.] How infinite the extent, how rich the mercy of God granting himself as God Almighty, God All-sufficient, to be our God, and the God of our seed. God's covenant is as sure as his faithfulness and power can make it. The great blessing of the covenant of grace is, that all God is and hath, is made over to his people. And it is as eternal in its continuance as it was in its contrivance. Let us consider whether we have the marks and characters of this blessed covenant? Are we the true circumcision, which worship God in spirit; rejoice in Christ Jesus, and have no confidence in the flesh? If this be our case, God faith to us as to the patriarch, *I will give you the land wherein you are a stranger*, even Heaven. May we never forget to entreat that the Ishmaels of our carnal relations may be made alive to God through our Lord Jesus Christ! The positive institution of God admits no reasoning: it is enough



Before  
Christ  
1898.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, Oh, let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.\*

## CHAP. XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites stricken with blindness. 12 Lot is sent for safety into the mountains; 18 he obtaineth leave to go into Zoar. 24 Sodom and Gomorrah destroyed. 26 Lot's wife's punishment. 31 The origin of Moab and Ammon.

1898.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground:

a Chap.  
18. 4.

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and <sup>a</sup> wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But, before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him.

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters, which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again* This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed fore upon the man, even Lot, and came near to break the door.

should have a son by Sarah, but not when; now it is revealed to him, that he should have one by her the next year. Ver. 13. *And the Lord said unto Abraham.* This discovers who the person was that had been conversing with Abraham; that he was a divine person, as appears by his name Jehovah, as well as by his knowledge of Sarah's behaviour. Ver. 15. *Sarah denied, saying, I laughed not; for she was afraid.* She had now reason to believe that it was the Lord himself who had spoken these words, and therefore dreading his displeasure, would gladly have excused herself, and wiped off the reproach by a lie. Ver. 20. See Note on chap. xi. 5. Ver. 21. *I will go down and see.* This is spoken after the manner of men; for otherwise God saw all their wickedness, and knew full well the nature and circumstances of it, and how general it was. The passage may be paraphrased thus: "If they have so done, (according to the cry;) I will make a consumption among them; but if not, I will have mercy on them." Ver. 22. *Abraham stood yet before the Lord.* In the presence of the angel, who was the Word of God, the Son of God, the visible image of the invisible God, representing the majesty of his Father, and acting in his name; the angel who appeared to

Before  
Christ  
1898.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men <sup>b</sup> that *were* at the door of the house with blindness, both small and great; so <sup>b</sup> that they wearied themselves to find the door. 19. 17.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

13 For we will destroy this place, because the <sup>c</sup> cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. c Chap. 18. 20.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place: for the LORD will destroy this city. But he seemed as one that mocked unto his sons-in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which <sup>†</sup> are here; left thou be consumed in the <sup>‡</sup> iniquity of the city. † Heb. are found, ‡ Or, punishment.

16 And, <sup>d</sup> while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the LORD being merciful unto him; and they brought him forth, and set him without the city. d Wifd. 10. 6.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh! not so, my lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one; Oh! let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted <sup>††</sup> thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. †† Heb. thy face.

22 Hasten thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called <sup>‡‡</sup> Zoar. ‡‡ That is, Little.

23 The sun was <sup>†</sup> risen upon the earth when Lot entered into Zoar. † Heb. gone forth.

Manoah, Judg. xiii. 18. described in Isa. ix. 6. and spoken of in Rev. xix. 12. For there were three angels who appeared to Abraham, but only two of them went to Sodom, and he who remained, is in the Hebrew, honoured by the title of JEHOVAH, the incommunicable name of God. The Chaldee translates the words, *prayed before the Lord.* Ver. 23. *Abraham drew near,* with faith and freedom, and an holy boldness and confidence, and yet with great reverence to the divine Majesty; and in all humility, under a deep sense of his own meanness and unworthiness. Ver. 25. *Judge of all the earth.* This is a confirmation of what we have asserted, ver. 22. It expressly confines the sense to that being "who is the express image of God, and who thought it no robbery to be equal with God;" who as he made the world, was the Governor and Judge of it, and as Mediator, has all judgment committed to him, and is appointed to be judge of quick and dead at the last day, and who does all things that are just and equitable in providence now, for there is no unrighteousness in him.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1. *There came two angels*

he enjoins the sign for us to use it. As it is known only to God who are really chosen, we in hope baptize infants as well as others; if they could be members of the covenant before Christ's coming, why not after?

PRACTICAL OBSERVATIONS.—[CHAP. XVIII.] Whilst we highly esteem the kind simplicity and humble modesty of these ancient times, let us chiefly admire the kindness of our Redeemer, in so frequently visiting our world in human shape, before the fulness of time! Since those days of Abraham he has dwelt among us really and truly man; and they have seen his glory, as the glory of the only begotten of the Father, full of grace and truth. When we behold the patriarch Abraham drawing near and pleading with God for Sodom, who can forbear to call to mind that precious character of the Lord Jesus; or overlook that gracious Intercessor with God, for his people, whom the Father heareth always. Though Abraham's mediation was not successful; such can never be the issue of the



Before  
Christ  
1898.

24 ¶ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:

e Deut.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

29. 23.

Isaiah

13. 19.

Jerem.

50. 40.

Amos

4. 11.

Luke

17. 29.

Jude 7.

cir. 1898.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

These are called *men*, chap. xviii. 2, 22. on account of the manner in which they appeared. That they were beings of an inferior order to the third, who remained talking with Abraham has been shewn in the Notes on the place just quoted. Ver. 2. *Turn in I pray you.* The warm benevolence and hearty hospitality of Lot are remarkable in the importunities which he uses to the angels; and they are the more remarkable, as he was then settled among a people, who according to Josephus, were insolent on account of their wealth, and void of benevolence to men, or piety to God. Ver. 4. *All the people from every quarter.* This shews that their depravity was universal, and had seized not only on all ranks, but likewise on all ages. Ver. 5. *Bring them out unto us.* Josephus says, the Sodomites were struck with the extraordinary beauty of the divine messengers, and were on that account so furious to infringe the laws of hospitality, and burst through the barriers of vice. Ver. 8. *Behold now, I have two daughters.* Lot's high regard to hospitality here leads him to an action undoubtedly culpable. It was his duty, and what became the uprightness of his character, to use every lawful method to preserve the guests who had taken refuge under the shadow of his roof; but his attempt to effect their preservation at the expence of his daughters' chastity, which it is natural for a parent by all means to guard against violation, was certainly far beyond what the laws of hospitality, however sacred, required, and at the same time contrary to parental love and affection. Ver. 11. *With blindness.* The word for *blindness* is only used here, and in 2 Kings vi. 18. and denotes a peculiar sort of blindness, not an entire blindness with respect to every object, but only with regard to that they were intent upon. Ver. 15. *Take thy wife.* This illustrates the twenty-fourth verse in the preceding chapter; and demonstrates, that God is no less just than he is merciful. Ver. 25. The storm of thunder and lightning, or, as others think, of liquid fire, which overthrew those cities, is thought to have been accompanied with a dreadful earthquake. But be this as it may, we should learn from hence, that "if God spared not the old world, but brought in a flood upon the ungodly; and if he

Before  
Christ  
1898.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.\*

1897.

## CHAP. XX.

1 Abraham sojourning at Gerar, 2 denieth his wife, and loseth her. 5 Abimelech is reproved for her in a dream; he rebuketh Abraham, 14 restoreth Sarah, and reproveth her; 17 he is healed by Abraham's prayer.

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

cir. 1898;

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent and took Sarah.

3 And God came to Abimelech in a dream by night and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

† Hel.  
married  
to an hus-  
band.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother. In the integrity of my heart, and innocency of my hands, have I done this.

|| Or,  
simplicity,  
or, sincer-  
ity.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt

burning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow," or, according to Jude, condemned them to the "vengeance of eternal fire," the ungodly shall assuredly suffer the just punishment of their sins. Ver. 26. *His wife looked back from behind him, and she became a pillar of salt.* It is supposed she was a native of Sodom, and on that account unwilling to leave the place of her nativity so suddenly and so abruptly; and therefore she could not refrain from casting a longing lingering look behind. Commentators are divided in their opinion concerning the words *a pillar of salt*. Some take it figuratively, to imply a lasting monument of the divine wrath; a *lasting covenant* being styled a *covenant of salt*, Numb. xviii. 19. others are for taking it in a literal sense, which is simplest and most agreeable to the text; and therefore we may interpret it, that she was struck dead at once, either by the immediate hand of God, or by the shower of fire and brimstone; and her body changed into a metallic substance, a kind of hard and durable salt, but probably still retaining the human form. Josephus speaks of it as remaining in his time, and that he saw it; and some modern travellers pretend that relics of it are still shewn by the inhabitants of those places. Ver. 31—36. The transaction recorded in these verses affords us a melancholy instance of the depravity of human nature, and how liable even the best of men are to fall, if not aided by continual supplies of grace. This passage deserves our notice: and, in giving our opinion of it, we choose to follow the suggestions of charity, by endeavouring to extenuate the guilt, though we cannot justify the action. 1. As the daughters' crime: it was at that time an universal law, which became afterwards a particular one of the Jews, that marriages should be contracted within the family, to preserve inheritances, and to avoid the mixture of seeds; but there was not so much as one of all their kindred left, by whom they could raise up seed or successors to their father; those of their father's side being at a vast distance from them, and those of their mother's side being every one destroyed in the conflagration of Sodom. But besides it is no improbable opinion, that their anxiety to preserve seed of their father,

Redeemer's intercession: Seeing he ever liveth, and is able to save to the uttermost, all that come unto God by him. We should not expect too much from man but not so with God. What a deep sense of our meanness and pollution should familiar intercourse with God produce in the best of saints. His presence should always fill us with a holy fear, which as our covenant God, we dare plead before him, assured of a ready audience and a gracious answer.

PRACTICAL OBSERVATIONS.—\* CHAP. XIX.] What an advantage it is for the world, that in very wicked places, some persons truly pious may be found! To what shocking impudence, in the vilest abominations, men's corruptions can carry them, and that, notwithstanding sharp corrections, or remarkable



Before  
Christ  
cir. 1896.

live : and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears : and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, What hast thou done unto us ? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin ? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing ?

11 And Abraham said, Because I thought, Surely the fear of God is not in this place ; and they will slay me for my wife's sake.

12 And yet indeed *she* is my sister : *she* is the daughter of my father, but not the daughter of my mother ; and she become my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me ; at every place whether we shall come, <sup>a</sup> say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee : dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver : behold, he is to thee a covering of the eyes, unto all that *are* with thee, and with all *other*. Thus she was reproved.

proceeded from an eager desire after the Messiah, who, they might hope, would spring from them, their father being a descendant of Shem, and a son of Abraham's eldest brother : and, in fact, Ruth the Moabitess, who was of the race of the eldest daughter of Lot, stands in the genealogy of our Lord. Indeed it is evident, that some such matter of a high concernment must have influenced their conduct. 2. As to Lot's share in this affair, it will scarcely admit of any vindication. In the matter of incest, he may in some measure be excused, for as much as he offered no violence to his daughters, but was altogether passive, and imposed upon by them ; but then it must be considered, that had he not allowed himself to drink to excess, it had not been in the power of his daughters to deceive him. Upon the whole, both father and daughters in this whole transaction, were not without sin. And therefore, whatever may be said in mitigation of their faults, we mistake the matter widely, if we think that the sacred history, in barely relating them, means either to approve or commend them. Ver. 30. Alluding to the person from which he derived his birth, she called his name *Moab* : that is in the Hebrew, *from my father*. *Ben-ammi*, the name given by the second daughter to her son, implies *the son of my people* ; thereby desiring to have it known, that he was not the son of a stranger, but of a relation of her own.

EXPLANATORY NOTES. CHAP. XX. Ver. 2. *And Abraham said of Sarah his wife, She is my sister.* This he gave out in all conversations, and to every one that asked who she was ; which was little better than a lie, at least was an equivocation not at all justifiable, and tended to expose his wife's chastity, as well as discovered a distrust of divine providence. The same infirmity he had given way to, and the same deception he had used, in the adventures which befel him in Egypt, (see chap. xii.) and therefore was the more inexcusable now.

deliverances. How readily those who reprove sin by their godly conversation, become an eye-sore to the wicked. How quickly the protectors of God's messengers are rewarded with remarkable protection, or with rescue from danger. Behold the graciousness of God's mercy in the midst of judgment, and connect with it this precious assurance, in all times of prevailing corruption like this, that *the Lord knoweth how to deliver the godly out of danger as well as temptation.* Those who are themselves sensible of their situation, should use their utmost endeavours to persuade others to fly from the wrath to come. They who are in jeopardy every hour, have not a moment to lose. Worldly things often prove a great snare to the heart. To look back with regret on the pleasures of sin, is apt to entangle us again therein. Till the termination of life we should hasten our flight quicker and quicker from a world which lieth in wickedness. When we think of leaving our sins, we must make no reserve either in affection or practice ; once set out for heaven, we must persevere. Let us continually fear lest we fall. Many a saint goes to heaven, and leaves his nearest relations through their perverseness, in the gall of bitterness and bond of iniquity. No inducement must prevent us, if they will not accompany us, we must leave them to their ruin. How dangerous is intoxication ; for it generally issues in whoredom and lasting shame.

PRACTICAL OBSERVATIONS.—[CHAP. XX.] In our wanderings through this world, let us commit ourselves and all our concerns to God as our God ! Wherever we are in this world, we must remember we are but sojourners as all our fathers were. Let not the greatness of Abraham's character tempt us to overlook Abraham's infirmity. Alas ! what is man in his highest attainments. It is a sad thing to be overtaken in sin, it is worse to relapse into it, but still the backslider may return. Let none presume they cannot fall ; let none fallen sink into despair. If Jehovah be our God, our shield, and our exceeding great reward, we have no need of evasive arts to shelter us from danger. How much God detests uncleanness ! To prevent it he inflicts judgments upon, and gives extraordinary warnings even to Heathens. The greatest injury one man can do to another, is to lead him to commit sin. Uncharitable suspicions are very injurious to ourselves, and oftentimes the cause of greater evil to others. We are apt too hastily to conclude they have no religion, who are not exactly in our way of thinking : but we are often

17 ¶ So Abraham prayed unto God : and God <sup>Before Christ cir. 1898.</sup> healed Abimelech, and his wife and his maid-servants : and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.\*

## CHAP. XXI.

1 Isaac is born : 4 he is circumcised, 6 Sarah's joy. 9 Hagar and Ishmael are cast out. 15 Hagar in distress ; 17 The angel comforteth her. 22 Abimelech's covenant with Abraham at Beer-sheba.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah <sup>a</sup> as he had spoken. <sup>a Chap. 17. 19. & 18. 10.</sup>

2 For Sarah <sup>b</sup> conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. <sup>b Acts 7. 8. Gal. 4. 22. Hebr. 11. 11.</sup>

3 And Abraham called the name of his son that was born to him, whom Sarah bare to him, Isaac. <sup>c Chap. 17. 12. cir. 1897.</sup>

4 And Abraham circumcised his son Isaac, being eight days old, <sup>c</sup> as God had commanded him.

5 And Abraham was an hundred years old when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham that Sarah should have given children suck ? for I have born *him* a son in his old age.

8 And the child grew, and was weaned : and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, <sup>cir. 1892.</sup> which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, <sup>d Gala. 4. 30.</sup> Cast out this

Ver. 4. *Wilt thou slay also a righteous nation ?* Either God had threatened to destroy his people as well as himself, if he did not return Sarah to her husband ; or Abimelech knew that it had been usual for the people to suffer for the crimes of their governor, and, like a true father of his country, shews an affectionate concern for their welfare in the first place ; for this may be the sense of the word *also*, on which an emphasis is put : as if he had said, Wilt thou not only slay me, but also a whole nation for my sake, a nation free from all fault and blame in this matter ? Ver. 5. *In the integrity of my heart.* Hereby declaring, that his design was not to defile the woman, and to gratify his lust ; but to take her to be his wife. This he thought to be no evil, though he had a wife already, ver. 17. polygamy not being reckoned a sin in those times. Accordingly, in the next verse we see his plea is admitted by God, and a very great testimony borne to his integrity in this matter. Ver. 6. *Therefore suffered I thee not to touch her.* As there is nothing done but by divine permission, so many more evils would be committed than there are, were it not that men are restrained from them by the power and providence of God ; and in particular, this sin was prevented that it might not in any respect be a doubtful point, whether Isaac, whom Sarah had now conceived, was a legitimate son of Abraham. Ver. 16. *He is to thee a covering of the eyes.* A protection of her person, and chastity ; so a husband in our language is said to be a cover to his wife. But it seems best to refer this to the gift of 1000 pieces of silver just mentioned, and to read the words thus : “ Behold this is to thee a covering of the eyes ; ” for the words are a severe sarcasm on Sarah. As Abimelech upbraids her with calling Abraham her brother in the preceeding clause, so in this he tells her, that he had given him so much money to supply her with veils from time to time to cover her eyes, that nobody might be tempted to lust after her, and that it might



Before  
Christ  
1892.

bond-woman and her son; for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's fight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy fight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread and a bottle of water, and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went and set her down over against *him* a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water: and she went and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abi-

melech and Phichol the chief captain of his host, spake unto Abraham, saying, God *is* with thee in all that thou doest.

23 Now therefore swear unto me here by God, † that thou wilt not deal falsely with me, nor with my † Heb. son, nor with my son's son: *but* according to the kind- if thou shalt lie unto me, nefs that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe-lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well.

31 Wherefore he called that place || Beer-sheba; || That is, because there they sware both of them. the well of the oath. cir. 1891.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a || grove in Beer-sheba, || Or, tree; and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.\*

be known she was a married woman, (for in those countries married women wore veils for distinction.) The following phrase, *and with all other*; ought to be read, with what follows, without a stop thus, "And with all this was she reproved;" that is, With all this that Abimelech had said and done, Sarah was reproved for saying that Abraham was her brether. Or the words may be rendered thus, "And so before all she was reproved;" that is, before her husband, before Abimelech's courtiers, and perhaps before her own servants.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1. *And the Lord visited Sarah.* He visited her in a way of mercy and kindness, by fulfilling his promise, giving her strength to conceive and bear a child, 1 Sam. ii. 21. Ver. 2. *At the set time, of which God had spoken to him.* God was not only faithful in fulfilling the promise, but in keeping the exact time of it. Ver. 4. *And Abraham circumcised his son Isaac being eight days old.* Though this was the son of the promise and of his old age, for whom he had the most tender affection; yet he performed this bloody ordinance on him without deferring it beyond the time, and as it would seem, was himself the operator; all which shews his strict regard, and ready and cheerful obedience to the command of God. Ver. 6. *And Sarah said, God hath made me to laugh.* This she said on occasion of the name of her son Isaac, which name her husband had given him, and to which she assented. Ver. 9. *Mocking,* at Isaac; laughing at his name, treating him with contempt as his younger brother, and boasting that Ishmael was the first-born, and that the inheritance belonged to him; and perhaps deriding the promise of God that Isaac should be Abraham's heir; for that this contention was about the inheritance, seems plain from the words of Sarah in the next verse. As the apostle, Gal. iv. 39. styles it

persecution, we may conclude, that Isaac's piety also was the continual subject of Ishmael's ridicule, derision, or hard usage. Ver. 10. *Cast out this bond-woman and her son.* This was not said merely in a passion, but by divine direction and influence, as is evident from God's approbation of it in ver. 12. The design of God in guiding Sarah to make such a motion as this to Abraham, is taught us by the apostle Paul, who makes these two women to be types and figures of the two covenants, and their sons of those that are under them, Gal. iv. 22, &c. Ver. 12. *In Isaac shall thy seed be call'd.* This is a good reason why the bond-woman and her son should be cast out, that they or their offspring might not inherit the land with Isaac or his descendants; and that it might indisputably appear, that from Abraham in the line of Isaac, and not in the line of Ishmael, the Messiah should spring; that seed in whom all the nations of the earth should be blessed. Ver. 14. The behaviour of Abraham towards his son Ishmael has been represented cruel to the last degree. In order to remove the opprobrium that has been thrown upon it, it will be necessary to observe, that though Ishmael is called a child according to the Hebrew idiom, yet he was really fifteen or sixteen years old; and that by bread and water, is meant, in scripture, all kinds of provisions. Besides, it may be added that it was no difficult thing for any person to find a livelihood in this early age of the world; those who had flocks found ground enough in every country to maintain them; and creatures were so numerous that a person who had no flocks might, in uncultivated places, kill enough of all sorts for his maintenance, and accordingly we find, that Ishmael choose to reside in the wilderness, where he became an archer. Ver. 19. *God opened her eyes.* Through inattention and distraction of mind, she had not observed this well before, or perhaps her eyes

mistaken to our shame; their practice reproves us. All equivocations generally lead us into scrapes. Truth will never shame its author. How pitiful are the best excuses which men particularly saints, can make for their sinning! And it must be considered as an infinite mercy that God, though he sometimes puts his people to shame for their folly, takes more care of their honour, and especially of the honour of his promises, than they do. And the prayers of penitent saints are profitable to the greatest men upon earth.

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] What a pleasure God sometimes takes to delay the fulfilment of promises, till it becomes, humanely speaking, improbable, if not impossible, for the trial of our faith and patience, but he never defers it a moment beyond the due time, and the joys which attend the seasonable fulfilment thereof are great and certain, and yet even then our attempts to anticipate it often mingle our joys with wormwood and gall! It is exceedingly proper on all occasions to mark the Lord's gracious dealings with his people. Christians love to contemplate the evidences of a faithful God. While Sarah and her family rejoices over her son, let all the redeemed rejoice that to them a child is born, to us a son is given, whose name is wonderful, Counsellor; the mighty God; the everlasting Father; the Prince of Peace. May we adore him of whom Isaac is a striking type, and in whom all the promises centre. Paul informs the believing church of Galatia, that as Sarah was a figure of the church, so Isaac became a figure of the children of that church. "Now we brethren, as Isaac



Before  
Christ  
1872.

CHAP. XXII.

1 Abraham is tempted to offer Isaac; 3 he giveth proof of his faith and obedience; 11 the angel slayeth him; 13 Isaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generation of Nahor with Rebekah.

Before  
Christ  
1872.

a Hebr.  
11. 17.  
† Heb.  
Behold  
me.

AND it came to pass, after these things, that a God did tempt Abraham, and said unto him, Abraham. And he said, † Behold, here I am.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee off.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father, and he said, † Here am I, my son, And he said, Behold the fire and the wood; but where is the ‖ lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and <sup>b</sup> laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called upon him

† Heb.  
Behold  
me.  
‖ Or, kid.

out of heaven, and said, Abraham, Abraham. And he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13 And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place, ‖ Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, ° By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only son;

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gates of his enemies:

18 <sup>a</sup> And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass, after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat ° Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah: she bare also Tebah, and Gaham, and Thahash, and Maachah.\*

‡ That is,  
The  
LORD  
will see,  
or, provide.  
c Psalm  
105. 9.  
Ecclef.  
44. 21.  
Luke  
1. 73.  
Hebr.  
6. 13.  
† Heb.  
lip.  
d Chap.  
12. 3. &  
18. 18.  
Ecclef.  
44. 22.  
Acts  
3. 25.  
Gal. 3. 8.

e Called  
Romans  
9. 10.  
Rebecca.

had been hidden or restrained by the providence of God from seeing it. It is not improbable, however, that this well was not in being before, but was immediately produced by the power of God, who, when he pleases, can open fountains in the midst of the valleys, and make the wilderness a pool of water. Ver. 25. *And Abraham reproved Abimelech.* In these hot and dry countries a well of water was an inestimable treasure, and the digging of it a work of prodigious labour, both on account of the rockiness of the soil, and the great depth it was necessary to dig before they could find a spring. Ver. 31. *He called that place Beer-sheba.* Beer signifies a well, and sheba, both an oath, and seven; so that the name alludes not only to the oath, as mentioned in the text, but likewise to the seven sheep given by Abraham in purchase for the well. Ver. 23. *And Abraham planted a grove.* The silence and natural gloom which reigns in these bowry solitudes dispose the mind to serious contemplation; on which account they were chosen by the pious fathers of antiquity, as their temples and solemn theatres of devotion. But this practice becoming at length to be abused to idolatrous purposes by the superstition of the heathens, was afterwards forbidden by the law of Moses; as in Exodus xxxiv. 13, 14. Deut. xii. 3. and xvi. 21, &c.

EXPLANATORY NOTES. CHAP. XXII. Ver. 1. *God did tempt Abraham.* Not to sin, as Satan does; for God tempts no man, neither can he be tempted of any; but the meaning is, he tried him, to prove him, and to know his faith in him, his fear of him, his love to him, and cheerful obedience to his com-

mands; not indeed in order to know these himself, for of these he was fully satisfied; but to make them known to others, and that Abraham's faith might be strengthened yet more and more, as in the issue it was. Ver. 2. *Take now thy son thine only son.* The order in which the words are placed in the original, gradually increases the sense, and raises the passions higher and higher, *Take now thy son, thine only son whom thou lovest, even Isaac.*—Abraham desired earnestly to be let into the mystery of the redemption; and God to instruct him in the best manner humanity is capable of receiving instruction, in the infinite extent of divine goodness to mankind, "who spared not his own Son, but delivered him up for us all," let Abraham feel by experience what it was to lose a beloved son. Ver. 4. *On the third day.* The Jews take great notice of this third day, and compare the passage with Hos. vi. 2. which they interpret of the third day of the resurrection. And the deliverance of Isaac on the third day was, doubtless, typical of Christ's resurrection from the dead on the third day. Ver. 6. *Abraham took the wood,—and laid it upon Isaac.* In this was represented another circumstance attending the crucifixion, that of Christ's bearing his own cross; and this wood may also be a figure of our sins laid on him by his Father; and which he bore in his own body on the tree. Ver. 7. *And Isaac said, My father.* This sentence is the most expressive that ever was uttered. Let the tender parent substitute himself in the stead of Abraham, and then he will not only understand, but likewise feel, all the pathos comprehended in these

was, are children of the promise." Let us make the enquiry, is this our privilege? Are we of the seed of the bond-woman or of the free? Descendants of Hagar or of Sarah? Or in other words, do we expect salvation by works or of grace? upon the decision of this important query depends our everlasting welfare. God grant that we never seek justification from a covenant of works, which never did or will be able to save the soul. But the gospel is the ministration of life, pardoning the soul by the blood and righteousness of our Lord Jesus Christ. Let us Gentiles rejoice that while the Jews are, like Ishmael, cast out to be wandering, wild, and hated, we are called to the fellowship of the sons of God.

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] How necessary to count the cost when we enter upon a religious life! For who knows how many and how great our trials in it may be, since trials are increased in proportion to men's faith and spiritual comfort. Did ever a parent's heart hear a more afflictive command, where every word is torture, and pointed as a dagger to the heart. Those trials are most afflictive to the believer, which not only fly in the face of natural affection, but even threaten to frustrate the promises of God: yet thrice happy are they, who, under the forest trials, heartily acquiesce in the will of



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## CHAP. XXIII.

1 The age and death of Sarah. 3 The purchase of Machpelah, 19 where Sarah was buried.

AND Sarah was an hundred and seven and twenty years old: *these were the years of the life of Sarah.*

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

† Heb.  
a prince  
of God.

6 Hear us, my lord: Thou art † a mighty prince among us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

† Heb.  
full of  
money.

9 That he may give me the cave of Machpelah which he hath, which is in the end of his field: for † as much money as it is worth he shall give it me, for a possession of a burying-place among you.

† Heb.  
ears.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the † audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

few words; words that were echoed by our dearest Saviour, amidst his agony in the garden of Gethsemane; "Abba Father," said he, "all things are possible for thee," Mark xiv. 36. Ver. 9. *Bound Isaac his son.* The sacred historian has like the celebrated painter, drawn a veil over the sorrows of Abraham, and the resignation of Isaac, that the imagination of the reader might paint to himself more forcibly the struggles of the parent and the agonies of the son, than it is in the power of language to express. Josephus has, upon this occasion, presented us with a very pathetic speech to Isaac, to prevail upon him to submit to this sacrifice; but the silence of Moses is abundantly more expressive. Isaac was at this period about five and twenty years of age, and his father enfeebled with years; his resignation therefore at this time must certainly have been voluntary; and in this respect he was a strong and exact type of our ever blessed Saviour, who voluntarily "laid down his life, though no man could otherwise take it from him," John x. 17, 18. Ver. 12. *Lay not thine hand upon the lad.* Though God had bid him take his son, and offer him for a burnt-offering, to try his faith and obedience; yet he meant not that he should actually slay him, and thereby establish a precedent for human sacrifices, for these are an abomination to him; therefore, in the very crisis, he appears and prevents the impending stroke. Ver. 12. *Fearst God.* This was not a servile superstitious fear arising from narrow ideas of the divine goodness and power; but a filial fear, that includes the whole of religious worship, a becoming awe of the divine Being, submission to his will, faith in him, love to him, and obedience springing from thence. Ver. 13. *Behold a ram caught in a thicket;—and Abraham offered him up for a burnt-offering instead of his son.* In this part of the transaction, Isaac was typical of the spiritual seed of Abraham, in whose stead Christ, here typified by the ram, was offered, and with whose sufferings and satisfaction, the justice of God was satisfied. Ver. 14. *Jehovah-jireh;* the best interpreters agree, signifies, *the God shall be seen*; a name extremely apposite, as in this transaction he had seen the representation of our Lord's passion. The answer of

11 Nay, my lord, hear me: The field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. Before Christ cir. 1860.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron, in the audience of the people of the land, saying, But if thou *will* give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there:

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: The land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure.

18 Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham, for a possession of a burying place, by the sons of Heth.\*

Jesus to the Jews, in these words, "Abraham rejoiced to see my days," perhaps alludes to this verse. Jesus says, Abraham "saw his days;" and Abraham, by the name he imposed upon the mount, declares the same thing—The vision which he had presently seen, gave name to the prince; but as it was of a public, not of a private nature, it is expressed in terms to signify what mankind in future ages shall see—*The Lord shall be seen*; that is, God manifest in the flesh, the Immanuel, God with us, who was frequently in the temple built on this mount, and often seen there in his state of humiliation on earth. Ver. 16. *By myself*. In the preceding verse, it is said, *The angel of the Lord called*; but in this, *By myself have I sworn, saith the Lord*. This was therefore Jehovah himself, as appears from Heb. vi. 13. "When God made promise to Abraham, because he could swear by no greater, he swore by himself."

EXPLANATORY NOTES. CHAP. XXIII. Ver. 1. Interpreters remark, that Sarah is the only woman whose age is reckoned in the holy scriptures. Ver. 2. *To mourn and to weep.* Some commentators imagine that *mourning* implies private sorrow, but *weeping* public grief. Ver. 10. The word rendered *dwelt* by our translator, is interpreted *sat* by the Vulgate and Syriac. The Chaldee translates it *stood*, and the Arabic, *he spake in the presence*, whence it follows, that Ephron was present at this assembly, *sitting*; but that he rose after the patriarch had finished his discourse, in order to make the reply which follows, ver. 11. Ver. 16. *Four hundred shekels.* This amounted to forty-six pounds three shillings and upwards; and was weighed, because at that time no coinage was invented. Its currency with the merchant, mentioned at the end of the verse implies, that no base alloy was mixed with it, nor any artifice or fraud used to impose upon the seller. Ver. 18. *For a possession.* This purchase not only prevented any dissension between the posterity of Abraham and the natives; but likewise verified in part the promise which God had made, "that he and his seed should have a possession in that land."

God and firmly cleave to his promise! Who, though he slay them, yet will they still trust in him! When we give up every creature comfort to God, then shall we most enjoy them. Man's extremity is God's opportunity. He accepts our intentions as if accomplished; to him the will is the deed. But while we admire the faith and obedience of Abraham, and the cheerful submission of Isaac; while we place these bright examples before us, our faith directs us to more glorious objects.—Let us with astonishment contemplate Jehovah bringing his only begotten Son into this world, stretching him on the altar, and making his soul an offering for our sins. Let us behold Jesus caught, seasonably caught, in the thicket of his Father's commandments, of his own engagement, and of our transgressions imputed to him, and offered in our stead? May we listen to the New Testament in his blood, in which Jehovah swears that men shall be blessed in him, and all nations shall call him blessed!

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] Death parts the nearest relatives. Tears and grief are the tribute we owe to our departed friends. "Blessed are the dead which die in the Lord;"—they are not lost but gone before us. Let the death of others always remind us of our own. How death changes the countenance, and makes the most beloved body loathsome. Let us carefully avoid being a burden to our neighbours, or being too much indebted for favours to carnal men; and though we be heirs of the world through the righteousness of faith, let us be content with little of it now, and rejoice that the Canaan above, where neither death, nor famine, nor war, ever enter, is our inheritance. "If our flesh rest in hope;" we have enough of this world's goods if we are allowed a grave.



Before  
Christ  
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## CHAP. XXIV.

1 Abraham sweareth his servant. 10 The servant's journey: 12 his prayer: 14 his sign. 15 Rebekah meeteth him, 18 fulfilleth his sign, 22 receiveth jewels, 23 sheweth her kindred, 25 and inviteth him home. 26 The servant blesteth God, 29 Laban entertaineth him. 34 The servant sheweth his message; 50 Laban and Bethuel approve it. 58 Rebekah consenteth to go: 62 Isaac meeteth her.

† Heb.  
gone into  
days.

a Chap.  
47. 29.

AND Abraham was old, and † well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, a Put, I pray thee, thy hand under my thigh;

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

b Chap.  
12. 7. &  
13. 15. &  
15. 18. &  
17. 8.

7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that I swore unto me, saying, b Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

|| Or,  
and.

10 ¶ And the servant took ten camels, of the camels of his master, and departed; (|| for all the goods of his master were in his hand;) and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, even the time † that women go out to draw water.

† Heb.  
that wo-  
men which  
draw wa-  
ter go  
forth.

12 ¶ And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

c Ver. 43.

13 Behold, c I stand here by the well of water; and the daughters of the men of the city come out to draw water:

EXPLANATORY NOTES. CHAP. XXIV. Ver. 1. Abraham was an hundred years old when Isaac was born, and Isaac was forty when he married Rebekah: consequently Abraham was now about an hundred and forty years of age. Ver. 2. Put thy hand under my thigh. This was the common method of taking an oath, both among the Hebrews and all the oriental nations. The reasons assigned for this ceremony by commentators are almost entirely conjectural. It was however probably a sign of subjection; an expressive mode of intimating the unfeigned desire and determination of an inferior to regard the injunctions and declarations of a superior. Thus Jacob required his son Joseph to place his hand under his thigh while he blessed him and his children, see chap. xlvii. 29. Ver. 3. The Lord, the God of heaven. This oath strongly proves the purity of Abraham's religion, and asserts the unity of the supreme Being. In opposition to the false gods around him, Abraham swears by the "Lord, the God of heaven, and the God of the earth;" his omnipresence rendering him a fit object of so solemn an appeal, and his omnipotence capable of punishing any violation of it. Ver. 4. But thou shalt go into my country; That is, to Mesopotamia, the place of Abraham's nativity, and where he lived many years. Several expressions in this chapter seem to intimate that Abraham's kindred worshipped the true God, which was a sufficient reason why the patriarch was solicitous to obtain from among them a wife for his son Isaac; see particularly ver. 31, 50. Ver. 7. Unto thy seed will I give this land. And for this reason his son Isaac, in whom his seed was to be called, must not be removed from hence, to settle in another country. Ver. 11. Made his camels to kneel. These creatures

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher I pray thee, that I may drink; and she shall say, Drink; and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

Before  
Christ  
1857.

15 ¶ And it came to pass, before he had done speaking, that, Behold, Rebekah came out who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel was † very fair to look upon, a † Heb. good of countenance.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water; and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden || ear-ring of half || Or, a shekel weight, and two bracelets for her hands of || Or, ten shekels weight of gold, || Or, jewel for the forehead.

23 And said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?

24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said, moreover, unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told them of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man unto the well.

are taught to kneel down when they are loaded or unloaded, and when they are to take rest. Ver. 12. And he said, O Lord God of my master Abraham. We have here a pleasing instance of the patriarch's ear in training up his servants in the paths of religion, as well as a noble example of trust in Providence. Ver. 19. I will draw water for thy camels also. It was customary for the young women in the east to draw water for the cattle and the use of the family, as appears from 1 Sam. ix. 11. The humility and courtesy which Rebekah shewed on this occasion, strongly marks the simplicity of these early ages, and vindicates the fidelity of Abraham's servant, in choosing a person whose morals rendered her worthy of Isaac's affection. And this now was the sign or token the servant had desired might be, by which he would know who was the person intended for the wife of his master's son; and this was granted him; which shews that it was not a rash and impertinent thing which he asked, but what was agreeable to the will of God, and to which he was directed by a supernatural impulse. Ver. 22. The word translated ear-ring, being in the singular number, it is probable, that it was some ornament worn on the face, called in other parts of scripture, a nose jewel, which Thevenot remarks to be worn in most of the eastern countries. Ver. 27. Blessed be the God of my master Abraham, who hath not left destitute my master of his mercy and truth, or hath not withdrawn his mercy and faithfulness. Abraham, ver. 7. believed in God; that he would send his angel, and direct his servant, and make his way prosperous; and in the event we see that his faith was built on a sure foundation. I being in the way; In the right way in which he was directed, as Jarchi interprets it; in the way of his duty



Before  
Christ  
1857.

Before  
Christ  
1857.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33 And there was set meat before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I am Abraham's servant.

35 And the LORD hath blessed my master greatly, and he is become great; and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife, bare a son to my master when she was old; and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

3 Ver. 13. 43 <sup>d</sup> Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher

from her shoulder, and said, Drink; and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way, to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD; we cannot speak unto thee bad or good.

51 Behold Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

53 And the servant brought forth <sup>†</sup> jewels of silver, <sup>†</sup> Heb. vessels. and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that were with him, and tarried all night: and they rose up in the morning; and he said, <sup>e</sup> Send me away <sup>e</sup> Verfes. unto my master. 56, & 59.

55 And her brother and her mother said, Let the damsel abide with us <sup>||</sup> a few days, at the least ten; <sup>||</sup> Or, after that she shall go. <sup>full year, or ten months.</sup>

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the <sup>f</sup> well Lahai-roi: for he dwelt in the south country. <sup>16. 14. & 25. 11.</sup>

63 And Isaac went out <sup>||</sup> to meditate in the field at <sup>||</sup> Or, to pray.

following the steps of divine providence, and observing them. Ver. 28. *Mother's house.* The women in the eastern countries had, in those days, separate tents for themselves. Ver. 31. *Come in, thou blessed of the Lord.* How amiable a picture of ancient hospitality and warm benevolence, does this verse present us with! Abraham's servant was a stranger, whom Laban had never seen; he had not as yet imparted his business, but is received with all the tenderness of a brother; and is complimented with a title which every one must wish to possess, with the title of The blessed of the Lord. Ver. 32. *He ungirded.* Though the pronoun *he* seems to imply, that the man ungirded his camels; yet it was Laban or his servants that performed this kind office, as may be concluded from what follows in this verse. Ver. 33. We have here the picture of a faithful servant, one who prefers his master's business to his own pleasure, and is therefore impatient till he has delivered his message, and satisfied himself whether his journey should be prosperous or not. Ver. 35. *And the Lord hath blessed my master greatly.* All blessings both spiritual and temporal, are of God; from whom as the father, fountain, and author of all mercies, cometh down every good and perfect gift. Ver. 49. *That I may turn to the right hand or to the left.*

This seems to be a proverbial expression, and signifies that if they did not choose to attend to his proposal in his master's name, he must take some other course. Ver. 50. *The thing proceedeth from the Lord.* These men, though perhaps they were in part idolaters, yet had some good notions of the true God, of his government of the world, and of his ordering all things in it according to the counsel of his will; therefore their alliance was justly preferred by Abraham, before the cursed Canaanites, who were for their abominable wickedness devoted to destruction. Ver. 53. *And the servant brought forth jewels.* Ornaments for women, which he had brought along with him for presents; these were a proof of the grandeur and generosity of his master, who had furnished him with such a profusion of rich things, to bestow on the person that should be got for his son's wife. Ver. 58. *And she said, I will go.* The authority which parents have over children, being founded in nature, was, and must be always the same: but we find that no force was put upon the will of Rebekah in this case. And why should it? The happiness of the connubial state depends upon the reciprocal affection which the parties bear to each other; but this affection must proceed from the will, and the will cannot be forced; the choice, therefore, should be



Before  
Christ  
1858.

the even-tide; and he lifted up his eyes, and saw, and behold, the camels were coming.

64 And Rebekah lifted up her eyes: and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.\*

## CHAP. XXV.

1 The sons of Abraham by Keturah: the division of his goods; 7 his age and death; 9 his burial. 12 The generations of Ishmael; 17 his age and death. 21 Isaac prayeth for Rebekah, being barren; 22 the children strive in her womb. 24 The birth of Esau and Jacob; 27 their difference. 29 Esau selleth his birthright.

cir. 1853. **T**HEN again Abraham took a wife, and her name was Keturah.

a 1 Chro. 1. 32. 2 And <sup>a</sup> she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leummim.

4 And the sons of Midian: Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, (while he yet lived,) eastward unto the east country.

1822. 7 ¶ And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre:

b Chap. 23. 16. 10 <sup>b</sup> The field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife.

voluntary. Nay, if it be not voluntary, the seeds of unhappiness are sown by the person who compels, because we are generally exceedingly displeased with that which is forced upon us. Ver. 63. The word translated *meditate*, is rendered in the Syriac *to walk*, and by the Chaldee, the Samaritan, and Arabic versions, *to pray*, in which sense it is used likewise in Psalm cii. 1. Whence we may collect, that the employment of Isaac's thoughts were religious; and can any thing give us a nobler idea of Isaac's piety than this verse, wherein he is represented as abstracting himself from society, in order to meditate on the beauties of the creation, and offer up his prayers and praises to the bountiful Creator, who openeth his hand, and filleth all things living with good! Ver. 65. The word translated *vail*, is by the Septuagint rendered a *summer cloak or garment*. It was a common practice among the women of the east, to wear a vail whenever they went abroad; but this particular action of Rebekah's seems to be done in conformity to the custom of all brides, who covered themselves with the nuptial vail, when they were first introduced to their husbands. Ver. 67. And Isaac was comforted after his mother's death. A remarkable instance of filial affection! Sarah had now been dead three years, and yet Isaac continued to lament her!

EXPLANATORY NOTES. CHAP. XXV. Ver. 1. Took a wife. It ap-

PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] What a mercy is conferred on a Christian, when he has a gracious God, a good son, and a faithful servant. A noble foundation these for happy success in our designs. The marriages of believers, on which the temporal and eternal happiness of multitudes may depend, should be formed with remarkable and religious attention; for an unconverted partner in life often proves a dreadful snare. In difficult cases it is best to begin with prayer, if we wish to succeed. In order to obtain a truly happy marriage, how much more efficacious are a single eye to God's glory, and a dependance on his direction, than all the wanton dalliances, or fulsome and false flattery, in the world!

11 And it came to pass, after the death of Abraham that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And <sup>d</sup> these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Ad-beel, and Mibsam,

14 And Mishma, and Dumah, and Maffah.

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

19 ¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aran, the sister to Laban the Syrian.

21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If it be so, why am I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like an hairy garment: and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning

appears from 1 Chron. i. 32. that she was only a concubine, a person admitted to his bed without the usual forms of matrimony; but in order to prevent his posterity from imitating a practice necessary for replenishing the earth in the first ages of the world, Moses probably calls her by the honourable name of a wife. A concubine however was considered in ancient times a second wife, but subject to the first. Ver. 2 And she bare. This was a pledge of the divine veracity in fulfilling the promise made to him in chap. xvii. 6. Ver. 8. Gave up the ghost. This phrase signifies a death without pain or agony. The ancient versions are industrious to preserve this sense, as reflecting honour on Abraham's memory. Was gathered to his people. This is probably to be understood, not of his interment, there being only the body of Sarah in the sepulchre in which he was laid; but of the admission of his soul into the heavenly state, upon its separation from the body. Ver. 18. He died in the presence of all his brethren. In the Hebrew it is he fell, in the Chaldee and Arabic, he dwelt; and in this sense the verse is an accomplishment of the prediction at his birth, chap. xvi. 12. Ver. 23. If it be so, why am I thus? The Chaldee renders it, If it was to be so, why did I conceive? The Arabic paraphrases it thus, If I knew that the thing would have been so, I would not have requested it. That is, Why did I conceive, if I must suffer such uncommon excruciating pains? it is better for me to die than to live in such

Before  
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1822.c Chap.  
16. 14. &  
24. 62.  
d 1 Chro.  
1. 29.

1775.

† Heb.  
Jell.

1857.

1838.

e Rom.  
9. 12.f Hosea  
12. 3.

1837.



Before Christ 1837. hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

† Heb. 28 And Isaac loved Esau, because † he did eat of his venison; but Rebekah loved Jacob.

† Heb. 29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint.

† Heb. 30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefor was his name called Edom.

† Heb. 31 And Jacob said, Sell me this day thy birthright.

† Heb. 32 And Esau said, Behold, I am † at the point to die; and what profit shall this birthright do to me?

† Heb. 33 And Jacob said, Swear to me this day; and he swore unto him: and † he sold his birthright unto Jacob.

g Hebr. 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.\*

## CHAP. XXVI.

1 Isaac because of famine, goeth to Gerar; 2 God instructeth and blest him; 9 he is reproved by Abimelech for denying his wife; 12 he groweth rich; 18 he diggeth Esau, Sitnah, and Rehoboth; 28 Abimelech maketh a covenant with him at Beer sheba. 24 Esau's wives.

cir. 1804. **A**ND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

a Chap. 3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, <sup>a</sup> I will give all these countries; and I will perform the oath which I swore unto Abraham thy father:

4 And I will make thy seed to multiply as the stars

continual misery. And she went to enquire of the Lord. That is, according to some Jewish interpreters, she enquired of some prophet, or of Abraham, who lived fifteen years after this event. And indeed, if she enquired of any particular person of note for religion, and as a prophet, there is none so likely as he, who was the friend of God, and had great intimacy with him, and to whom he revealed his secrets. Ver. 23. *Two nations.* That is, the founders of two nations; namely, the Israelites and Idumeans, the former being descended of Jacob, and the latter from Esau—The Edomites were the offspring of Esau, as the Israelites were of Jacob; and who but the author and giver of life could foresee, that two children in the womb, would multiply into two nations. They were not only to grow up into two nations, but into two very different nations, and *two manner of people were to be separated from her bowels.* The elder shall serve the younger. The Hebrew may be translated, the greater shall serve the lesser. The family of Esau was the elder, and for some time the greater and more powerful of the two, there having been dukes and kings in Edom before “there reigned any king over the children of Israel.” But David made an entire conquest of the Edomites, and compelled them to become his tributaries. In this state of servitude they continued about an hundred and fifty years. Ver. 23. *Red all over like an hairy garment; and they called his name Esau.* This expression may denote, either that Esau at his birth, was wholly covered with red hair, or that the colour of his flesh was ruddy, like a garment of red hair. And hence his name was called Esau, from Eschau, which among the ancient Hebrews signified a hair-cloth. His colour was probably a sign of his fierce, cruel, and bloody disposition, Rev. xii. 3. Ver. 26. *His name was called Jacob,* which signifies a supplanter. Ver. 27. *A plain man dwelling in tents.* That is, he was of a mild and gentle nature, one that delighted in the soft arts of peace, and the innocent pleasures of a pastoral life. Ver. 30. *Feed me with that same red pottage.* The words in the original are *Feed me with that red that same red;* which some consider as a plain proof, that Esau did not know the ingredients of which this pottage was made; but others think the repetition is used to paint his extreme faintness, and the impatience of his appetite. Ver. 31. *Sell me this day thy birth-right.* It is thought, that

of heaven, and will give unto thy seed all these countries: <sup>b</sup> and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife; and, how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and † received † in the same year an hundred-fold; and the LORD blessed him.

13 And the man waxed great, and † went forward, and grew, until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of † servants; and the Philistines envied him.

whoever enjoyed the birth-right had a title to the land of Canaan which included a blessing promised to the peculiar seed of Abraham, from which the Messiah was to descend. The dignity of the first-born under the law was very great; they were consecrated to God; had a double portion of their father's goods; and were lords of their brethren. Besides, among the patriarchs, the promises to Abraham belonged to the first-born. Ver. 32. *I am at the point to die.* We have here a true picture of a profane sensualist, who for a sordid momentary pleasure, will give up the solid joys of futurity.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 2. It appears from this passage that Isaac had formed a design of going down into Egypt, because of the famine which then raged in the land of Canaan; but God dissuaded him from it, lest that fruitful country should have induced him to have fixed his residence there, and lest, by that means, his seed should have been confounded with the Egyptians, and the doctrine of the ONE God should by that means be entirely lost. Ver. 4. *I will make thy seed to multiply.* Not to mention the vast increase of Isaac's posterity by Esau, how soon did his descendants by Jacob grow up into a mighty nation? and how numerous were they formerly in the land of Canaan? How numerous were they in other parts of the world, according to the accounts of Philo and Josephus? How numerous are they still in their present dispersion among all nations. And who could foretel such a wonderful increase by propagation of one branch only of one man's family but the same divine power that could effect it? And in thy seed shall all the nations of the earth be blessed. See Note on chapter xxii. 18. Verse 6. God's approbation of Abraham by such a variety of expressions, may be considered, as intended to encourage Isaac to tread in the pious footsteps of his illustrious sire. Ver. 7. *She is my sister.* Isaac in this particular imitated the weakness of his father, and made use of a prevarication which was more dangerous than the truth. Ver. 12. *Sowed in that land, and received an hundred fold.* This degree of increase was an illustrious proof that the Lord indeed blessed him. All the patriarchs like their posterity, were under an extraordinary providence. Ver. 16. Notwithstanding all the friendship which Abimelech had shewn to Isaac, and the league that had been made with Abraham, Abimelech, when he feared that

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] Before we part with Abraham, this celebrated patriarch, let us in him, contemplate Jesus the everlasting father. How astonishing his meekness and kindness to men. He is the chosen favourite of Jehovah, the father and covenant head of innumerable millions of believers. All obedient at his father's call, he left his native abodes of blest, and became a stranger and sojourner on earth, not having where to lay his head. Let us observe how invigorating is a strong faith in God's promise; for God delights to add abundant blessings to such, as by courageous believing give him the glory of his power and faithfulness. Promised events are often ushered in by the most discouraging appearances; and mercies must be long prayed for and waited for before they are granted. How often much trouble and vexation attend what is too eagerly desired. Parents frequently expose themselves to future troubles by their partial regard to children.



Before  
Christ  
cir. 1804.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 ¶ And Isaac departed thence and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stoped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of † springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well ‖ Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it ‖ Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ‖ Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, † We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee:

29 † That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing

but good, and have sent thee away in peace: thou art now the blessed the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ‖ Shebah: therefore the name of the city is ‖ Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite;

35 Which † were † a grief of mind unto Isaac and to Rebekah.\*

## CHAP. XXVII.

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 15 Jacob, under the person of Esau, obtaineth it. 30 Esau bringeth venison. 33 Isaac trembleth. 34 Esau complaineth, and by importunity obtaineth a blessing; 41 he threateneth Jacob; 42 Rebekah disappointeth it.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, here am I.

2 And he said, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and † take me some venison;

4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice, according to that which I command thee.

Isaac would rival him in power, acts according to the policy of kings, and desires Isaac to retire from him. Ver. 18. And Isaac digged again the wells of water. This refers to the same wells made mention of ver. 15. since it follows for the Philistines had stoped them after the death of Abraham: which they did out of envy to his son Isaac, whose prosperity they beheld with a jealous and ill-natured eye. Ver. 19. Of springing or living water; hence this phrase is used of the perpetual and ever-living graces of the Spirit of God, John iv. 10, 11. and vii. 38. Ver. 21. Sitnah. That is, hatred. From the same word Satan has his name. Ver. 22. Rehoboth; That is, free space or room, because his flocks had now room to feed at large, and range the country in search of the richest pastures. Ver. 24. I am the God of Abraham thy father. Though Abraham was dead, God remembered the covenant he had made with him; and besides, though he was dead as to his body, yet he was alive in his soul; for God is not the God of the dead, but of the living, Matth. xxii. 32. Ver. 26. Phichol. There was one of this name, and in the same office, in the days of Abraham, and who attended the then present king on a like account as here, chap. xxi. 22. but as the one affair was at the distance of an hundred years or more from the other, it is probable, that as this Abimelech might be the son of him who lived in the time of Abraham, so this Phichol might be the son of him who lived then, and who succeeded his father in his office. Ver. 30. And he made them a feast; This was customary between

the parties, when they entered into a covenant; especially when a sacrifice preceded, as appears from chap. xxxi. 53. Ver. 35. A grief of mind unto Isaac. Josephus assigns Esau's marriage without his father's consent, as the cause of his uneasiness. And if it be considered that they were Canaanites whom he married, a people notorious for atrocious inhumanity, and enemies to the religious sentiments of Isaac, his sorrow was well founded. But the women added to the grief of Rebekah, whom they are said to have made weary of life, chap. xxvii. 46, &c.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 1. Isaac was now an hundred and thirty-seven, as appears from comparing several parts of this history, but he lived thirty years after this transaction happened. Ver. 4. Make me savoury meat. Isaac, who always loved Esau better than Jacob, now desires the former son to procure him some venison, and make him savoury meat, that his spirits might be exhilarated, and his mind properly disposed for giving the prophetic benediction. Ver. 5. Rebekah well knew that Isaac preferred Esau to Jacob, and had now sent him to take venison, that he might pronounce upon him the blessing of Abraham. She was therefore determined, if possible, to prevent it, and by stratagem get it pronounced upon her younger son. Ver. 12. And I shall bring a curse upon me, and not a blessing. He might justly fear, that, should he be found out, it would so provoke

PRACTICAL OBSERVATIONS.—\* CHAP. XXVI.] A mixture of providential smiles and frowns is ordinarily in the lot of God's principal favourites. The fear of men often causeth a snare; and we very readily rush into the same snares in which others before had almost ruined themselves. Yet the kindness of God is infinitely great in rescuing his people, when they are thus busied in entangling themselves. It is a great blot upon the character of a Christian to be found a dissembler: and how exceeding painful to have the snares, which we laid to entrap the innocent, recoiling upon ourselves, and their sins charged to our account before God. The wickedness of children, who cause their parents' hearts to smart by their disobedience is observed by God; and his curse frequently attends those marriages which are made without the consent of parents.



Before  
Christ  
cir. 1760.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them favoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son; only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made favoury meat such as his father loved.

† Heb.  
desirable.

15 And Rebekah took † goodly raiment, of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the favoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou my son?

19 And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badeest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* † to me.

† Heb.  
before me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands. So he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

his father, that instead of a blessing, he would curse him, as the worst of deceivers, a deceiver of a parent, a parent both aged and blind. Ver. 13. *Upon me be thy curse.* Rebekah seems to have been persuaded, that Jacob had a just title to the first blessing, which Esau had sold with his birthright, and which God had designed for Jacob from the beginning; wherefore she thought it her duty to deceive Isaac into an action, which he ought to have done voluntarily, and therefore takes the whole curse upon herself, provided Isaac discovered the fallacy, for she was persuaded that the curse causeless shall not come. But though these circumstances have a great tendency to palliate the guilt of Jacob and his mother, yet they are far from being entirely sufficient to exculpate them, especially Jacob, whose crime was increased by the many falsehoods which he uttered to his father, when counterfeiting the person of Esau.—It cannot however be denied, on the one hand, that both Jacob and his mother were justly to be praised for having a due esteem of the paternal benediction, and for their endeavouring to attain it; since this could proceed from no other motive but a full persuasion of the truth of God's covenant with Abraham, and the divine purpose revealed respecting Jacob, chap. xxv. 23.—But on the other hand, it must be confessed, that the means used to attain their ends were highly criminal. Ver. 16. *And she put the skins of the kids upon his hands.* Travellers remark that goats' hair in the eastern countries, is not much unlike human hair; so that Isaac might be easily imposed upon by this

Before  
Christ  
cir. 1760.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore <sup>a</sup> God give thee of the dew of heaven, <sup>a</sup> Hebr. 11. 20. and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that bleseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made favoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born Esau.

33 And Isaac † trembled very exceedingly, and said, Who? where *is* he that hath † taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

† Heb.  
trembled  
with a  
great  
trembling  
greatly.  
† Heb.  
hunted.

34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father!

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named || Jacob? || That is, for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? <sup>A sup-planter.</sup>

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I || sustained him: and what shall I do now unto thee, my son? || Or, supported.

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and <sup>b</sup> wept. <sup>b</sup> Hebr. 12. 17.

39 And Isaac his father answered and said unto him, Behold, <sup>c</sup> thy dwelling shall be || the fatness of the earth, and of the dew of heaven from above; <sup>c</sup> Ver. 28. || Or, of the fatness.

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

artifice. Ver. 27. *He smelled the smell of his raiment.* Hence we may infer that the Orientals perfumed their garments with the odoriferous scent of flowers in which the country of Arabia abounded; and this elegant smell had such an influence on the spirits of Isaac, that he breaks out in a kind of rapture: *See, the smell of my son is as the smell of a field which the Lord hath blessed.* Ver. 28. *Give thee of the dew of heaven.* In the hot country where Isaac dwelt, showers being less frequent than with us, the morning and evening dews were of the utmost importance to refresh the earth, and produce that plenty for which the country was so remarkable. *And the fatness of the earth, and plenty of corn and wine.* Under these impressions, Isaac wishes his son all the blessings which a fruitful country can produce. And this prophecy was remarkably verified by God's settling the Israelites in the possession of the land of Canaan, a land flowing with milk and honey. Ver. 29. What is here predicted concerning Esau and Jacob was not verified in themselves, but in their posterity, as we had occasion formerly to observe. Ver. 33. *Isaac trembled very exceedingly.* The Hebrew is, *Isaac trembled with an exceeding great trembling.* What words can more forcibly express that anxiety, solicitude, and agonizing terror which shook the frame of the astonished patriarch, at so strange, so perplexing an adventure. Ver. 36. *He took away my birthright.* In the heat of his passion, Esau here loads his brother with the most false accusations; for Jacob took it away from him neither by



Before  
Christ  
1760.  
d Obad.  
10. 41 ¶ And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand: <sup>d</sup> then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send and fetch thee from thence: why should I be deprived also of you both in one day?

e Chap.  
26. 35. 46 And Rebekah said to Isaac, <sup>e</sup> I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?\*

## CHAP. XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 9 Esau marrieth Mahalath the daughter of Ishmael. 11 Jacob's vision of a ladder. 18 The stone of Bethel. 20 Jacob's vow.

1760. **A**ND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

a Hosea  
12. 13. 2 <sup>a</sup> Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother.

† Heb.  
an assembly of people. 3 And God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be <sup>†</sup> a multitude of people;

force or fraud; but Esau profanely despised it, and meanly sold it for a mess of pottage. Ver. 38, 39. Esau endeavours by tears and entreaties to move the affections of his father, and to prevail upon him to reverse the blessing he had bestowed on Jacob; but his tears and cries were in vain; nothing could bring Isaac to repent or change his mind. Nevertheless, being melted by Esau's behaviour, and willing to bestow what he could upon him, without lessening or breaking in upon the divine grant made to Jacob, he pronounces the following blessing. Ver. 39. The blessing here pronounced upon Esau seems to be little inferior to that of Jacob; for Esau is also blessed with the fatness of the earth, and the dew of heaven, and with temporal power; but there is this limitation in it, *Thou shalt serve thy brother*; so that whatever was peculiarly given to Jacob, was contained in the grant of *being lord over his brethren*, which doubtless implied that Jacob was blessed as the heir of the promises given to Abraham and Isaac. Ver. 40. *When thou shalt have the dominion that thou shalt break his yoke from off thy neck.* It is not said that they should have dominion over the seed of Jacob, but simply have dominion as they had when they appointed a king of their own. Ver. 41. *The days of mourning for my father are at hand, then*—That is, the time of his father's death was drawing nigh, when there would be a mourning for him for some days; at which time he proposed to pick a quarrel with Jacob about his title to their father's substance, and in the quarrel kill him, and so regain the birthright and blessing, and then, Jacob dying unmarried and without issue, both the oracle of God and the prophetic benediction of his father would be defeated. But he failed in all; the time of his father's death was not so near as he imagined, for he lived a number of years after this.

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 1. The anxious ap-

Before  
Christ  
1760. 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land <sup>†</sup> wherein thou art a stranger, which God gave unto Abraham.

† Heb.  
of thy sojournings.  
b Chap.  
17. 8. 5 And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan <sup>†</sup> pleased not Isaac his father;

† Heb.  
were evil in the eyes, &c. 9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward <sup>c</sup> Haran.

c Called  
Acts 7. 2.  
Charran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

d Chap.  
35. 1. &  
48. 3. 13 <sup>b</sup> And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee <sup>†</sup> will I give it, and to thy seed;

† Heb.  
break forth.  
e Deut.  
12. 20. 14 And thy seed shall be as the dust of the earth; and thou shalt <sup>†</sup> spread abroad <sup>c</sup> to the west, and to the

prehensions shewn by Rebekah and Isaac on this occasion, flowed not only from paternal affection, but likewise from a proper sense of the blessing entailed upon their posterity. To intermarry with a people which were decreed to destruction on account of their vices, would be, in one respect, to counteract, if not to frustrate the plan of Providence. Ver. 3. *God Almighty bless thee.* As the blessing in the preceding chapter was obtained by fraud, this repetition of it may appear nowise unnecessary. Ver. 4. *The blessing of Abraham.* What this was may be understood by comparing chap. xii. 2, 3. with chap. xxii. 17, 18. *That thou mayest inherit the land wherein thou art a stranger*: that is, the land of Canaan, which was given to Abraham by promise, but not in possession: he was a stranger and sojourner in it, and so Isaac had been all his days: and now Jacob who through the blessing was become heir of it. *And Isaac sent away Jacob*; Not in anger or in a dishonourable way, but after taking an affectionate leave, and giving him his blessing and good wishes for a prosperous journey. Ver. 7. *Jacob obeyed his father and his mother*; as it became him, and as it becomes all children to be obedient to their parents in every thing lawful; and it would have been well if Esau had been obedient to them in a like case, the case of his marriage. Ver. 9. *Then went Esau unto Ishmael*: Not to Ishmael in person; for he was now dead, chapter xxv. 17. and had been dead, as is reckoned, about fourteen years before this; but to the house of Ishmael. Verse 11. *And he lighted upon a certain place.* So scrupulous was Jacob in observing the command of his father, that he would not enter into any house that belonged to a Canaanite, but choos'd rather to sleep abroad, having no other bed than the earth, no other pillow than a stone, and the open heaven for his canopy or curtain. The place might perhaps have been pitched upon on

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII.] When dimness of sight, or other harbingers of death, fasten upon us, it is time for spiritual diligence, particularly in committing ourselves and families to God. How improper for parents, especially if godly, to become tempters of their children to offend God, and to despise the awful curse which he has annexed to sin! The sovereignty of God is often remarkably evident in accomplishing his great designs, through means of the wicked practices of men; but the heirs of a promise, entail upon themselves the most fearful perplexity and trouble, in taking sinful methods to obtain their promised benefits. Those who would ever appear before God with acceptance, must come in the garments of the all-perfect righteousness of Jesus their elder brother; and though they are known to be sinners, they shall find the blessing, because complete in him. How soon the abominable practice of lying is learnt. When we are found out in one lie, we are often led to forge many more to support ourselves in it. May we stand in awe and sin not; and seek the Lord's blessing only in his own time and method. Let lying be an abomination to us. Never let us despise the heavenly birthright lest we be denied the blessing when afterwards we seek it carefully with tears. Is any provoked by, or even unjustly enraged at us, let us, by yielding, pacify great offences; or by slight escape for our safety. Perhaps what now seems base or bitter to our corrupt heart, may yield us consolation in the latter end. Let intimacy, therefore, and especially marriage connection with the wicked be always the detestation of our soul.



Before  
Christ  
1760.

f Chap.  
12. 3. &  
18. 18. &  
22. 18. &  
26. 4.

|| That is,  
The house  
of God.

† Heb.  
lift up his  
feet.  
† Heb.  
children.

east, and to the north, and to the south : and in thee, and in thy seed, shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again unto this land ; for I will not leave thee, until I have done that which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and I knew it not.

17 And he was afraid, and said, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar and poured oil upon the top of it.

19 And he called the name of that place || Beth-el : but the name of that city was called Luz at the first.

20 ¶ And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace, then shall the LORD be my God.

22 And this stone which I have set for a pillar, shall be God's house : and of all that thou shalt give me, I will surely give the tenth unto thee.\*

#### CHAP. XXIX.

1 Jacob cometh to the well of Haran ; 9 he maketh acquaintance with Rachel. 13 Laban entertaineth him. 18 Jacob covenanteth for Rachel ; 23 he is deceived with Leah ; 28 he marrieth also Rachel, and serveth for seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35 and Judah.

THEN Jacob † went on his journey, and came into the land of the † people of the east.

2 And he looked, and behold a well in the field,

and, lo, there were three flocks of sheep lying by it ; for out of that well they watered the flocks : and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered : and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye ? And they said, Of Haram are we.

5 And he said unto them, Know ye Laban the son of Nabor ? And they said, We know him.

6 And he said unto them, † Is he well ? And they † Heb. Is there peace to him. said, He is well ; and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, † it is yet high day, neither is † Heb. yet the day is great. it time that the cattle should be gathered together : water ye the sheep and go and feed them.

8 And they said, We cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth : then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep ; for she kept them.

10 And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice and wept.

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son : and she ran and told her father.

account of its shade, especially as it is named *Luz*, which signifies an almond ; and might probably have received that name on account of the abundance of almond-trees which grew there. Ver. 12. Comp. Note on John i. 51. That dreams or nocturnal visions, were a common way of God's revealing himself to mankind of old, is evident from instances almost innumerable ; and the reason of his making choice of this method might be, either to convince them of his omnipresence, that he was about their bed, and about their path, and spied out all their ways ; or, to convince them of their constant care, and that he was not unmindful of them, even when they little thought of him, and were most absent from themselves. *And behold a ladder.* This ladder, according to the sense of the best interpreters, is an emblem of the divine Providence, which governs all things. Its being set upon the earth, denotes the steadiness of Providence, which nothing is able to unsettle ; its reaching up to heaven, signifies its universality, or that it extends to all things ; the several steps of the ladder are the motions and actions of providence ; the angels going up and down, shew that they are the great ministers of providence, never idle, but always employed in the preservation of the just ; their ascending, means their going up to receive the divine orders and commands ; and their descending, their coming down upon earth to put them in execution. Another interpretation of this vision deserves notice.—The promise, (we may remember) which God is introduced as making to Jacob from the top of the ladder, does chiefly relate to the covenant with Abraham, which was principally founded in Christ, that chosen seed, "in whom all the families of the earth were to be blessed." And the analogy of the thing may induce us to believe that this ladder was designed for a type and emblem of the covenant of grace, which was in force from the time of man's apostacy, but began to be put in execution at the incarnation of our Saviour Christ, that only Mediator. Ver. 13. In opposition to the false gods of the neighbouring nations, God here distinguishes himself to Jacob by the title of the God of Abraham. *The land whereon thou liest, to thee will I give it, and to thy seed.* Meaning not that small pittance of land only on which his body then lay, and which it covered ; but all the land of which it was a part, even the whole land of Canaan ; hereby entailing it on him and his seed, and so explaining and confirming the blessing of his father Isaac. Ver. 16. *And he said, surely the*

*Lord is in this place.* God is in a general way every where upholding all things by his power, as he is immense and omnipresent ; but here he was in a special sense by some signal token of his presence, by a stream of light and glory, darting from the heavens, and by the appearance of angels. *I knew it not ;* that is, he did not expect to meet with God in such a place. He did not know that God ever appeared any where but in the houses of his people, such as his father's house ; and in the congregation of the faithful, or where the saints met for public worship, or where an altar was erected to God. Ver. 17. *And he was afraid.* Not with a servile, but a filial fear ; not with a fear of the wrath and displeasure of God, but with an awe of his greatness and glory ; being conscious of his own unworthiness to receive favours from him. *And he said, How dreadful is this place !* Not terrible and horrible, like mount Sinai ; but like Sion, majestic and venerable, because of the glory of God that appeared in it, whose name is holy and reverend ; and because of the holy angels here present. *This is none other but the house of God.* Wherefore he afterwards called it *Beth-el*, which signifies the house of God. *And this is the gate of heaven.* He calls it so, because the heavens were opened, and the glory of the Lord was seen, attended by his angels, who were passing and repassing, as people through the streets of a city. Ver. 18. *Took the stone—and set it up.* Not only to preserve the memory of this heavenly vision, but likewise to make use of it as an altar, as appears from the words immediately following. *And poured oil.* We find from ancient authors, that this ceremony was used in consecrating such things to divine use. Ver. 19. *That city was called Luz.* This city was at some distance from where Jacob slept, and not the same place, as appears from the expression of *that place*, when applied to the spot where he had seen his vision, and *that city*, when applied to Luz. Ver. 20. *And Jacob vowed a vow.* This is the first vow we read of in scripture. Ver. 21. *Then the Lord shall be my God.* The meaning is, that he should not only continue to own him as his God, and to worship him ; but, having fresh obligations upon him should be stirred up more eagerly and devoutly to serve him, and under a grateful sense of the divine favour, to pay him continually the tribute of thanksgiving and praise.—The Targum of Jonathan begins the paragraph thus : "If the word of the Lord will be my help, &c. then the Lord

PRACTICAL OBSERVATIONS.—\* CHAP. XXVIII.] How crosses and crowns are mingled together in the lot of the saints. It is comfortable to have a godly friend's house where we can find an asylum. How shrewd the contrivance of worldly men to promote their temporal advantages. They who rest on partial reformation, lie down but the more securely under the wrath of God. It is too late to be wise when the opportunity is lost. If God be our guardian, no danger can approach us. Whom he loves he never forsakes. The comfortable presence of God is the joy of heaven ; we are at the gate, when he in his ordinances, manifests himself and holds communion with us. When we are conscious of his nearness, it will ever produce humility, and cause us to be filled with abhorrence at our vileness and corruption. But while we regard the kindness of his providence, let us contemplate the person and work of our glorious Redeemer, that Mediator between God and man : On earth, in the condescension of his humanity ; in heaven, in the glory of his divinity ; through him we come near to God, and enjoy his presence and his favour ; through him we behold the promises of guidance and protection ; and after all our wanderings in this world shall return to our father's house in peace, laden with the blessings of eternal glory.



Before  
Christ  
1760.† Heb.  
hearing.† Heb.  
a month  
of days.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, surely thou art my bone and my flesh. And he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender-eyed; but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

1753. 21 ¶ And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid for an handmaid.

25 And it came to pass, that, in the morning, behold,

shall be my God" Ver. 22. And this stone—shall be God's house. Every place set apart for divine worship, or honoured with an extraordinary manifestation of the divine presence, is in scripture styled God's house. I will surely give the tenth unto thee; for the support of his worship, for the maintenance of burnt-sacrifices and for the relief of the poor, or for any use or service in which God might be glorified.

EXPLANATORY NOTES. CHAP. XXIX. Ver. 1. Land of the people of the east. This was Mesopotamia which lay eastward from Canaan. Ver. 4. And Jacob said unto them; to the shepherds, though not expressly mentioned, for it cannot be imagined that he spoke to the flocks. My brethren; a benevolent and affable way of speaking, used even to strangers, since all men are brethren by nature; or perhaps Jacob might address them in this manner, because they were of the same occupation with himself, shepherds. Ver. 5. Know ye Laban the son of Nahor; He was the son of Bethuel, the grandson of Nahor; but grandsons are often called the sons of their grandfather. Ver. 8. The word rendered flocks, should be shepherds, otherwise the sense would be that the flocks were to roll away the stone. This stone is represented to have been very large, so large that it could not be moved any other way than by rolling, and by the united efforts of all the shepherds who watered their sheep at that place. Ver. 9. Rachel in the Hebrew tongue signifies sheep. Nor need we wonder at her being called so, since it was a common thing among the ancients to give names, not only to particular persons, but even to considerable families, from cattle both great and small. In the east in the early ages, a man's wealth consisted in the number of his flocks; and it was common for the daughters of the principal men to attend their father's sheep, see Exod. ii. 16. Ver. 11. And Jacob kissed Rachel. He saluted her, after making known how nearly he was related to her. And lifted up his voice and wept. For joy at the providence of God that had brought him so opportunely to the place, and at the sight of so near a relation, who probably he hoped would be his wife. Ver. 13. And he told Laban all these things. That is, how he was sent thither by his parents, on account of the hatred of his brother Esau, because he had got the birth-right and blessing from him; how God had appeared to him at Luz, and the promises he had made him; how providentially he had met with Rachel at the well. Ver. 14. Surely thou art my bone, and my flesh. That is, nearly allied to him in blood, being his sister's son. The space of a month. It is supposed that this space was agreed on for a trial of his service. Ver. 15. Because thou art my brother. Jacob was only his sister's son; but nephews were sometimes

it was Leah: and he said to Laban, What is this thou hast done unto me? Did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the first-born.

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah was hated, he opened her womb; but Rachel was barren.

32 And Leah conceived, and bare a son; and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.\*

Before  
Christ  
1753.† Heb.  
place.¶ That is,  
See a son.¶ That is,  
Hearing.  
cir. 1750.¶ That is,  
Joined.  
cir. 1749:  
a Matth.  
1. 2.¶ That is,  
Praise.  
† Heb.  
flood from  
bearing.

called brothers, as Lot, Abraham's nephew, is called his brother. chap. xv. 12. 14, 16. Ver. 20. Though to lovers time seem long ere they enjoy the object beloved; yet Jacob here respects not so much the time, as the toil and labour he endured in it: he thought that seven years' service was a trifle, like the service of so many days in comparison of the lovely and worthy object of his wishes, the possession of whom was to reward all his hardships. Ver. 25. The modesty of those times made them bring the bride to her husband's bed veiled, and without lights; which gave Laban an opportunity to impose upon Jacob, and made it a thing almost impossible for him to discern the deception, until next morning. Ver. 25. Though Laban is not to be justified in this action, yet here appears in providence a righteous retaliation; for Jacob beguiled his own father, pretending he was Esau; and now his father-in-law beguiles him, giving him beaureyed Leah, instead of the beautiful Rachel. Ver. 27. Fulfil her week. That is, consummate thy marriage with Leah, by keeping the solemnity of seven days' feasting, the space allowed for marriage-feasts, as appears from Judges xiv 15. Ver. 28. After Jacob had consummated his marriage with Leah, and kept the solemnity of seven days' feasting, the fraudulent and avaricious Laban now gives him the other daughter Rachel, upon condition that he was to serve him other seven years; which Jacob, for the love he bore her, agreed to. Ver. 31. Leah was hated. We are not from this to understand that Jacob hated Leah, but only that he loved her less than Rachel; for Rachel was Jacob's choice, and his first love: whereas Leah was imposed upon him through deceit, and was neither so beautiful as Rachel, nor his voluntary choice. Nevertheless, in this instance, we may see the kind severity of providence in the means it uses to divert us from caressing any person or thing with an immoderate affection; and we are taught at the same time, that no condition is without its inconveniences, no misery without its comforts. Jacob despised Leah, but the Lord pitied her, and made her fruitful. Ver. 32. Reuben. This name signifies divine regard: or, according to Josephus, divine mercy; alluding to her expression, Surely the Lord hath looked upon my affliction. Ver. 33. Simeon signifies, God hath heard or considered me; and alludes to her expression, The Lord hath heard that I was hated. Ver. 34. Levi signifies joined; and alludes to her saying, Now this time will my husband be joined unto me. Ver. 35. And she conceived again and bare a son. A fourth son, a son in whose line, and from whose tribe the Messiah was to spring. And she said, Now will I praise the Lord. She had praised him before for looking on her affliction, and hearing her cries, and giving her one son after another; but now she deter-

PRACTICAL OBSERVATIONS.—\* CHAP. XXIX.] Behold how cheerful and prosperous the gracious visits of a reconciled God render men! Observe the plainness, humility, and kindness, which once prevailed in the world! How kind is it to assist others unasked; and how unnatural to refuse relations assistance in the time of their distress! The diligent labourer is worthy of his hire. Virtuous love brings its own reward with it. How powerful is the abominable influence of a covetous heart.—It sometimes makes parents sell their children to wicked husbands; prostitute them as harlots; and men to impose upon their nearest



Before  
Christ

CHAP. XXX.

Before  
Christ  
cir. 1749. 1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob; 5 she beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he became rich.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

† Heb.  
he built  
by her.

4 And she gave him Bilhah her handmaid to wife; and Jacob went in unto her.

cir. 1748.

5 ¶ And Bilhah conceived, and bare Jacob a son.

¶ That is,  
Judging.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name || Dan.

† Heb.  
wrestlings  
of God.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

¶ That is,  
My  
wrestling.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name || Naphtali.

a Called  
Matth.  
4. 14.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

Naph-  
thalim.

10 And Zilpah, Leah's maid, bare Jacob a son.

cir. 1749.

11 And Leah said, A troop cometh: and she called his name || Gad.

cir. 1748.

12 And Zilpah, Leah's maid, bare Jacob a second son.

¶ That is,  
A troop,  
or com-  
pany.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name || Asher.

cir. 1747.

14 ¶ And Reuben went, in the days of wheat-harvest, and found mandrakes in the field, and brought

† Heb.  
In my  
happiness.

them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

¶ That is,  
Happy.

15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou

take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. Before  
Christ  
cir. 1747.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name || Issachar.

cir. 1747.

19 And Leah conceived again, and bare Jacob the sixth son.

¶ That is,  
An hire.

20 And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name || Zebulun.

¶ That is,  
Dwelling,  
b Called  
Matth.  
4. 13.

21 And afterwards she bare a daughter, and called her name || Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

Zabulon.  
cir. 1745.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:

¶ That is,  
Judg-  
ment.

24 And she called his name || Joseph; and said, The LORD shall add to me another son.

cir. 1745.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away that I may go unto mine own place, and to my country.

¶ That is,  
Adding.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry; for I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

† Heb.  
broken  
forth.

30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the

mines to praise him more than ever after this fresh instance of his goodness to her. For this reason she called his name Judah, which signifies praise and thanksgiving. Left bearing The Hebrew signifies, "She was at a stand from bearing;" that is, she passed some time before she had any more children, for after this she bore two sons and a daughter.

EXPLANATORY NOTES. CHAP. XXX. Ver. 1. Though barrenness was always considered as a curse, yet Rachel had another motive for envy, namely, the desire of fulfilling the promise to Abraham, that his seed should be as the stars of heaven, and that in him all nations of the earth should be blessed. Give me children, or else I die. Rachel's uneasiness on account of her sterility became at length too great for her to bear, and in a fit of melancholy and discontent, heightened with envy, she inconsiderately reproaches Jacob as the cause of her barrenness, as if he could give her children at his pleasure. Though Jacob dearly loved Rachel, yet his anger is kindled against her, for these extravagant and impious expressions, and he thus severely reproves her: "Am I in God's stead," or one that has a dispensing power from him to do what otherwise no creature can do? Children are the gift of God, and therefore he alone is to be sought unto for them. God, who hath shut up thy womb, is alone able to open it, and to make thee, though hitherto barren, a fruitful mother of children. Ver. 4. And she gave him Bilhah, her handmaid, to wife. That is, to be enjoyed as his secondary wife. These secondary wives, or wives of a lower order, were accounted lawful and true wives, had an equal right to the marriage-bed with the chief wife, and their issue was reputed as legitimate; but in all other respects they were inferior. And Jacob went in unto her. Perhaps Jacob might the more readily comply with this proposal of his wife, from the example of his grandfather Abraham, who took Hagar to wife at the instance of Sarah.

Ver. 6. God hath judged me, and hath also heard my voice, and hath given me a son. She had prayed to God that her maid might have a son; and God accordingly blessed her with conception. This son she adopted and called her own, as being born of her servant Bilhah. She called his name Dan, which signifies judgment. Ver. 8. With great wrestlings have I wrestled with my sister, or, with the wrestlings of God; having wrestled and striven in prayer with God, and been vehement and importunate in her petitions to him, that she might have children as well as her sister: therefore she called his name Naphtali, which signifies my wrestling. Ver. 14. And Reuben went in the days of wheat-harvest. He was a child at this time about six years old, and went out from the tent to the field. The time of the wheat-harvest was in the month Sivan, which answers to part of our May, a time of the year when the earth is covered with flowers. And found mandrakes. It was a general opinion among the ancients, that there was a certain quality in the juice of the mandrakes to excite amorous inclinations, and help conception; and therefore they called them the apples of love; for which reason, it is thought, Rachel was so desirous of these mandrakes. The Hebrew word translated mandrakes, is only used here and in Cant. vii. 13. where they are commended for their good smell; from which, and the above descriptions, they cannot be the plant which now goes by that name, since it neither gives an agreeable smell, nor bears good fruit. It is very probable they were lovely and pleasant flowers the boy picked up in the field, such as children delight in; some think them jessamines, others lilies, others violets. It is not easy to determine what they were; nor is it material further to enquire. Ver. 16. Surely I have hired thee with my son's mandrakes. She had hired that night's lodging with him of Rachel. Jacob made no objection, but consented to it, being willing to please both his wives, who he perceived had made

friends. Little comfort has been derived in all ages from transgressing God's original institution, by taking a plurality of wives! Real marriage love cannot be divided. Nothing can be heavier to an affectionate wife, than to have her husband's love estranged from her. Let us therefore, like Leah, diligently observe the providence of God, not only in the birth of children, but in every thing which may befall us; that we may acknowledge it with gratitude, trust him more cheerfully, and praise him to his glory.



Before Christ  
cir. 1745.  
† Heb.  
at my  
foot.

LORD hath blessed thee † since my coming : and now, when shall I provide for mine own house also?  
31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed and keep thy flock.

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire.

† Heb.  
to-mor-  
row.

33 So shall my righteousness answer for me † in time to come, when it shall come for my hire before thy face : every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats, that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob : and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chefnut-tree, and pilled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs, when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

this agreement between themselves. Ver. 17. *God hearkened.* The Chaldees renders it, "God received the prayers of Leah." Ver. 18. *Issachar.* This man signifies a man of reward, and alludes to her expression in the beginning of the verse. Ver. 20. *Leah said, God hath endowed me with a good dowry.* Her husband could give her nothing at marriage, and her father gave her no more than one handmaid; yet God had abundantly made up to her the want of a dowry, in giving her so many sons: these are the heritage of the Lord, Psalm cxxvii. 3. Ver. 21. *Dinah.* This is the feminine of *Dan*, and signifies judging. Ver. 24. *And she called his name Joseph.* *Joseph* signifies increase, or to add; and the reason why Rachel named him so is said to be, because God had taken away her reproach. Ver. 25. Jacob had now served Laban fourteen years, and was about ninety years old; and his parents being now much advanced in years he was impelled by the longings of filial piety, to visit them before they were gathered unto their fathers. Ver. 27. Laban had so much religion as to ascribe the blessings and good things he had to the Lord as the author and giver of them; or at least he had the policy to dissemble, as thinking it more his interest at this time to own that it was for Jacob's sake that he was thus blessed. Ver. 28. *Appoint me thy wages.* This he craftily said, not choosing to propose any thing himself, but leaving it to Jacob, knowing very well the honesty and modesty of his son-in-law, that he would mention less wages than he could have the face to offer him. Ver. 32. *I will pass through all thy flock to-day:* not alone, but with Laban and his sons. *The speckled and spotted:* that is, such as were black, and had white spots on them; or were white, and had black spots on them. *And of such shall be my hire:* not those that were now in the flock, but such as were like them, that should be brought forth for the time to come. Ver. 34. As Jacob here proposed to have a flock of sheep entirely white committed to him, and as his hire was to consist only

Before Christ  
1745.

40 And Jacob did separate the lambs, and set the faces of the flock toward the ring-straked and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whenever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feeble were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.\*

## CHAP. XXXI.

1 Jacob upon displeasure departeth secretly. 19 Rachel stealeth her father's images; 22 Laban pursueth after him, 26 and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Gilead.

1739.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's: and of that which was our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him † as before.

† Heb.  
as yester-  
day and  
the day  
before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.

6 And ye know, that with all my power I have served your father.

of the speckled and spotted that should be produced of them, Laban concluded that, according to the course of nature, he could have but very few. Behold, I would it might be according to thy word; he wished the agreement concluded. Ver. 38. It is asserted, by the cavillers at Jacob's character, that the effects which followed from the artifice might be produced by the force of imagination, without the influence or direction of a divine power and providence.—But this assertion may be obviated by attending to the whole scope of the context. The Samaritan copy inserts between the 36th and 37th verses a narrative of the vision described verse 11. of the following chapter, which, though not to be found in any other version, throws a great light upon this passage, and vindicates the character of Jacob from the aspersions of fraud so freely bestowed on him by infidels. It assigns in the first place, the reason why he made use of this artifice, was the command of God. 2dly, It confutes the assertion mentioned above, and ascribes it entirely to the interposition of the Almighty. 3dly, It furnishes us with an amiable idea of divine justice, in thus retaliating upon Laban for his unjust and fraudulent dealings with Jacob. And 4thly, From this we see the extraordinary providence which constantly attended and protected the patriarchs, and enabled them to overcome their enemies. Ver. 43. *And the man increased exceedingly.* Throughout this narrative of Jacob's contract with Laban, we cannot help remarking, that covetousness overshoots its mark. Thus Laban's covetousness would not allow him to settle upon Jacob any fixed wages, though he coveted the greatest part of his riches to his care; but his unrighteous conduct issued in his confusion and dishonour.

EXPLANATORY NOTES CHAP. XXXI. Ver. 1. *All his glory.* The ancient versions explain what is meant by *glory* in this place. The Chaldees renders it *substance*; the Syriac, *possession*; and the Arabic *riches*. Ver. 4. Having received encouragement and direction from the Lord, (probably while in the field

PRACTICAL OBSERVATIONS.—\* CHAP. XXX.] Sinful marriages are often attended with bad consequences. Wives chosen for their beauty have often troublesome tempers. Envious discontentment, and disappointed pride make multitudes miserable. Immoderate desire of children, or other created enjoyments, hurry many into fearful misery. When we are overcome by sin once, we are more apt to yield to it a second time. Many are more governed by the estimation of the world than by reason or religion. But it is vain ever to expect that happiness from creatures, which can be had only in and from God himself. No love to persons should hinder our detestation and reproof of their sins. Even the ungodly are apt to fall into snares, laid for them by their near relations. And bad examples are more readily imitated than good ones. It is very wicked for parents to transmit their quarrels to their children. It is no lessening of our guilt that God brings good out of evil. People often promise themselves happiness in that which will be their death or ruin. Saints should trust only in God, as others may deceive them. What advantage to families are servants remarkably pious! How criminal for covetous monsters to defraud them of their wages! What fine speeches worldly men make use of to serve their own interest! But their caution is vain, when God designs to frustrate their purposes; and they often outwit themselves who intend to impose upon others. All agreements ought to be made with great clearness and accuracy, that no stain be thereby occasioned to our character. And in the use of lawful means to promote our wealth, our trust should be fixed on the promised providence of God. His blessing can quickly increase a little into a great abundance.



Before  
Christ  
1739.

7 And your father hath deceived me, and changed my wages ten times : but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages ; then all the cattle bare speckled : and if he said thus, The ring-straked shall be thy hire ; then bare all the cattle ring-straked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

¶ Or,  
he-goats.

10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the ¶ rams which leaped upon the cattle *were* ring-straked, speckled, and grissled.

11 And the angel of God spake unto me in a dream, saying, Jacob. And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grissled : for I have seen all that Laban doeth unto thee.

a Chap.  
28 18.

13 I *am* the God of Beth-el, <sup>a</sup> where thou anointedst the pillar, and where thou vowedst a vow unto me : now arise, Get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house ?

15 Are we not counted of him strangers ? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's : now then, whatsoever God hath said unto thee, do.

1739. 17 ¶ Then Jacob rose up, and set his sons and his wives upon camels :

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

† Heb.  
teraphim.

19 And Laban went to shear his sheep : and Rachel had stolen the † images that *were* her father's.

† Heb.  
the heart  
of Laban.

20 And Jacob stole away † unawares to Laban the Syrian, in that he told him not that he fled.

tending his flocks,) Jacob dispatched a messenger home to his wives. Like a prudent man and an affectionate husband, he thought proper to acquaint his wives with his case and designs, and advise with them, and neither leave them nor take them away by force. Ver. 7. *Ten times* ; that is, *very often*, or *many times* ; the number *ten* being often used indefinitely for *many*, as appears from Lev. xxvi. 26. Numb. xiv. 22. 1 Sam. i. 8. Ver. 8. *All the cattle* ; that is, the greatest part. See Chap. xli. 57. Ver. 11. *The angel of God*. This was no created being, but God the Son, he being ver. 13. expressly named the *God of Beth-el*. Ver. 13. *I am the God of Beth-el* Language strongly expressive of the divine approbation of Jacob's conduct at Beth-el ; and at the same time fitted to remind the patriarch of his distressful circumstances, and the vow he had made at Beth-el. Ver. 14. *Is there any portion*. It was what might have been justly expected, as they were his children, that they should have been used as such, and have had children's portions given them ; but it appears from the whole of Laban's carriage to them, both at their marriage, and ever after, that he never intended to give them any thing, and therefore they might justly say, (as the Syriac renders the words,) "We have not any portion or inheritance in our father's house." Ver. 15. *Are we not counted of him strangers ?* He had not treated them as children, nor even as freeborn persons ; but as prisoners whom he had taken in war, or bought of others, and whom he had a right again to sell. Ver. 19. The Hebrew word *teraphim* signifies *idols*, as appears from ver. 30. where they are termed *elohai*, or *gods*, but more especially from Zech. x. 2. *The teraphim have uttered vain things*. The Vulgate, the Septuagint and Samaritan versions, render the word *idols*. They were held in high esteem by the Chaldeans and Syrians, a people much addicted to astrology, who consulted and prayed to them as oracles, at certain times, and under particular aspects of the planets, supposing them to foretell what was to come, to discover what was lost, or to reveal what was hidden. Some are of opinion, that this action of Rachel proceeded from her zeal for the true religion, in the knowledge and practice of which she had much improved by the instructions of Jacob, (who probably had also, though in vain, endeavoured to reclaim Laban from

21 So he fled with all that he had ; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey ; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob † either good or bad.

† Heb.  
from good  
to bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount : and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword ?

27 Wherefore didst thou flee away secretly, and † † steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp ?

28 And hast not suffered me to kiss my sons and my daughters ? Thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt : but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longest after thy father's house, yet wherefore hast thou stolen my gods ?

31 And Jacob answered and said to Laban, Because I was afraid : for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live : before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents ; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them

his errors ;) and that she stole away his idols, that she might remove the occasion of his superstitious worship, and hinder him from going on in his impiety, and at the same time rectify his notions of them, and convince him that they were not gods, but altogether vanity, since they could neither inform him of Jacob's designs, nor secure themselves from being carried away. Others think that these idols being made of gold, or some very valuable substance, she took them along with her, not only to destroy them, but also to make herself a reparation for the wrongs she had received from him, judging herself entitled to some portion of her father's riches, especially as the greatest part of them had flowed to him from her husband's care, and by the blessing of God wherewith he had been blessed for Jacob's sake. Ver. 20. *And Jacob stole away unawares to Laban the Syrian* ; went away without his knowledge, or without giving him any notice of it. Ver. 21. *The river*. This was the Euphrates, which lay between Mesopotamia and Canaan. *And set his face toward the mount Gilead*. He travelled and bent his course that way. This was a mountain on the border of the land of Canaan, adjoining to Lebanon, near which was a very fruitful country, which had its name from it. Ver. 23. *Seven days' journey*. The distance between Haran and Mount Gilead, is nearly two hundred and fifty miles ; consequently Laban must have marched thirty-five miles each day. Ver. 24. *Either good or bad*. Not that he should keep an entire silence ; but that he should say nothing with a design to bring him back, or to do him any harm. Ver. 27. Here Laban appears in his real colours, a deep dissembler and an odious hypocrite. Ver. 30. *Wherefore hast thou stolen my gods ?* There seems to have been in Laban an odd mixture of religion. In his conversation with Abraham's steward, (chap. xxiv.) when he came to negotiate a match for Isaac, he seems to express a very devout sense of the *being* and *providence* of God ; and yet at his first coming up with Jacob, he seems to be chiefly solicitous for the loss of his *gods*, (as he calls them) which were but dumb and senseless *idols*. In the treaty which he makes with Jacob, he invokes the God of Abraham whom he allows to be the God of heaven and earth ; and yet we can scarcely forbear thinking that he must have believed a *plurality* of gods in subordination



Before Christ 1739. <sup>† Heb. felt.</sup> in the camel's furniture, and fat upon them. And Laban † searched all the tent, but found *them* not. 35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of *beasts* I brought not unto thee; I bare the loss of it: of <sup>b</sup> my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the Fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters are my daughters, and *these* children are my children, and *these* cattle are my cattle, and all that thou seekest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

to the Supreme by reason of his anxious concern and great wrath for the loss of his teraphim. Ver. 32. *With whomsoever thou findest thy gods let him not live.* Most commentators infer from hence, that theft was, at this time, punished with death. Ver. 35. *And he searched.* He searched all about her and around her, but did not oblige her to get up, not imagining the images could be under her in such circumstances. Ver. 38. Having answered Laban's questions, and put him to silence; and nothing of his, upon search, being found with him, Jacob was of good courage, and in high spirits; and in his turn was warm also, and boldly pleaded his own cause. Ver. 39. *Of my hand didst thou require it.* Laban was so rigorous and unjust as to require the restoration not only of whatever was stolen or had strayed from the flocks, but also of what was torn of beasts, or an equivalent for them at the hand of Jacob; which was contrary to the law of God, Exod. xxii. 12, 13. Ver. 40. *The frost by night.* In these countries it was customary for the shepherds to watch their flocks in the night, as appears from Luke ii. 8. In the east the cold dews and the frost are not less severely felt by those exposed to them than the intense heat and scorching rays of the sun by day. The solicitude which Jacob describes in this verse, throws a noble splendour upon his character, and represents him as exemplary for his fidelity, as he was for his devotion. Ver. 42. *The God of my father, the God of Abraham, and the Fear of Isaac.* One and the same God is meant, who was the God of his father Isaac, and before him the God of Abraham, and now the Fear of Isaac, who was at this present time a worshipper of him, and served him with reverence and godly fear. Ver. 44. Laban perceiving that Jacob's God was with him, and blessed, prospered, and protected him, was fearful, lest, growing powerful, he should some time or other revenge himself on him for his ill-usage; and therefore he was desirous of entering into a covenant of friendship with him, to be for a witness between them.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. <sup>Before Christ 1739.</sup>

47 And Laban called it ¶ Jegar-sahadutha: but Jacob called it Galeed. <sup>¶ That is, the heap of witness.</sup>

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed.

49 And ¶ Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another. <sup>¶ That is, A beacon, or, watch-tower.</sup>

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their fathers, judge betwixt us. And Jacob swore by the Fear of his father Isaac.

54 Then Jacob ¶ offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. <sup>¶ Or, killed beasts.</sup>

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.\*

#### CHAP. XXXII.

1 Jacob's vision at Mahanaim; 3 his message to Esau: he is afraid of Esau's coming; 9 he prayeth for his deliverance; he sendeth a present to Esau; 24 he wrestleth with an angel at Peniel, where he is called Israel; 31 he halteth.

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place ¶ Mahanaim. <sup>¶ That is, two hosts.</sup>

3 ¶ And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the † country of Edom. <sup>† Heb. field.</sup>

4 And he commanded them, saying, Thus shall ye

Ver. 46. They fetched stones that lay about here and there, and laid them in order one upon another, and so made a heap of them. *And they did eat there upon the heap.* They made it like a table, and set their meat upon it. In making covenants, the ancients were accustomed either to offer up a sacrifice, or to make a feast; and the contracting parties used to eat together in token of their friendship, and of their intention to keep the conditions without violation, see chapter xxvii 28—30. Ver. 47. The words used by the two parties, though different in language, were the same in sense. Laban, who used the Syriac, named it *Jegar-sahadutha*, which signifies *the heap of witness*; and Jacob, who spoke in the Hebrew, called it *Galeed*, which also signifies *the heap of witness*, or *an heap of witness*. Ver. 53. *The God of their father.* As Laban speaks to Jacob, the pronoun *their* can only refer to Abraham and Nahor; and their father was Terah. But *the God of Terah*, is an expression which seems to have no authority from scripture; for Terah was perhaps an idolater, Josh. xxiv. 2. The Septuagint entirely omits this sentence, reading, "The God of Abraham and the God of Nahor judge between us." Ver. 55. *And blessed them*; wished all happiness to them. *And Laban returned unto his place.* To the city of Haran, where he dwelt. After this, we hear no more of him, nor of any transaction of his in life, or when and where he died; only his name is once mentioned by Jacob, chap. xxxii. 4. Genesis consists chiefly of a history of the church of God; others are mentioned only according to their connection with the faithful. When any man forsakes God and his people, the sacred historian forsakes him. This is particularly observable in respect of Cain and Esau. And even righteous Lot is pursued no farther than that fatal step which fixes an indelible stigma of dishonour upon his character, which nothing but divine mercy and grace can wipe off, or rather graciously forgive.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] Those who sojourn through life under the divine guidance need fear no evil; for God will supply their wants and preserve them safe amidst all dangers. But when he gives us prosperity let us never forget that heaven is our home, lest this world gain an improper place in our hearts. It is pleasant when married persons live together in unfeigned and ardent affection and do nothing important without mutual consent. The covetous pierce themselves through with many sorrows, and hesitate not to oppose the best interests of their nearest and most affectionate friends.



Before  
Christ  
1759.

Speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, <sup>a</sup> Return unto thy country, and to thy kindred, and I will deal well with thee:

a Chap.  
51. 15.  
† Heb.  
*I am less  
than all,  
&c.*

10 † I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servants; for with my staff I passed over this Jordan, and now I am become two bands.

† Heb.  
upon.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother † with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams.

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his

servants, Pass over before me, and put a space betwixt drove and drove.

Before  
Christ  
1759.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept † of me.

† Heb.  
*my face.*

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and † sent them over the brook, and sent over that he had.

† Heb.  
*caused to pass.*

24 ¶ And Jacob was left alone; and there wrestled a man with him until the † breaking of the day.

† Heb.  
*ascending of the morning.*

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, <sup>b</sup> I will not let thee go, except thou blest me.

b Hosea  
12. 4.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, <sup>c</sup> Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

c Chap.  
36. 10.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that

**EXPLANATORY NOTES.** CHAP. XXXII. Ver. 1. As Jacob was favoured with a heavenly vision when he first departed from his father's house; so the Divine being thought proper again to favour him with the same token of his protection at his return thither, thereby to encourage him to meet with confidence those dangers he had to encounter. Ver. 2. *Mahanaim*; that is, *two hosts*, or *two camps*, because the angels appeared like two armies drawn up on each side for his protection. Ver. 3. Though Jacob had the greatest reason to rely on the protection of the Almighty, yet he thought it his duty to make use of all providential methods for his safety. He therefore sent his message to Esau in order to soften his resentment, and to regain his affections. Ver. 4. *Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus*. Esau was not only lord of a country, but his elder brother. Though the privileges of the first-born became Jacob's by purchase, and by the divine grant and his father's blessing, his humble, gentle, and prudent disposition, preserved him from assuming his right when he either sent a message to his haughty, revengeful brother, or addressed him. A soft answer turneth away wrath; and doubtless Jacob's modest, submissive language tended to soften the asperity, and conciliate the affections of Esau. Ver. 6. Jacob gives him a short account of himself, his circumstances, and substance, to shew that he did not come home as a beggar. And no doubt his affectionate nature began to warm at the thoughts of being so near Esau, after so long absence, notwithstanding the difference that subsisted between them. Ver. 7. Upon the report of his messengers, Jacob, though a man of great faith, yet was now *greatly afraid*. Nor is this at all derogatory from his character: for a lively apprehension of danger, and a quickening fear arising from it, may very well consist with a humble confidence in God's power and promise. The remembrance of his brother's ancient enmity, and the news of his approach at the head of such a formidable retinue, seemingly so inconsistent with the intent of a friendly meeting, were sufficient causes to raise his suspicion of a hostile intention. Ver. 9. Jacob, notwithstanding his terror, shewed the most consummate prudence in the order and disposition of his flocks and retinue, and made use of every expedient to divert the impending storm; and having done all that was in the power of human wisdom, had recourse to the God of his father for protection and deliverance. *Saidst unto me I will deal well with thee*. As if he had said, Lord, when thou commandest me to undertake this journey, thou didst promise to deal well with me, and wilt thou not be as good as thy word, the word

upon which thou hast caused me to hope? Ver. 10. If we consider the purity and holiness of God, and the infirmity of created beings; we must acknowledge with Jacob, that *we are not worthy of the least of all thy mercies and all the truth which he hath shewed unto us*. With my staff. He thankfully acknowledges God's goodness to him in his banishment, and how much it had exceeded his expectations. Ver. 11. To smite the mother with, or upon the children, denotes extreme cruelty and utter destruction, see Hos. x. 14. Ver. 15. Jacob, having piously made God his friend by prayer, is here prudently endeavouring to make Esau his friend by a present. Ver. 24. Jacob had helped his wives and children over the river, and was now left alone, very early in the morning, a great while before day. *And there wrestled a man with him*. He is expressly called God, ver. 28, 30. and was doubtless the Son of God, who appeared occasionally in human form, as a token and pledge of his future incarnation. This wrestling was real and corporal on the part of both; the man took hold of Jacob, and Jacob took hold of the man, and they struggled together for victory, as wrestlers do. It was also mental and spiritual on the part of Jacob; for we are told by the prophet, Hosea xii. 4. how Jacob wrestled; he *wept and made supplication*; prayers and tears were his weapons. Ver. 25. *He prevailed not*. The man, or the Son of God in the form of man, prevailed not against Jacob, by casting him to the ground, or causing him to desist from the conflict; not because he could not, but because he would not, being willing to encourage the faith of Jacob against future trials and exercises. *He touched the hollow of Jacob's thigh and it was out of joint*. That is, the thigh bone was moved out of the hollow place in which it was. This was done to let Jacob know, that it was God he had been wrestling with, for no man could disjoint his thigh with a touch. Ver. 26. *Let me go*. Could not a mighty angel get clear of Jacob's grapples? He could; but by this he would put an honour upon Jacob's faith and prayer, and further try his constancy. *For the day breaketh*. Therefore he would not any longer detain Jacob, who had business to do, a journey to go, a family to look after, which especially at this critical juncture called for his attendance. *I will not let thee go except thou blest me*. He had by this time perceived that this was a divine person by the effects of his powerful touch on his thigh, and therefore insists upon his being blessed by him. Ver. 28. *Thy name shall be called no more Jacob, but Israel*. By this new name, the angel bestows upon Jacob a perpetual mark of honour. He was henceforth to be celebrated, not for craft, or artful management, (as the name *Jacob* implies) but for



Before Christ 1739. thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place || Peniel : || That is, for I have seen God face to face, and my life is preserved. The face of God.

31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day : because he touched the hollow of Jacob's thigh in the sinew that shrank.\*

## CHAP. XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El e'lohe-Israel.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him : and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who are these † with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves :

7 And Leah also with her children came near, and bowed themselves : and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, † What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

true valour, and as a prince with God, (which the name Israel, signifies) a name greater than that of the great men of the earth. For as a prince hast thou power with God and with man, and hast prevailed. This is given as a reason of his name Israel, or one who, as a prince prevails, with God. He now prevailed with God in prayer, and by faith got the blessing ; as he had before prevailed with Esau and Laban, and would again prevail with Esau. Hence some render the word, and shall prevail. Ver. 29. Wherefore is it that thou dost ask after my name? This contains both a reproof of his curiosity, and a denial of his request : signifying that he had no need to put that question, it was enough for him that he had got the blessing. An interest in the angel's blessing was better than acquaintance with his name. And he blessed him there. This was a farewell blessing, and a confirmation of what he had already received. Ver. 30. Peniel ; or, as in ver. 31. Peniel, which signifies the face of God. For I have seen God face to face. It may be observed, that in wrestling, men are face to face ; which position Jacob seems to have respect unto, as well as to the familiarity and intimate communion to which he was graciously admitted by this representation of the Almighty. And my life is preserved. It was a notion that obtained early, even among good men, that upon the sight of God a man instantly died, though we have no example of that kind ; in reference probably to this notion, and upon recollecting, that he had wrestled with that God who could easily have crushed the worm Jacob to pieces, he is amazed that he still lives. Ver. 32. Therefore the children of Israel eat not of the sinew which shrank. Here the inspired penman mentions a traditional custom which the seed of Jacob had in remembrance of this, never to eat of that sinew in any beast, by which the hip-bone is fixed in its socket.

EXPLANATORY NOTES. CHAP. XXXIII. Ver. 2. Rachel and Joseph hindmost. He places them in the rear of his retinue, as being a situation the

9 And Esau said, I have enough, my brother ; † keep that thou hast unto thyself. Before Christ 1739.

10 And Jacob said, Nay, I pray thee, If now I have found grace in thy sight, then receive my present at † Heb. my hand ; for therefore I have seen thy face, as though he that to I had seen the face of God, and thou wast pleased thee that is thine.

11 Take, I pray thee, my blessing that is brought to thee ; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me ; and if men should overdrive them one day, all the flock will die. † Heb. according to the foot of the work, &c. and according to the foot of the children.

14 Let my lord, I pray thee, pass over before his servant ; and I will lead on softly, according † as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now † leave with thee some of the folk that are with me. And he said, † What needeth it? let me find grace in the sight of my lord. † Heb. set, or, place. † Heb. Wherefore is this?

16 ¶ So Esau returned that day on his way unto Seir. † That is, Booths.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle : therefore the name of the place is called || Succoth. † Called, Acts 7. 16.

18 ¶ And Jacob came to Shalem, a city of || Shechem, which is in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city. † Called, Acts 7. 16.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of || Hamor, Shechem's father, for an hundred || pieces of money. † Heb. Or, lambs. † That is, God the God of Israel.

20 And he erected there an altar, and called it || El-eloh-Israel.†

most remote from danger, for they were the objects of his peculiar affection. Ver. 4. The ardour of Esau's affection is painted by the sacred historian in the strongest colours, which shews that his reconciliation was sincere. He does not stay till Jacob comes up to him, but he runs to meet him—he embraces him—he hangs, rushes, or falls upon his neck—he kisses him—and no longer able to sustain his transport, pours out a stream of affection from his eyes, which mingles with that which issues from the eyes of his brother. Ver. 8. These are to find grace in thy sight. This was not merely a temporary expedient invented by Jacob to mollify the resentment of his brother ; but in pursuance of a constant custom among the eastern and other nations, who always made a present to the person whom they visited or paid their court to ; see Matth. iii 11. Esau modestly refuses his brother's present because he had enough : a proof that the blessing of his father had come upon him, chap. xxvi 39. Ver. 10. I have seen thy face, as though I had seen the face of God. The Onkelos renders it, "I have seen thy face, as though I had seen the face of princes," or of some great personage, as Esau was. Ver. 11. God hath dealt graciously with me. In giving him so much substance, and now in giving him so much favour in the sight of Esau, whom he dreaded. Ver. 12. Let us take our journey. This invitation which Esau gives his brother to accompany him to Mount Seir, is a further proof of his perfect reconciliation. Ver. 14. I will lead on softly,—until I come unto my lord unto Seir. Jacob, like a good shepherd, and a good father, shews a tender concern for his family and flocks, which would not allow him to keep pace with Esau ; he therefore very respectfully desires his brother not to slacken his pace in complaisance to him, but to march on before, and promises to follow him leisurely as he could. Ver. 15. Let me leave with thee some of the folk that are with me. Esau saw Jacob but poorly attended, and his numerous flocks and great riches guarded only by a few simple husband-

PRACTICAL OBSERVATIONS.—\* CHAP. XXXII.] In the history of the patriarchs we see many instances how the angels and Messiah himself minister to the children of God. Severe and numerous trials often await us in the way in which divine wisdom directs us to walk. O that Jesus and his angels may meet and conduct us in our journey to the heavenly Canaan ! Malicious spirits never forget injuries, whether real or supposed. Jealousy is cruel as the grave, and power and policy are often with the oppressors. If God exercises us with sore trials, we may have confidence in him, that he will support and deliver us. Happy are they who can their Saviour. They who have received most from God feel most deeply their own unworthiness and are most grateful to him for the riches of his grace and goodness. PRACTICAL OBSERVATIONS.—† CHAP. XXXIII.] Humble submission powerfully mollifies offended pride. We may cheerfully wait the issue of that which we commit to God : he often makes the end of our trials much better than our fears suggested. A godly man is known by acknowledging God in all the affairs of life. Genuine religion disposes the heart to generous actions, and prevents from slighting the favours of friends, whether we need them or not. We ought to behave



## CHAP. XXXIV.

Before  
Christ  
cir. 1732.

cir. 1732.

† Heb.  
humbled  
her.  
† Heb.  
to her  
heart.

1 *Dinah is defiled by Shechem; 4 he sueth to marry her. 13 The sons of Jacob offer the conditions of circumcision to the Shechemites: 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.*

**A**ND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and † defiled her.

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake † kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter; now his sons were with his cattle in the field; and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and

men and peaceable shepherds. *What needeth it?* Jacob saw not the necessity of it. He was humble, and needed it not for state; he was under the divine protection, and needed it not for safety. Ver. 17. *To Succoth.* This name was not given it till afterwards; for it appears that it was given to this place on account of the booths Jacob made for his cattle, *Succoth* signifying booths. Ver. 18. *Came to Shalem a city of Shechem.* *Shalem* is not a proper name of a place, but an appellative or common noun signifying peace or safety; according to which the sentence should be rendered, *Jacob came in peace or safety to the city of Shechem*; having obtained deliverance from all his troubles and dangers, according to the divine promises, chap. xxxi. 5. xxxiii. 28. Ver. 20. *And called it El-elohé-Israel.* That is, *God, the God of Israel.* He dedicated this altar to the honour of God, the only living and true God, the best of beings, and the first of causes.

**EXPLANATORY NOTES.** CHAP. XXXIV. Ver. 1. According to Josephus, on one of the festival days of the Shechemites, Dinah, who was now about 16 years of age, and desirous of seeing the dresses and ornaments of the women of that country, rambled from her mother's tent. Ver. 2. *Took her.* Josephus and the Vulgate render it *ravished*, or took by force. Ver. 3. *And his soul clave unto Dinah.* In the Hebrew it is *spake to the heart of the damsel.* His inclination was to her, she was always in his thoughts. Ver. 4. *Get me this damsel to wife.* He meant not only that his father would give his consent that he might marry her, but that he would also get the consent of her parents unto it, and settle the matter with them. Ver. 5. *Jacob held his peace until they were come*; that is, he concealed his resentment till his sons returned, who were then with his cattle in the field, and probably at some distance, it being common for them to range about the country in search of pasture. Ver. 7. *In Israel, or against Israel*; that is, to his grief, and to the reproach of him and his family. *Which thing ought not to be done.* Being against the law and light of nature to do such an action by force and violence, and against the law of nations to suffer it to go with impunity. Ver. 8. *And Hamor communed with them.* The arguments used, and the proposals made by Hamor,

Hamor his father deceitfully, and said, (because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

15 But in this will we consent unto you: if ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not their cattle, and their substance, and every beast of theirs, be ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, <sup>a</sup> Simeon <sup>a</sup> and Levi, Dinah's brethren, took each man his sword, <sup>49. 5.</sup> and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with

to gain the consent of Jacob and his family that his son might marry Dinah, are honourable and generous. Ver. 11. *What ye shall say unto me I will give.* This shewed his great affection for her, and that he was willing to do any thing to make amends for the injury done. Ver. 13. *And the sons of Jacob* Hamor came to treat with Jacob himself; it is probable they would soon have concluded an agreement with mutual integrity and uprightness, and to their mutual satisfaction: but Jacob turned him over to his sons, to whom, (it would seem) he left too much the management of his affairs. Ver. 15. *If ye will be as we be that every male of you be circumcised.* Had they been sincere herein, or prompted by a religious principle, their proposal of these terms had been very commendable. But their intention was malicious, as appears by the sequel; all they aimed at was to prepare them for the day of slaughter. Ver. 18. *Their words pleased Hamor, and Shechem Hamor's son.* Their unscrupulous tempers fearing no deceit, the condition proposed was acceptable to them both, and they agreed to comply with it. Ver. 19. *And the young man deferred not to do the thing.* He delayed not a moment, but made all the haste he could both to be circumcised himself, and to get all the males of the city circumcised also. *He had delight in Jacob's daughter.* He really loved her, and delighted in her person and company. Ver. 20. *Came unto the gate of their city.* Where courts of judicature were held, and all public affairs respecting the common interest of the city were transacted, see Deut. xvii. 5 Ruth iv. 1, 11. Ver. 24. *And unto Hamor and unto Shechem his son, hearkened all that went out of the gate of his city.* This shews the great influence and authority which Hamor and Shechem had over their subjects, as well as the great respect and affection which their subjects had for them, in submitting by their example and persuasion to this painful operation. They were circumcised without the knowledge of God, and faith of Messiah; which was a profanation of the ordinance of God, and which could not go unpunished. Ver. 25. The third day, as physicians take notice, was the time when fevers generally attended circumcision, occasioned by the inflammation of the wound, which was generally more painful then (as the Hebrews observe) than at any time else. *Two of the sons*

respectfully to all men; and compassionately towards the young and infirm. Perils of a journey escaped, and a comfortable place of residence deserve a grateful remembrance. And let us at all times, and in all places where we sojourn, openly avow that we have chosen Jehovah to be our God.

Before  
Christ  
cir. 1572.



Before the † edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

30 ¶ And Jacob said to Simeon and Levi, ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?\*

CHAP. XXXV.

1 God sendeth Jacob to Beth-el; he purgeth his house of idols; 6 he buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Ephrath. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee<sup>a</sup> when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

of Jacob. Here follows a scene of slaughter barbarous and shocking to humanity; the guilt aggravated by many circumstances, and extenuated by few. It was true that Shechem had wrought folly against Israel, in defiling Dinah; but it ought to have been considered, how far Dinah herself had been accessory to it. When we are severe upon the sinner, we ought to consider who was the tempter. It was true, that Shechem had done ill; but he was endeavouring to atone for the injury by every method in his power, by making generous proposals for a treaty of marriage with her, by granting every concession which the haughty brothers demanded, and honestly fulfilling all his engagements: in short, he attempted not to justify what he had done, but courted a reconciliation upon any terms. Ver. 26. Though Simeon and Levi are mentioned as the murderers, yet it is intimated in the next verse, that others of the sons of Jacob came upon the slain, and spoiled the city, and so became accessory to the murder. These things were done without Jacob's knowledge or concurrence, chap. xlix. Ver. 30. To make me to stink among the inhabitants of the land; that is, this sin which they had committed, at the same time that it brought dishonour upon religion, tended also to make him odious and abominable to all the people round about; to be looked upon and treated as a deceitful, treacherous, and perfidious man, that had no regard to covenants and agreements. Ver. 31. A perverse answer to an affectionate father, when he reproved them for a deed which, under the spirit of inspiration, he afterwards cursed, chap. xlix. 7.

EXPLANATORY NOTES. CHAP. XXXV. Ver. 1. Jacob being in great distress on account of the slaughter of the Shechemites by his sons, and not knowing what step to take, or what course to steer for the safety of himself and family, God appears for his comfort and direction, and orders him to remove

6 ¶ So Jacob came to Luz, which is in the land of Canaan, (that is Beth-el,) he, and all the people that were with him.

7 And he built there an altar, and called the place || El-beth-el; because<sup>b</sup> there God appeared unto him, when he fled from the face of his brother.

8 But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el under an oak: and the name of it was called || Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob,<sup>c</sup> but Israel shall be thy name; and he called his name Israel.

11 And God said unto him, I am God Almighty; be fruitful and multiply: a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 ¶ And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Bethel; and there was but † a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died,) that she called his name || Ben-oni: but his father called him || Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day.

his settlement, and repair to Beth-el. This injunction probably contained a tacit reproof to Jacob for not taking up his residence sooner at Beth-el according to his former vow, chap. xxviii. 22. Ver. 2. Whence came those strange gods that Jacob ordered to be put away? Josephus imagines that Jacob meant the teraphim, which Rachel had stolen from Laban. But this seems improbable from this consideration.—The Hebrew signifies the gods of the stranger; and the Chaldee renders it, Put away the idols of the people that are among you. We may therefore suppose, that they were the idols of the Canaanites or Shechemites, who were taken prisoners, and incorporated into his family, Ver. 4. And all their ear-rings. Not those ear-rings which it was fashionable for women to wear, but such as were used for superstitious purposes, or made subservient to idolatrous worship. Ver. 5. And the terror of God was upon the cities. The terror from the Lord which seized the inhabitants, was a striking and awfully instructive proof of the divine care of Jacob and his family; for otherwise the cities round about might have easily destroyed them. Ver. 9. Deborah, Rebekah's nurse, died. This woman came with her mistress from Mesopotamia to Canaan, when she married Isaac. Ver. 11. A nation, and a company of nations shall be of thee, viz. The nation of Israel, so called after his name. And kings shall come out of thy loins. As Saul, David, Solomon, and many others, the kings of Israel and Judah, and especially the Messiah. Ver. 13. And God went up from him, or from over him. From this we may infer, that there was a visible display of the glory of the Lord which hovered over him when he spoke, and then vanished. Ver. 16. Ephrath. This place was afterwards called Beth-lehem, a city about two leagues distant from Jerusalem, famous for the birth of David king of Israel; but infinitely more so for the birth of Christ, the Son of God and Saviour of the world. Ver. 18. She

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIV.] Dreadful are the effects of unbridled passions; and one sin naturally leads to another. The vanity of youth is their first sin; pleasure gives strength to their temptations, and passion undoes them. Young women, who forget that modesty and retirement become their sex, expose themselves to almost certain ruin. Though sin cannot be recalled, it is proper to make every reparation in our power. This is a constant fruit of true repentance. Religion has alas been often a cloak to the most atrocious crimes; but hypocrites bring on themselves the heaviest curse of the righteous and almighty Judge. Worldly motives induce many to profess the true religion; but sooner or later they experience the most painful disappointments.



Before  
Christ  
cir. 1729. 21 And Israel journeyed, and spread his tent beyond the tower of Edar.

d Chap. 39. 4. 22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went, and <sup>a</sup> lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve.

23 The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid; Dan and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; Gad and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, (which is Hebron,) where Abraham and Isaac sojourned.

1716. 28 ¶ And the days of Isaac were an hundred and fourscore years.

e Chap. 25. 8. 29 And Isaac gave up the ghost, and died, and <sup>c</sup> was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.\*

### CHAP. XXXVI.

2 Esau's three wives; 6 his removing to mount Seir; 9 his sons; 15 the dukes which descended of his sons. 20 The sons and dukes of Seir. 24 Anah findeth mules. 31 The kings of Edom. 40 The dukes that descended of Esau.

cir. 1796. **N**OW these are the generations of Esau, who is Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

cir. 1760. 3 And Basemath, Ishmael's daughter, sister of Nebajoth.

a 1 Chro. 1. 35. 4 And <sup>a</sup> Adah bare to Esau Eliphaz; and Basemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These are the sons of Esau, which were born unto him in the land of Canaan.

cir. 1740. 6 And Esau took his wives, and his sons, and his daughters, and all the <sup>†</sup> persons of his house, and his cattle, and all his beasts, and all his substance, which

had hard labour; pains and sorrows in child birth are the fruit of sin, (Gen. iii. 16.) Ver. 18. Dying is here called the departing of the soul; for death is but the separation and disunion of the soul and body. She called his name Ben-oni, son of my sorrow; but his father called him Benjamin, son of my right hand. This is the only son who was born to Jacob in Canaan. Rachel had impatiently longed for children, and impatiently said to Jacob, Give me children or else I die, chap. xxx. 1. Ver. 20. The pillar of Rachel's grave unto this day. It continued to the times of Moses the writer of this history, and to the times of Samuel, as appears from 1 Sam. x. 2. and even travellers of late times affirm it to be seen still, to the north of Bethlehem, on the right of the way from that place to Jerusalem. Ver. 21. Edar signifies the tower of the flock, Mic. iv. 8. and was pitched upon by Jacob, as being a place affording plenty of rich pasturage. Ver. 22. Reuben went and lay with Bilhah his father's concubine; and Israel heard it. Those who enjoy the favours peculiar to the children of God, may expect the troubles that are common to the children of men; and great afflictions often befall us immediately after great comforts. Israel heard it. An empty space with a pause in it, follows in the original, denoting, perhaps, the amazement with which the patriarch was struck at the hideous tale; his heart was too full, and his grief too big for utterance. Now the sons of Jacob. This is the first time that we have the names of these heads of the twelve tribes together. Ver. 28, And the days of Isaac were an hundred and

he had got in the land of Canaan, and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in <sup>b</sup> mount Seir. Esau is Edom. b Josh.

9 ¶ And these are the generations of Esau, the father of <sup>†</sup> the Edomites, in mount Seir. † Heb.

10 These are the names of Esau's sons; <sup>c</sup> Eliphaz the son of Adah the wife of Esau; Reuel the son of Basemath the wife of Esau. c 1 Chro. 1. 35, &c.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah, Esau's wife.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Basemath, Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These were dukes of the sons of Esau: the sons of Eliphaz, the first-born son of Esau; duke Teman, duke Omar, duke Zepha, duke Kenaz, cir. 1715.

16 Duke Korah, duke Gatam, and duke Amalek. These are the dukes that came of Eliphaz in the land of Edom: these were the sons of Adah.

17 ¶ And these are the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These are the dukes that came of Reuel in the land of Edom: these are the sons of Basemath, Esau's wife.

18 And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah, the daughter of Anah, Esau's wife.

19 These are the sons of Esau, (who is Edom,) and these are their dukes.

20 ¶ These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, cir. 1840. d 1 Chro. 1. 38.

21 And Dishon, and Ezer, and Dishan. These

fourscore years. Isaac, a mild and quiet man, lived longest of all the patriarchs. Throughout his whole life, in every part of his conduct we discover him to have been eminently a man of unfeigned devotion, and a lover of peace. Ver. 29. And he was gathered unto his people. His soul was gathered to the righteous, and his body buried in the cave of Machpelah, where the remains of Abraham and Sarah, his father and mother, were deposited. His sons Esau and Jacob buried him. Particular notice is taken of the amicable agreement of Esau and Jacob in solemnizing their father's funeral. Though Isaac's death is mentioned here, it did not take place before the events respecting Joseph and Judah, narrated in chapter xxxvii. and xxxviii. had taken place.

EXPLANATORY NOTES. CHAP. XXXVI. Ver. 1. This genealogy of Esau was inserted to answer a double intention; to shew the fulfilment of his father's prophetic blessing concerning the multiplication of his seed, and the accomplishment of the oracle to Rebekah, signifying that two nations were in her womb, one of which were those Edomites. Who is Edom. He was thus first named from the red pottage for which he sold his birth-right to his brother Jacob, chap. xxv. 30. Ver. 2. It appears from ver. 24, that Anah was Zibeon's son; and accordingly it is so rendered by the Septuagint, Syriac, and Samaritan versions. Ver. 15. Those persons styled dukes were not rulers of provinces, but only the heads or chiefs of particular families. Ver. 24. Mules do not generate,

PRACTICAL OBSERVATIONS.—\* CHAP. XXXV.] In prosperity, how often are present favours overlooked, past mercies and promises in seasons of distress forgotten. God must be supremely loved and universally obeyed by all his worshippers. Those who serve him alone are the objects of his special care. But this is a world of care and sorrow; the objects worthy of our warmest esteem and tenderest love return to the dust. Old faithful servants deserve respect; and it is becoming to lament their death as a brother and a friend. But the departure of an affectionate wife must produce more tender sensations of sorrow, and leave deeper impressions of grief on the heart. It is painful also to see a parent give up the spirit; but calm delight possesses the soul when we behold him dying in a good old age, full of hope and immortality. Such was Jacob's experience: his days were few and full of trouble. It must be pleasing to an aged and pious parent to see his children surround his death-bed, possessed of equal affection for each other, and of respect for him; and indeed when such a scene cannot kindle in them mutual affection there can be little hope of their future peace.



Before Christ  
cir. 1784. are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Heman; and Lotan's sister was Timna.

23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon; both Ajah and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishon; Hemdan, and Elhban, and Ithran, and Cheran.

27 The children of Ezer are these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan are these; Uz and Aran.

29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These are the dukes that came of Hori, among their dukes in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33 And Bela died; and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died; and Husham of the land of Temani reigned in his stead.

35 And Husham died; and Hadad the son of Bedad, (who smote Midian in the field of Moab,) reigned in his stead: and the name of his city was Avith.

36 And Hadad died; and Samlah of Masrekah reigned in his stead.

37 And Samlah died; and Saul of Rehoboth by the river reigned in his stead.

38 And Saul died; and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died; and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram. These be the dukes of Edom, according to their habitations in the land of their possession: he is Esau, the father of the Edomites.\*

### CHAP. XXXVII.

1 Joseph is hated by his brethren, 5 his two dreams. 15 Jacob sendeth him to visit his brethren; 10 his brethren conspire his death: 21 Reuben saveth him; 26 They sell him to the Ishmaelites. 31 His father, deceived by the bloody coat, mourneth for him; 36 he is sold to Potiphar in Egypt.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many || colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told it his brethren, and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me.

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

14 And he said to him, Go, I pray thee, ¶ see whe-

and hence it is obvious that they were not created by God; for he pronounced on all his creatures the blessing, "Be fruitful and multiply." Ainsworth supposes that the latter part of this verse intimates that Anah was the first who procured this kind of animals, by causing the ass to engender with the horse; this was contrary to nature, and to the law afterwards delivered to Israel, Lev. xix. 19.

EXPLANATORY NOTES. CHAP. XXXVII. Ver. 1. Wherein his father was a stranger. The Hebrew signifies In the land of his father's sojournings, and ought to have been so translated. Ver. 3. Israel is here said to have loved Joseph more than all his other children, because he was the son of his old age. A coat of many colours. The Hebrew is, many pieces. The Arabic renders it a filken coat. Whatever the matter might be of which it was made, it is plain, that it was composed of different colours. It was probably such as the children of great men used to wear, 2 Sam. xiii. 8. Ver. 18. And when his brethren saw that their father loved him, they hated him. This hatred of him was increased, because he brought to his

father their evil report. Could not speak peaceably unto him. The Arabic renders it, they could not salute him; which conveys to us the sense of the historian better than our translation. Ver. 5. Joseph dreamed a dream. Though he was very young, about seventeen years old, yet he was pious and devout, and therefore fitted to receive God's gracious discoveries of himself to him. And he told it his brethren. By innocently telling to his brethren these dreams which prognosticated his future grandeur, he shews himself more of a prophet than a politician, else he would have concealed them within his own breast. Ver. 7. Your sheaves stood round about and made obeisance to my sheaf. This predicted what really happened, when they went for supplies of corn into Egypt, and bowed themselves before him, with their faces to the earth, chap. xlii. 6. Ver. 8. Shalt thou indeed reign over us? His brethren understood the dream and the interpretation thereof, that he should reign over them; the truth of which was verified by the event, though at present they only treated it as an idle fancy, or a fiction invented by his vanity, which they resent in the most scornful manner. Ver. 9. He dreamed yet another dream. This other

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVI.] How mistaken are our views of things, and what false calculations do we often make of happiness. Esau's race soon rose to wealth and honour, while Jacob's sojourned in a strange land, and felt severe affliction: yet who would not choose the portion of the latter rather than that of the former. The children of Jacob were the objects of God's special love; and it became them with patience to wait the time appointed for their deliverance. Those are not to be envied who choose their portion in this life: and those who have the hope of enjoying the heavenly Canaan may well endure without murmuring, a few days' momentary trials,



Before Christ 1729. ther it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

† Heb. † dreamer cometh. 19 And they said one to another, Behold, this

master of dreams. 20 Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

a Chap. 42. 22. 21 And <sup>a</sup> Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of *many* colours, that was on him;

|| Or, pieces. 24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

dream was not only intended to confirm the event predicted by the former, but to heighten its signification, by foretelling that not only the brethren, but the parents of Joseph should acknowledge the superiority of his condition. Ver. 11. *His father observed the saying.* The Syriac renders the last word *speech*, but the Arabic *speeches*; applying it to both the dreams. Jacob gently rebuked his son either for his imprudence in telling his dreams, or because the patriarch did not fully understand them. But judging that they were from God, he observed them, treasured them up in his memory, in order to wait for the interpretations of them in the course of Providence. Thus acted Mary the mother of our Lord, Luke ii 19. Ver. 15. *Come, and I will send thee.* It was no wonder that Jacob was uneasy with regard to his sons, who were now feeding their flocks in Shechem, when we remember the horrid deed which they had committed there. He therefore thought proper to send Joseph to them, though it was near sixty miles distant from Hebron, the place where he now dwelt. *And he said unto him, Here am I.* Here we have in Joseph an eminent instance of filial duty and fraternal love; and here we have an example of that rule so hardly learned, and rarely practised, to *love those that hate us*. Ver. 17. Joseph repaired to Shechem; but finding his brethren were retired thence in quest of pasture, he continued his search till he found them in Dothan, a place about eight miles north from Shechem. Ver. 19. *Behold this dreamer cometh.* In the Hebrew it is, *this master of dreams*, one greatly skilled in dreams. Ver. 20. *Come now therefore, and let us slay him.* This instance teaches us the natural progress of sin. The seeds of envy grow into actual hatred; and hatred by an easy transition, degenerates into intentional murder. Ver. 22. Compare chap. xlii. 22. Reuben, who was the eldest brother, and consequently had the greatest authority among them, despairing to protect him by any open or direct method, persuaded them to cast him into a pit, that he might have an opportunity of delivering him again to his father—Reuben of all the brothers had most reason to be jealous of Joseph; for

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Before Christ 1729.

27 Come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh: and his brethren † were content. † Heb. hearken-ed.

28 Then there passed by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt. b Psalm 105. 19: Wisdom 10. 13. Acts 7. 9.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph was not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, It is my son's coat: an evil beast hath devoured him: Joseph is without doubt rent in pieces. c Chap. 44. 28.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his daughters, rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an † officer of Pharaoh's and † captain of the guard.\* † Heb. eunuch; But the word doth signify not only eunuchs, but also chamberlains, courtiers, and officers.

† Heb. chief of the slaughtermen, or executioners. || Or, chief marshal.

## CHAP. XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar layeth for Shelah. 13 She deceiveth Judah; 27 She beareth twins, Pharez and Zarah.

he was the first-born, and so entitled to those distinguishing favours which Jacob was conferring on Joseph; yet he proves his best friend. Ver. 25. *Spicery, balm.* These were commodities of which there was a vast consumpt in Egypt, being the ingredients made use of in embalming the dead, which was at that time become a general practice in that country. Ver. 28. *There passed by Midianites.* In ver. 25. they are called *Ishmaelites*. The caravan seems to have consisted of both, for they were near neighbours. *Twenty pieces of silver.* About forty-seven shillings sterling. Ver. 29. *He rent his clothes.* This was one of the signs of ancient mourning, and used in cases of the greatest distress. From this behaviour of Reuben, it is plain that he was not privy to the transaction of selling Joseph to the Ishmaelites, but somewhere absent when it was done. Ver. 30. *Whither shall I go?* Where shall I go to seek the child, or whether shall I fly to conceal myself from my father's anger. Ver. 32. *And they sent the coat of many colours;* probably by the hand of their servants, whom they instructed what to say to their father when they presented it to him. *And they brought it to their father.* That is, the messengers carried it to the father of Joseph's brethren. Ver. 33. *He knew it and said, It is my son's coat.* If this be read without the supplement it is, the pathos will appear more strong: *he knew it, and said—My son's coat!—an evil beast hath devoured him.* Here conceive, if possible, the strong emotions of the aged father at so dismal a spectacle; so convincing, ah! too convincing a proof (as he thought) of the sad catastrophe of the darling, but ill-fated son of his age! But the pathos conveyed in the simple and laconic words of the text, is weakened by any paraphrase. Ver. 34. *Jacob rent his clothes.* An affecting idea! The hoary patriarch rends his clothes, covers his aged body with sackcloth, and refuses to be comforted. Ver. 35. *I will go down into the grave unto my son, mourning;* that is, he would receive no comfort in this life, but go mourning all his days for his son, till death, at the appointed time, should put an end to his sorrows.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVII.] He that reproveth a scorner getteth to himself a blot. We must not however neglect to discountenance sin; nor cease prudently to warn sinners of their danger. This however is a duty, in the performance of which we may expect the ill-will of the perverse. One child in a family may deserve more esteem than another; but it is dangerous for parents to manifest partiality. Envy is a detestable temper; for it makes excellency, and even the favour of God, a reason of the most bitter hatred, and repays the most affectionate love sometimes with a deliberate murder. God makes his darkest Providence subservient to accomplish his most glorious purposes. Seldom is an atrocious crime committed but a lie is framed to conceal it. We may better prevail over raging passions by yielding a little than by direct opposition. Our well meant endeavours may be disappointed, which may give us pain, when afterwards it is seen to be mercy. Immoderate sorrow frequently succeeds immoderate love; and many of our bitterest griefs as well as our greatest pleasures in this world are formed on mistaken reasoning.—It is pleasing, and we need not hesitate to contemplate Joseph in his sufferings as a type of Jesus, who, for the benefit, submitted to be rejected and delivered up by his brethren to the Romans, and put to death. These things grievously oppressed the spirits of his disciples; but their expiring hopes revived and were more than realized. Thus to the upright light shall arise, though they sit in darkness.



Before  
Christ  
cir. 1729.

a 1 Chro.  
2. 5.

b Numb.  
26. 19.  
cir. 1727.

c 1 Chro.  
2. 5.

† Heb.  
was evil  
in the eyes  
of the  
LORD.

† Heb.  
the days  
were mul-  
tiplied.

† Heb.  
the door of  
eyes, or,  
of Ena-  
jim.

† Heb.  
a kid of  
the goats.

AND it came to pass, at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was <sup>a</sup> Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name <sup>b</sup> Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah; and he was at Chezib when she bare him.

6 And Judah took a wife for Er his first-born, whose name was Tamar.

7 And <sup>c</sup> Er, Judah's first-born, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did <sup>†</sup> displeased the LORD; wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt in her father's house.

12 ¶ And <sup>†</sup> in process of time, the daughter of Shuah, Judah's wife, died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in <sup>†</sup> an open place, which *is* by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* <sup>†</sup> a kid from the flock.

And she said, Wilt thou give *me* a pledge till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and the staff that *is* in thine hand: and he gave *it* her, and came in unto her; and she conceived by him.

19 And she rose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand; but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that was <sup>||</sup> openly by the way-side? <sup>||</sup> Or, *is* Enajim.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this place.

23 And Judah said, Let her take *it* to her, lest we <sup>†</sup> be ashamed: behold, I sent this kid, and thou hast <sup>†</sup> not found her. <sup>†</sup> Heb. become a contempt.

24 ¶ And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she was brought forth, she sent to her father-in-law, saying, By the man whose these *are* am I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.

27 ¶ And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, <sup>||</sup> How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called <sup>||</sup> <sup>d</sup> Pharez. <sup>||</sup> Or, Wherefore hast thou made this breach against thee? <sup>||</sup> That is, A breach. <sup>d</sup> 1 Chro. 2. 4.

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called <sup>||</sup> Zarah.\* <sup>Mat. 1. 5. || That is, Bright-ness.</sup>

### CHAP. XXXIX.

1 Joseph advanced in Potiphar's house; 7 he resisteth his mistress' temptations, 12 he is falsely accused; 19 he is cast into prison; 21 God is with him there.

EXPLANATORY NOTES. CHAP. XXXVIII. Ver. 1. Chronologists are justly of opinion that Judah's marriage happened a considerable time before the selling of Joseph to the Ishmaelites. Moses does not always observe the precise time in his history. Judah married about the time that Jacob returned to Canaan. Ver. 2. *A certain Canaanite.* This marriage with a Canaanitish woman was opposite to the received custom of his predecessors, who particularly guarded their sons from making any alliance with this nation. The Chaldee and Tigurine versions render the word *a merchant*; in which sense it is likewise used, Prov. xxxi. 24. Ver. 10. Onan's sin proceeded from envy to his brother, and from want of affection to the memory of his name, and principally from covetousness to get his brother's estate into his own hands. Ver. 11. *Remain a widow.* Hence we may infer, that the contract of marriage in those days obliged the woman, in case the husband died without issue, to marry his next brother; and that as long as any

of his brethren remained, they were bound to marry his wife, unless she had a child. And this custom was afterwards made one of the laws of Moses, Deut. xxv. 5. Ver. 15. As her face was covered with a vail, he did not know her to be his daughter-in-law; but thought her an harlot, as she was sitting in an open place without the city, or where two ways met, the usual haunts of prostitutes, Prov. ix. 13—15. Ver. 26. *She hath been more righteous than I.* Not more virtuous or chaste; for she knowingly committed adultery, while he was wholly ignorant: but more just, in that he, by withholding Shelah from her, had provoked her to lay this trap for him. So that, though Tamar was more wicked in the sight of God, yet she may be said to be more just before Judah, or to have done no more, in drawing him into this scrape, than what he justly deserved. Ver. 29. *His name was called Pharez;* That is, Be thou for ever called *Irruption*, or *Breach*; which is the meaning of the word *Pharez*.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVIII.] Unhallowed marriages are generally productive of much mischief. Sins which dishonour the body, if not visited by immediate judgments, often issue in untimely death. Forced continence is dangerous; those who must not marry, seldom maintain purity of mind or conduct. They act as if insatuated, who, for momentary enjoyment, sacrifice their peace and honour and the divine approbation. Many are more concerned to avoid the disgrace connected with sin in this life than the displeasure of the Almighty. Malice against men's persons often gratifies itself under pretence of great abhorrence of sin. Secret sins are frequently manifested in this world, and they cannot be hid before the tribunal of God. Happy is he who confesses and forsakes sin; for he shall find mercy.



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**A**ND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house, for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person, and well-favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused; and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand:

9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass, about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and

spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and he shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.\*

## CHAP. XL.

1 The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them; 5 he interpreteth their dreams; 20 they come to pass according to his interpretation. 23 The ingratitude of the butler.

**A**ND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord, the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with

**EXPLANATORY NOTES.** CHAP. XXXIX. Ver. 1. *And Joseph was brought down to Egypt*, by the Ishmaelites, chap. xxxvii. 28.—The history of Joseph is now resumed, which had been interrupted by the transactions relative to Judah's family. Ver. 2. Here the wise, the virtuous Joseph, though he had none of all his relations with him, yet had his God with him, even in the house of the Egyptian. Joseph was separated from his brethren, banished from his father's house, but not from the gracious presence of his God, and the comforts of communion with him. Ver. 7. *Cast her eyes*. The Hebrew reads, *lift up her eyes*. Modesty is celebrated for a downcast look, and is fearful to stare any person in the face. But lust gazes undaunted, and, by amorous glances, endeavours to captivate the object of desire. Ver. 8. *But he refused, and said,—Behold my master*. There is not an instance left on record, in any history, of a behaviour so honest, so generous, and so noble, as that of Joseph. When his master had trusted him so unreservedly, he was so happy as to appear irresistibly beautiful in the eyes of his mistress; but he steadfastly resisted all her solicitations. Ver. 9 *How can I do this great wickedness?* Deaf to the solicitations of his mistress, he chooses to submit to chains, to ignominy, to death, rather than be guilty of so foul a crime, and sin against God.—It was this that restrained Joseph from complying with the loose solicitations of his mistress, and will have the same effect on all mankind upon all other occasions, and every scene of life. It strikes every passion, every

spring of human actions, and includes in it all the most powerful motives by which the conduct of mankind is determined. Ver. 13. *He left his garment*. The ancient versions translate it a cloak or mantle. He flew out from her with the utmost abhorrence, and left his garment as one escaping for his life. Ver. 17. *And she spake—saying, The Hebrew servant*. Now was her impure love turned into hatred; unlike true and chaste love, which though slighted, will continue to wish the happiness of the beloved object. She falsely accuses innocent Joseph of having attempted to commit a crime of the most black and detestable nature, gains the belief of her husband, and incenses him so highly against Joseph, as to procure his imprisonment, without the least inquiry being made into the veracity of her charge. Ver. 20. *Put him in prison*. From Josephus and the Psalmist it appears that the patriarch was treated with the greatest rigour and inhumanity. He was secured with fetters which ate into his flesh, or put him to the most exquisite tortures, Psal. cv. 18.

**EXPLANATORY NOTES.** CHAP. XL. Ver. 1. *The butler and baker*. The former of these appear to have been the king's principal cup-bearer, and the other his chief cook. *Had offended*. The crime for which these malefactors were committed, is not expressed. Ver. 3. *In the house of the captain of the guard*. By this title, it seems that Potiphar, Joseph's former master, was the warden of the prison: and if so, we need not wonder that Joseph was confined so easily. See

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXXIX.] He who walketh uprightly walketh surely, however low and debased his state may be on this earth. When God is with us, we are happy in all places and at all times; his blessing maketh rich and addeth no sorrow. A godly servant is an inestimable treasure; and every wise master will suitably esteem him. The most agreeable situation is sometimes the most dangerous. Impetuous passions break through every restraint. When a woman ceases to blush, it is perhaps impossible to say where will be the bounds of her wickedness. It is good to flee youthful lusts; temptation is not to be little dreaded. The fear of the Lord is the beginning of wisdom; and he who hath it shall be safe from evil. He may be accused falsely; but his God will deliver him from the lying tongue. If God be with him, who can be against him?



Before  
Christ  
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them, and he served them; and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers, that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

† Heb.  
are your  
faces  
evil?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it: The three branches are three days.

¶ Or,  
reckon.

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

† Heb.  
remember  
me with  
thee.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house:

¶ Or,  
full of  
holes.

† Heb.

meat of  
Pharaoh  
the work  
of a baker,  
or cook.

¶ Or,

reckon

thee, and

take thy

office

from thee.

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head.

17 And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days.

19 Yet within three days shall Pharaoh lift up thy

head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Before  
Christ  
cir. 1718.

20 ¶ And it came to pass, the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

Or,  
reckoned.

21 And he restored the chief butler unto his butler-ship again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker; as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him.\*

## CHAP. XLI.

1 Pharaoh's two dreams: 25 Joseph interpreteth them; 33 he giveth Pharaoh counsel. 38 Joseph is advanced; 50 he begetteth Manasseh and Ephraim. 53 The famine beginneth.

AND it came to pass, at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river.

1718.

2 And, behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

† Heb.

6 And, behold, seven thin ears, and blasted with the east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

8 And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams: but there was none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

chap. xxxvii. 36. Ver. 4. And the captain of the guard charged Joseph with them. This was Potiphar, his old master, who must now have been convinced of his innocence, by the confidence he placed in him; though to conceal the dishonour of his wife, he thought proper still to confine him. Ver. 7. Wherefore look ye so sadly to-day? Communion in sufferings, helps to work compassion towards those that do suffer. Joseph was the companion in tribulation of these two criminals; he was now a prisoner with them, and had been a dreamer too; therefore he compassionately enquired into the cause of the unusual sadness which sat on the countenances of his fellow-sufferers, that he might know if it was in his power to alleviate their griefs. Ver. 8. There is no interpreter. That is, there is no interpreter here in the prison, for in this place they could not have recourse to their soothsayers or magicians, in whom the Egyptians foolishly placed great confidence. Do not interpretations belong to God? meaning the true God whom he worshipped. It is probable from this expression, that he had made known to them the God of his fathers. Tell me, I pray you. Joseph does not hereby arrogate to himself the power of foretelling future events, which he owns to be the prerogative of God; but suggests, that if interpretations belong to God, he is a free agent, and may communicate the power to whom he pleases. Ver. 14. But think on me when it shall be well with thee. Joseph being divinely assured of the certainty of his predictions, intreats the butler to think, when he shall be restored, on the person who

foretold the happiness he was to enjoy. His request is modest and unambitious. Ver. 19. Thy head from off thee and shall hang thee on a tree. It may seem strange to find the historian asserting, that the baker should be beheaded first, and hanged afterwards. But it must be observed, that it was customary to behead a criminal, and then to hang him. Ver. 20. The phrase, lifting up the head, has been used in various senses in this chapter.—The lifting up a person's head, is often used in scripture to signify deliverance from misery, or the restoring of a person to his former dignity. In ver. 19. when applied to the baker, it is made to express a different signification, by the addition of the word off, and means, that his head was to be struck off. And here in the twentieth verse, it is applied to both butler and baker, in one and the same sense. For, the Hebrew word which is rendered to lift up the head, signifies to reckon or examine an account; and therefore here means, that Pharaoh examined, or caused examine both their accounts. Ver. 23. Yet did not the chief butler remember Joseph. This charge argues him not only to have been guilty of ingratitude, but likewise of a breach of promise, and inhumanity. In the cup-bearer's not remembering him, however, we may observe something that seems providentially to have turned to his advantage: since, had he been enlarged from prison, before Pharaoh's dream, he might many ways have missed of that prodigious favour and advancement, which by this means he attained.

PRACTICAL OBSERVATIONS.—\* CHAP. XLI.] Whether in a prison or a palace the faithful have God for a portion, and his providence for their guide. It is a mercy in affliction to have one to compassionate to us; and communication of our grief to godly men is the most probable way of obtaining relief. Contentment in servitude is our duty, but freedom is preferable and may be lawfully sought. It is prudent to conceal the infirmities of our friends, even when we plead our own innocence. Great events often depend on a moment of time, and on a single emotion of the mind. Disappointment frequently follows dependence on men, especially on those who are prosperous; but they who trust in the Lord shall not be confounded.



Before  
Christ  
cir. 1715.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

a Chap.  
40. 12.  
&c.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and <sup>a</sup> he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

b Psalm  
105. 20.  
† Heb.  
made him  
run.

14 ¶ <sup>b</sup> Then Pharaoh sent and called Joseph, and they † brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

|| Or,  
when thou  
hearest a  
dream  
thou canst  
interpret  
it.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* || thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is not* in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river, seven kine, fat-fleshed, and well-favoured; and they fed in a meadow.

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

† Heb.  
come to  
the in-  
ward  
parts of  
them.  
|| Or,  
small.

21 And when they had † eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears || withered, thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears. And I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream is one.

27 And the seven thin and ill-favoured kine, that came up after them, *are* seven years: and the seven empty ears, blasted with the east-wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land: <sup>Before Christ cir. 1715.</sup>

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very † grievous.

† Heb.  
heavy.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* || established by || Or, God, and God will shortly bring it to pass. <sup>prepared of God.</sup>

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint || offi- || Or, cers over the land, and take up the fifth part of the <sup>overseers.</sup> land of Egypt in the seven plenteous years.

25 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land † perish not through the famine. <sup>† Heb. be not cut off.</sup>

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou art:

40 <sup>c</sup> Thou shalt be over my house, and according unto thy word shall all my people † be ruled: only in the throne will I be greater than thou. <sup>c Psalm 105. 21. 1 Macca. 2. 53.</sup>

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. <sup>A&S 7. 10.</sup>

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of || fine linen, and put a gold chain about his neck: || Or, <sup>be armed or kiss.</sup>

43 And he made him to ride in the second chariot <sup>silks.</sup> which he had; and they cried before him, || † Bow the knee: and he made him *ruler* over all the land of Egypt. <sup>|| Or, tender father.</sup>

44 And Pharaoh said unto Joseph, I *am* Pharaoh, † Heb. and without thee shall no man lift up his hand or foot <sup>Abrech.</sup> in all the land of Egypt.

45 And Pharaoh called Joseph's name || Zaphnath- || That is, paaneah; and he gave him to wife Asenath, the daughter of Poti-pherah || priest of On. And Joseph went <sup>A revealer of secrets.</sup> out over *all* the land of Egypt. <sup>|| Or, prince.</sup>

46 ¶ (And Joseph was thirty years old when he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven

EXPLANATORY NOTES CHAP. XLI. Ver. 6. The east wind is distinguished by consuming the fruits of the earth, Ezek. xvii. 10. xix. 12. Hof. xiii. 15. Ver. 16. And Joseph answered Pharaoh saying, *It is not in me*. This declaration previous to the interpretation, was perfectly proper, and of mighty force to bespeak the king's attention and regard, at the same time that Joseph was asserting the being and interposition of almighty God, in the guidance of human affairs—By these words Joseph likewise modestly disowns his having any power and abilities in himself to interpret dreams. Ver. 25. The dream of Pharaoh is one. That is, as the Arabic explains it, "the sense or meaning of the two dreams is one or the same" Ver. 32. Established by God. The kingdom of Egypt had no rain, but the plenty of the year depended upon the annual overflowings of the river Nile. These Pharaoh knew were the natural and second causes of plenty or famine in the land. But Joseph here directs him to look up to God the supreme and first cause, as the author of all these events Ver. 34. And take up the fifth part. It is commonly asked, Why an half part was not ordered to be taken up, since there were to be as many years of famine as of plenty: to this

it may be answered, that over and above the fifth part here mentioned, as there might be an old stock of former years, so there would be a considerable reversion of these seven years' plenty, which men of substance would lay up as Pharaoh did. So that, a fifth part might be judged sufficient to answer the extremity of the seven years' famine, and even to allow a distribution to other countries. Ver. 44. Without thee shall no man lift up his hand or foot in all the land of Egypt. This is spoken proverbially, signifying, that nothing should be done in the nation of any moment or importance, but what is by his order and authority. Ver. 45. Zaphnath paaneah. It was an ancient custom among eastern princes upon their promotion of any favourite, to give him a new name. The name here given to Joseph according to the interpretation of the ancient versions, and most of the Jewish writers, signifies a revealer of secrets; though St. Jerom thinks it to be Coptic, and to signify the Saviour of the world. The daughter of Poti-pherah. The reader must take care not to confound this name with Potiphar, Joseph's late master. Priest of On. The Hebrew word translated priest, signifies as well the friend and privy-counsellor of the king as a priest; and some of the ancient versions



Before  
Christ  
1715.

years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for it was without number.

d Chap.

46. 20. &  
48. 5.

|| Or,

prince.

cir. 1712.

|| That is,

Forget-

ting.

cir. 1711.

|| That is,

Fruitful.

1708.

e Pfalm

105. 16.

50<sup>d</sup> And unto Joseph were born two sons before the years of famine came; which Aseneth, the daughter of Poti-Pherah || priest of On, bare unto him.

51 And Joseph called the name of the first-born || Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he || Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.

54<sup>e</sup> And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth. And Joseph opened <sup>†</sup> all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came unto Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.\*

## CHAP. XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt; 6 they are imprisoned by Joseph for spies; 18 they are set at liberty, on condition to bring Benjamin; 21 they have remorse for Joseph; 24 Simeon is kept for a pledge; 25 they return with corn, and their money; 29 their relation to Jacob. 33 Jacob refuseth to send Benjamin.

1707.

a Acts

7. 21.

NOW when Jacob<sup>a</sup> saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governor over the land, and

render it, prince of On. On has since been called *Heliopolis*, which signifies the city of the sun, and is the same with *Bethshemesh*, the house of the sun. Ver. 48. Gather up all the food. The word *all* cannot be used in its utmost latitude, but must be restrained either to signify the fifth, or else all the superfluous corn which he acquired by purchase. Ver. 51. *Manasseh*. In the Hebrew, *Forgetfulness*. This name alludes to the expression, *God hath made me forget all my toil*. Ver. 52. *Ephraim*; Which signifies *fruitful*, and alludes to the words immediately following, "God hath made me fruitful." Ver. 56. *And sold unto the Egyptians*. Joseph no doubt with wisdom and justice, fixed the price of the corn he sold; so that Pharaoh whose money had bought it up, might have reasonable profit, and yet the country might not be oppressed, nor advantage taken of their prevailing necessity.

EXPLANATORY NOTES. CHAP. XLII. Ver. 1. *Jacob said unto his sons*. It would here seem that they were still incorporated in one society, under the conduct and presidency of their father Jacob. Ver. 4. *But Benjamin, Joseph's*

he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before them *with* their faces to the earth.

Before  
Christ  
1707.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake <sup>†</sup> roughly unto them; and he said unto them, Whence come ye? And they said from the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph<sup>b</sup> remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my Lord; but to buy food are thy servants come.

11 We are all one man's sons: we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies.

15 Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be <sup>†</sup> kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh, surely ye are spies.

17 And he <sup>†</sup> put them all together into ward three days.

18 And Joseph said unto them the third day, This do and live; for I fear God.

19 If ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses:

20 But<sup>c</sup> bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, <sup>d</sup> Spake I not unto you, saying, Do not sin against the child? and ye would not hear; therefore, behold, also his blood is required.

brother, Jacob sent not. Benjamin was called Joseph's brother, because he was so both by father and mother's side, which the rest were not. Him he retained at home with him, not only to keep him company and minister unto him, but also, "lest peradventure mischief should befall him." Ver. 5. *For the famine was in the land of Canaan*. Canaan, though a very fruitful country, yet became barren when God withheld a blessing from it. Ver. 6. *And bowed down themselves before him*. Thus, though without their knowledge, they fulfilled Joseph's dream, of their sheaves bowing down to his sheaf, chap. xxxvii. Ver. 9. *And Joseph remembered the dreams which he dreamed of them*. This is mentioned to point out to the reader the reason of his seemingly harsh behaviour to his brethren. *Ye are spies*. This is to be understood as a charge, not a positive affirmation, and should have been rendered interrogatively, *Are ye not spies?* To see the nakedness of the land: that is to observe the fortifications and remark the weakness or nakedness of the land. Ver. 15. *By the life of Pharaoh*. Joseph is censured by some for so frequently

PRACTICAL OBSERVATIONS.—\* CHAP. XLI.] The purposes of God are often accomplished by very improbable means; and he can easily at the proper time, effect the deliverance of his people. He whose greatest gifts and graces are adorned with humility, is a character truly amiable and deserving imitation. Earthly good is uncertain and perishing. Happy are they, therefore, who have God for their unchangeable and satisfying portion. Prudence dictates that we ought to prepare for future evil. It is however to be lamented, that mankind are much more provident against temporal than spiritual evils. That nation is blessed, whose rulers are guided by the Spirit of God.—In Joseph exalted, we behold an eminent type of king Messiah, who having been perfected through sufferings was crowned with honour and glory. He has dispersed abroad, and given to the poor; his righteousness endureth for ever.



Before  
Christ  
1707.Before  
Christ  
1707.† Heb.  
an inter-  
preter was  
between  
them.† Heb.  
went  
forth.† Heb.  
with us  
hard  
things.

23 And they knew not that Joseph understood them; for † he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack, to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart † failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, who is the lord of the land, spake † roughly to us, and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies.

32 We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone;

34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go,

then shall ye bring down my grey hairs with sorrow to the grave.\*

## CHAP. XLIII.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren; 21 he maketh them a feast.

AND the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man † did † Heb. solemnly protest unto us, saying, Ye shall not see my face, except your † brother be with you. † Heb. protesting.

4 If thou wilt send our brother with us, we will go down and buy thee food: † Heb. a Chap. 42. 20.

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man † asked us straitly of our † Heb. state, and of our kindred, saying, Is your father yet † Heb. asking alive? have ye another brother? and we told him ac- † Heb. cording to the † tenor of these words. † Could we † Heb. certainly know that he would say, Bring your brother † Heb. mouth. down? † Heb. Knowing

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. † Heb. could we know?

9 I will be surety for him; of my hand shalt thou require him: † if I bring him not unto thee, and set † Heb. him before thee, then let me bear the blame for ever: † Heb. 44. 32.

10 For except we had lingered, surely now we had returned † this second time. † Heb. Or, twice by this.

11 And their father Israel said unto them, If it must be so now, do this; Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds.

12 And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. † If I be bereaved of my children, I am † Heb. bereaved. † Heb. Or, And I, as I have been, &c.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

swearing by the life of Pharaoh. But it must be observed that this was not an oath, but a vehement asseveration, as if he had said, As sure and certain as Pharaoh liveth, ye are spies. Ver. 24. And he turned—from them, and wept. Though Joseph could counterfeit the stranger in his looks, his air, his voice, he still retained the brother in his heart. And took—Simeon, and bound him. Simeon was the principal actor in the cruel murder of the Shechemites; and there is reason to think, from his fiery nature, that he had been one of the most implacable enemies to Joseph. Ver. 36. Me have ye bereaved. The Vulgate renders the former part of the verse thus, "Ye have made me childless, Joseph is dead, Simeon is detained in bonds;" and the Septuagint renders the latter part thus, "And will ye take away Benjamin?" which is

highly natural. All these things are against me. In Hebrew, All these things are upon me. Slay my two sons, if I bring him not to thee. This may seem to be a strange proposal, as if the death of two grandsons could satisfy Jacob for the death of a son. Reuben therefore only says this to shew, that he would be as careful and solicitous for the return of Benjamin, as if the life of his two sons lay at stake. Ver. 38. This verse is remarkably pathetic and picturesque; it paints to us the hoary patriarch in the attitude of grief, lamenting the loss of his children in the most melting expressions of paternal fondness.

EXPLANATORY NOTES. CHAP. XLIII. Ver. 8. Send the lad. Benjamin was now twenty-four years of age, and had children of his own; but is here

PRACTICAL OBSERVATIONS.—\* CHAP. XLII.] Blessed are they whose inheritance is in heaven; for there scarcity or famine can never enter. The abundance of one country is generally sufficient to supply the wants of another; for God gives always seed time and harvest, that his people may not lack bread. Severe providences often produce blessed effects. A guilty conscience is open to perpetual terror. Inordinate affection for our friends is its own punishment. We are sometimes greatly alarmed and distressed by effects which are working for us the greatest good. The very children from whom distinguished comforts are justly expected, very often by their wickedness, bring their parents' gray hairs with sorrow to the grave. Let us therefore place our affections on things above, not on things of this earth.



Before  
Christ  
1707.† Heb.  
kill a kil-  
ling.† Heb.  
eat.† Heb.  
roll him-  
self upon  
us.c Chap.  
42. 3.  
† Heb.  
coming  
down we  
came  
down.† Heb.  
your  
money  
came to  
me.d Chap.  
18. 4. &  
24. 32.† Heb.  
peace.† Heb.  
Is there  
peace  
to your  
father?

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and † slay, and make ready: for *these* men shall † dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may † seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, † we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food; we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not; your God, and the God of your father, hath given you treasure in your sacks: † I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and † gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* † welfare, and said, † Is your father well, the old man of whom ye spake? *is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

called a *lad*, because he was the youngest of all the sons of Jacob, and the darling of their aged father. Ver. 11. *If it must be so now.* Jacob seeing there was no remedy, reluctantly yields to his son's arguments and the necessity of the case. Ver. 14. *If I be bereaved—I am bereaved.* A similar expression occurs in Esther iv. 16. and in both places it seems to denote the committing of one's self, and the event of one's action entirely to God in a time of the greatest extremity. Ver. 23. *Your God, and the God of your fathers hath given you treasure in your sacks.* Joseph's steward perceiving the concern they were in, and being probably let into the secret by Joseph, endeavours to encourage them by these words and by the friendly salutation of *Peace be unto you.* Ver. 26. *Bowed themselves.* This circumstance is a more complete accomplishment of Joseph's dream; for now all his eleven brethren were together, signified by the eleven stars that made obeisance to him, see chap. xxxvii. 9. xlii. 6. Ver. 27. The bursts of filial affection and impetuous curiosity are strongly marked by these interrupted expressions, which are extremely natural, and vastly affecting. Ver. 29. *Is this your younger brother?—God be gracious.* There never was a stronger picture of nature than this whole narrative of the interview between Joseph and his brethren. He

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and † were merry with him.\*

Before  
Christ  
1707.† Heb.  
drank  
largely.

## CHAP. XLIV.

1 Joseph's policy to stay Benjamin; 6 his cup is found in Benjamin's sack. 14 Judah's humble supplication to Joseph.

AND he commanded † the steward of his house, † saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he † divineth? ye have done evil in † so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found,

sees Benjamin, his only brother by the same mother;—and lest he should be mistaken by the alteration which age had wrought in his features—he asks whether it really was their younger brother?—But nature answered his question,—and before his brethren could reply, the warm transports of his love break forth into a blessing and a prayer. Ver. 32. *Because the Egyptians might not eat bread with the Hebrews.* This is supposed to have been owing to certain rites and customs the Egyptians had peculiar to themselves in dressing their food and eating it. Or rather, the enmity which the Egyptians bore the Hebrews, was on account of their being *shepherds*; a profession which they abominated on account of the heavy slavery they groaned under from the invasion and conquests of the *Kykfos*, or *Royal shepherds*, in the reign of Timaus.

EXPLANATORY NOTES. CHAP. XLIV. Ver. 1, 2. It may be thought perhaps a piece of cruelty in Joseph, upon their second dismissal, and after so kind an entertainment, to have his cup conveyed into Benjamin's sack, and thereupon to threaten to make him a bond-slave for a pretended felony. But herein was Joseph's great policy and nicety of judgment. He himself had been severely treated by the rest when he was young, and therefore was minded to

PRACTICAL OBSERVATIONS.—\* CHAP. XLIII.] The trials of God's people may be severe, numerous, and of long duration. Let them in difficult circumstances not fail, when something dear is at stake, to listen to the prudent advice of others, who are less interested. In endeavouring to avoid danger, it is our interest and duty to commit ourselves and all affairs to God; for he alone can prosper the work of our hands. When men's consciences are overwhelmed by guilt, they are apt to fear without ground, and to convert the most favourable events into reasons of uneasiness. The tenderest passions possess the noblest minds. Their earnest prayers for our welfare shall be our warmest gratitude. If persons with whom we have intercourse have whimsical scruples, let us bear with them in love.



Before  
Christ  
1707.

Before  
Christ  
1707.

both let men die, and we also will be my lord's bondmen.

10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house: (for he was yet there;) and they fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly ¶ divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father; for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, <sup>a</sup> except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down; if our youngest brother be with us, then will we go down:

for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons;

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave.

30 Now therefore, when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, <sup>c</sup> If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bond-man to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.\*

#### CHAP. XLV.

<sup>1</sup> Joseph maketh himself known to his brethren; <sup>5</sup> he comforteth them in God's providence: <sup>9</sup> he sendeth for his father: <sup>16</sup> Pharaoh confirmeth it. <sup>21</sup> Joseph furnisheth them for their journey, and exhorteth them to concord. <sup>24</sup> Jacob is revived at the news.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, <sup>a</sup> I am Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, come near to me I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; <sup>b</sup> for God did send me before you to preserve life.

6 For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing, nor harvest.

7 And God sent me before you to preserve you

¶ Or,  
make  
trial?

<sup>a</sup> Chap.  
43. 3.

<sup>b</sup> Chap.  
37. 33.

<sup>c</sup> Chap.  
43. 9.

<sup>†</sup> Heb.  
find my  
father.

<sup>†</sup> Heb.  
gave forth  
his voice  
in weep-  
ing.

<sup>a</sup> Acts  
7. 13.

Or,  
terrified.

<sup>†</sup> Heb.  
neither let  
there be  
anger in  
your eyes.  
1706.

<sup>b</sup> Chap.  
50. 20.

<sup>†</sup> Heb.  
to put for  
you a  
remnant.

make an experiment in what manner they would now behave toward his brother. Ver. 5. The word translated *divineth*, bears another sense in chap. xxx. 27. and 1 Kings xx. 33. where it signifies to try, search, or make experiment. The above sense is confirmed by the Arabic and Chaldee versions. Ver. 11. And they speedily took down. In the Hebrew, "They hastened and took down." Ver. 15. Wot ye not that such a man as I can certainly divine? As if he had said, You might easily have concluded, that such a man as I, who have raised myself to this eminence by my interpretation of dreams, and may therefore well be accounted adept in all other sciences, could not be long at a loss to know who the persons were that had taken away my cup. Ver. 16. What shall we speak? When Judah reflected on the miseries to which Benjamin was exposed, and the heinousness and ungrateful nature of the crime, of which he was convicted; when he thought on the consequences his detention would have on a fond

parent, whose life was wrapped up in the life of his son; his grief might reasonably swell too big for words, and his consternation express itself in broken sentences like these, "What shall we say unto my lord?—what shall we speak? or how shall we clear ourselves?" Ver. 30. His life is bound up. This is a very strong expression of paternal affection. Ver. 34. Lest peradventure I shall see the evil that shall come on my father. This whole speech of Judah highly deserves the reader's attention. He acts both the part of a faithful brother, and dutiful son, who, rather than behold the misery of his father, in case Benjamin was left behind, submits to become a bond-man in his stead. Such an air of candour and generosity runs through the whole, the sentiments are so tender and affecting, the expressions so pathetic, and flow so much from artless nature, that it is no wonder they came to Joseph's heart, and rendered it impossible for him to conceal himself any longer.

PRACTICAL OBSERVATIONS.—[CHAP. XLV.] God can convince the most hardened, and awaken the most secure sinners. Let us in all the perplexed circumstances of life, live on the unchangeable God; for by adversity, as well as prosperity, he carries on the same plan of mercy for all who trust in him. It is pleasant to see a family living in love; the children bearing with one another; and all of them consulting, and eagerly seeking the comfort of their aged parents. Let us render honour to whom honour is due. And when falsely accused, let us remember our sins before God, and acknowledge that he hath dealt with us less than we have deserved.



Before  
Christ  
1706.

a posterity in the earth, and to save your lives by a great deliverance.

8 So now, *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Hasten ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall hasten and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well, and his servants.

† Heb. *was good in the eyes of Pharaoh.* 17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; Take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

† Heb. *let not your eyes spare, &c.* 20 Also † regard not your stuff: for the good of all the land of Egypt is yours.

† Heb. *mouth.* 21 ¶ And the children of Israel did so: and Joseph gave them waggons, according to the † commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

† Heb. *carrying.* 23 And to his father he sent after this manner; ten asses † laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

EXPLANATORY NOTES. CHAP. XLV. Ver. 3. *I am Joseph: Doth my father yet live?* How quick the transition, his soul is so full of filial affection for his father, that, before he has finished his sentence, he enquires after him though they had before told him he was alive. And how must such an abrupt declaration affect his brethren! Ver. 5. *Now therefore be not grieved.* Abundantly convinced by their whole behaviour, but they repented of what they had done, with sentiments equally generous and pious, he bids them think no more of their ill usage of him, but adore the divine Providence that had turned their action into so signal a blessing to them and the whole family. Ver. 20. *Regard not your stuff.* Be not too solicitous about bringing down your implements of husbandry and household goods, nor retard your journey by useless incumbrances, nor regret the loss of any thing you may be constrained to leave behind; for Egypt shall abundantly supply all your wants, and the fat

PRACTICAL OBSERVATIONS.—\* CHAP. XLV.] How amiable is a tender heart and forgiving spirit. It is that which God, by his conduct towards us, recommends to our imitation. Let us carefully conceal the faults of our brethren from the world; and render to all good for evil. It is becoming to provide for the convince us that all things have been working for our good.

No. 4...6d.

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24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And † Jacob's heart fainted, for he believed them not. † Heb. *his.*

27 And they told him all the words of Joseph, which he had said unto them; and when he saw the waggons, which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is enough*; Joseph my son is yet alive: I will go and see him before I die.\*

### CHAP. XLVI.

1 Jacob is comforted by God at Beer-sheba: 5 thence he with his company goeth into Egypt; 8 the number of his family that went into Egypt. 28 Joseph meeteth Jacob; 31 he instructeth his brethren how to make answer to Pharaoh.

AND Israel took a journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here am I.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, <sup>a</sup> Jacob and all his seed with him: a Josh. 24. 4. Psalm 105. 23. Isa. 52. 4.

7 His sons and his son's sons with him, his daughters, and his son's daughters, and all his seed, brought he with him into Egypt. b Exod. 1. 1. & 4. 14.

8 ¶ And <sup>b</sup> these are the names of the children of Israel which came into Egypt, Jacob and his sons: c Numb. 26. 5. 1 Chron. 5. 1. d Exod. 6. 15. 1 Chron. 4. 24. e 1 Chro. 6. 1, 16. f 1 Chro. 2. 3. & 4. 21. g Chap. 38. 3.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And <sup>d</sup> the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of <sup>e</sup> Levi; Gershon, Cohath, and Merari.

12 ¶ And the sons of <sup>f</sup> Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but <sup>g</sup> Er and Onan

of the land shall be yours. Ver. 24. *See that ye fall not out by the way.* Joseph was no stranger to the temper of his brethren, and therefore thought proper to reprove them in this gentle manner.

EXPLANATORY NOTES. CHAP. XLVI. Ver. 1. *Came to Beer-sheba.* This lay in his road from Hebron to Egypt, and therefore Jacob made it now the place of his devotion, where he offered sacrifices to the God of his father Isaac, attended with praise and thanksgiving for the late blessed change in the face of his family, and the joyful news that Joseph was yet alive, and had been sent before him by the God of his salvation to be the preserver of the house of Israel. Ver. 2. *And he said, Here am I.* Jacob, like one well acquainted with the visions of the Almighty, answers the call without hesitation or surprise, *Here am I*, ready to obey the will of my God. Ver. 3. *Fear not to go down into Egypt.* Jacob upon the first intelligence of Joseph's life and glory in Egypt, resolved



Before  
Christ  
1706. died in the land of Canaan. And the sons of Pharez  
were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah,  
and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon,  
and Jahleel.

15 These be the sons of Leah, which she bare unto  
Jacob in Padan-aram, with his daughter Dinah; all the  
souls of his sons and his daughters were thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggai,  
Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah,  
and Isui, and Beriah, and Serah their sister. And the  
sons of Beriah; Heber, and Malchiel.

18 These are the sons of Zilpah, whom Laban gave  
to Leah his daughter; and these she bare unto Jacob,  
even sixteen souls.

19 ¶ The sons of Rachel, Jacob's wife; Joseph and  
Benjamin.

20 ¶ And unto Joseph, in the land of Egypt, were  
born Manasseh, and Ephraim, which Asenath, the  
daughter of Poti-pherah ¶ priest of On, bare unto him.

21 ¶ And the sons of Benjamin were Belah, and Be-  
cher, and Ashbel, Gerah, and Naaman, Ehi, and Rosh,  
Muppim, and Huppim, and Ard.

22 These are the sons of Rachel, which were born  
to Jacob: all the souls were fourteen.

23 ¶ And the sons of Dan; Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni,  
and Jezer, and Shillem.

25 These are the sons Bilhah, which Laban gave  
unto Rachel his daughter; and she bare these unto  
Jacob: all the souls were seven.

26 All the souls that came with Jacob into Egypt,  
which came out of his ¶ loins, besides Jacob's sons' <sup>† Heb.</sup>  
wives, all the souls were threescore and six. <sup>thigh.</sup>

27 And the sons of Joseph, which were born him in  
Egypt, were two souls: <sup>m</sup> all the souls of the house of  
Jacob, which came into Egypt, were threescore and ten. <sup>m Deut.</sup>

28 ¶ And he sent Judah before him unto Joseph, to  
direct his face unto Goshen; and they came unto the  
land of Goshen.

29 And Joseph made ready his chariot, and went up  
to meet Israel his father, to Goshen; and presented  
himself unto him: and he fell on his neck, and wept  
on his neck a good while.

30 And Israel said unto Joseph, Now let me die,

since I have seen thy face, because thou art yet  
alive.

31 And Joseph said unto his brethren, and unto his  
father's house, I will go up, and shew Pharaoh, and say  
unto him, my brethren, and my father's house, which  
were in the land of Canaan, are come unto me:

32 And the men are shepherds, for ¶ their trade <sup>† Heb.</sup>  
hath been to feed cattle; and they have brought their <sup>they are</sup>  
flocks, and their herds, and all that they have. <sup>men of</sup>

33 And it shall come to pass, when Pharaoh shall  
call you, and shall say, What is your occupation?

34 That ye shall say, Thy servants' trade hath been  
about cattle from our youth even until now, both we  
and also our fathers: that ye may dwell in the land of  
Goshen: for every shepherd is an abomination unto  
the Egyptians.\*

## CHAP. XLVII.

1 Joseph presenteth five of his brethren, 7 and his father, before Pharaoh;  
11 he giveth them habitation and maintenance. 28 Jacob's age; 29 he  
swareth Joseph to bury him with his father.

THEN Joseph came and told Pharaoh, and said,  
My father, and my brethren, and their flocks,  
and their herds, and all that they have, are come out  
of the land of Canaan; and, behold, they are in the  
land of Goshen.

2 And he took some of his brethren, even five men,  
and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What is your  
occupation? and they said unto Pharaoh, Thy ser-  
vants are shepherds, both we, and also our fathers.

4 They said, Moreover, unto Pharaoh, For to sojourn  
in the land are we come; for thy servants have no  
pasture for their flocks; for the famine is fore in the  
land of Canaan: now therefore, we pray thee, let thy  
servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy  
father and thy brethren are come unto thee:

6 The land of Egypt is before thee: in the best of  
the land make thy father and brethren to dwell; in  
the land of Goshen let them dwell: and if thou know-  
est any men for activity among them, then make them  
rulers over my cattle. <sup>† Heb.</sup>

7 And Joseph brought in Jacob his father, and set  
him before Pharaoh: and Jacob blessed Pharaoh. <sup>How</sup>

8 And Pharaoh said unto Jacob, ¶ How old art thou? <sup>many are</sup>

9 And Jacob said unto Pharaoh, <sup>a</sup> The days of the <sup>the years</sup>  
years of my pilgrimage are an hundred and thirty years: <sup>of thy life?</sup> 11. 9, 13. <sup>a Hebr.</sup>

without any hesitation to go and see him; yet it seems that afterwards many  
difficulties occurred, many fears arose in his mind, about this journey. For I will  
there make of thee a great nation. This prophecy was miraculously fulfilled. No  
more than seventy persons went down into Egypt, and, behold, in the space of  
two hundred and fifteen years they increased to about six hundred thousand!  
Ver. 4. Shall put his hand upon thine eyes. What could have given greater com-  
fort and consolation to Jacob, than to be assured, that the son whom he loved most  
should be with him, and perform this last kind office to a beloved parent?  
Ver. 7. All his seed brought he with him into Egypt. The whole account of Ja-  
cob's sons and grandsons who went along with him into Egypt, stands thus: By  
Leah, 32; by Zilpah, 16; by Rachel, 11; by Bilhah, 7; in all 66, exclusive of  
Jacob himself, and of Joseph and his two sons, which make up the 70. Ver. 28.  
To direct his face unto Goshen. The Vulgate renders it, "To acquaint him of his  
coming, that he might meet with him in Goshen." Ver. 30. Now let me die. An  
expression that implies the greatest resignation, joy, and affection. Ver. 34. Ye  
shall say, Thy servants' trade hath been about cattle. A modest and humble dis-  
position of mind is exemplified by Joseph's conduct with respect to his father's  
family and Pharaoh. Though shepherds were looked upon with contempt by the

Egyptians, yet he does not enjoin his brethren to conceal their trade, but on the  
contrary, instructs them to be very particular in the account of their occupation to  
Pharaoh, the better to dispose him to grant them a settlement in the land of Goshen,  
in which his prudence was as conspicuous as his humility. That ye may dwell in  
the land of Goshen. The chief motives which induced Joseph to acquire this set-  
tlement for his family, were, according to Josephus, to prevent their dispersion,  
and to provide for their attendance upon his aged father; and likewise to prevent  
any misunderstanding or enmity between them and the Egyptians, who hated the  
profession of shepherds.

EXPLANATORY NOTES. CHAP. XLVII. Ver. 1. Told Pharaoh.  
This shews the respect Joseph, as a subject, paid to his prince. Though he was  
his favourite, and prime minister of state, and had received particular orders from  
him to send for his father down to Egypt; yet he would not presume to settle  
him, till Pharaoh should be informed of his arrival, and prescribe the place of  
his settlement. My father and my brethren. Neither his exalted station, nor the  
honour of a monarch's friendship, had tended in the least to obliterate from the  
heart of Joseph, his primitive sentiments of filial piety and fraternal affection, nor  
to make him disown his poorer relations, as is often the case of grandeur and unex-

PRACTICAL OBSERVATIONS.—CHAP. XLVI.] In all the changes of life it is good to consult the Lord's direction, and supplicate his presence. We  
may cheerfully descend to the grave, when our God engages to be with us. His promises, though they be long under the ground, will spring up, and ripen at last.  
Let us therefore cast our care on the Lord; he will preserve us and all his people, from all danger. However exalted our station, let us regard every relative duty,  
and never seek praise which we do not merit. May it be our care to avoid close connection with ungodly men, remembering that we are strangers on this earth, and  
that heaven is our home.



Before  
Christ  
1706.

few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph blessed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

¶ Or, as a little child is nourished. 12 And Joseph nourished his father and his brethren, and all his father's household, with bread, ¶ † according to their families.

† Heb. according to the little ones. 13 ¶ And there was no bread in all the land: for the famine was very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

1702. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

† Heb. led them. 17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he † fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live, and not die, that the land be not desolate.

1701. 20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

¶ Or, princes. 22 Only the land of the † priests bought he not: for the priests had a portion assigned them of Pharaoh, and

pected promotion. Ver. 6. Then make them rulers over my cattle. That is, rulers over his shepherds, an office like that of Doeg the Edomite, who was the chief of the herdmen of Saul. Ver. 7. And Jacob blessed Pharaoh. According to Josephus, he "saluted the king, and prayed for the prosperity of his kingdom." He blessed him not only in a way of civility, as was usual when men came into the presence of princes; but in an authoritative way, as a prophet, a patriarch, a man divinely inspired, and having great power in prayer with God. Ver. 9. The years of my pilgrimage. He calls his life a pilgrimage, looking upon himself as a stranger in this world, and a traveller towards a better and heavenly country; he considers the earth as his inn, not his home. He calls his days but few, in comparison of the long lives of the patriarchs in former times, and especially in comparison of the days of eternity; and evil, because of the many afflictions he had met with. Ver. 13. And all the land fainted by reason of the famine. The famine began now to rage in all its horrors, with a severity that threatened the most fatal consequences. In these calamitous circumstances, Joseph equally exerted the abilities of a faithful minister, and the amiable virtues of a benevolent patriot. Ver. 22.

Before Christ 1701. did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, here is seed for you, and ye shall sow the land.

24 And it shall come to pass, in the increase, that ye shall give the fifth part unto Pharaoh; and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the † priests only, which † Or, princes, became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so † the whole age of Jacob was an hundred forty and seven years. 1689. † Heb. the days of the years of his life.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, † put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: b Chap. 24. 2.

30 But I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And † Israel bowed himself upon the bed's head.\* c Hebr. 11. 21.

## CHAP. XLVIII.

1 Joseph with his sons visiteth his sick father. 2 Jacob strengtheneth himself to bless them; 21 he prophesieth their return to Canaan.

1689. AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at † Luz in the land of Canaan, and blessed me, a Chap. 28. 13. & 35. 6, 9.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee

Only the land of the priests bought he not. The priests among the Egyptians were maintained on free cost, so that they were not under the like necessity as the laity of selling their lands for corn. Ver. 29. Put thy hand I pray thee under my thigh: See chapter xxiv. 2, 3. Ver. 20. But I will lie with my fathers. Though there be something of a natural desire in most men to be buried in the places where their ancestors lie, yet Jacob's aversion to have his remains deposited in Egypt, seems to be more earnest than ordinary, or otherwise he would never have imposed an oath upon his sons, and charged them all with his dying breath, not to suffer it to be done. He doubtless declared his purpose of being buried in Canaan, to intimate his assured faith in the promises of God, that his seed should inherit that land, which he viewed as a type of heaven, (Heb. xi. 9—16.) and to impress the word of God more deeply on the minds of his children. Ver. 31. And Israel bowed himself upon the bed's head: That is, Jacob having spent himself in discoursing with Joseph, now sunk down and reclined on his pillow at the bed's head to take some rest.

EXPLANATORY NOTES. CHAP. XLVIII. Ver. 2. And Israel strength-

PRACTICAL OBSERVATIONS.—\* CHAP. XLVII.] He who is ingenious and active in his profession shall most probably prosper. What though our days are evil and full of trouble, seeing they are also few. Let us reckon ourselves pilgrims, and seek the eternal city of our God. The prayers of righteous men are not to be contemned by the most honourable on earth. It is not generally the man who possesses most on earth that by prayers brings down blessings from heaven. Earthly comforts are uncertain; if God withhold the day of heaven, what can preserve us from death! Let mercy and equity guide our whole conduct. Wherever we are, and whatever we have, let us not forget the promises of God. It is only confidence in them that can enable us to die in peace.



Before  
Christ  
1689.b Chap.  
41. 50.  
Joshua  
14. 4.c Chap.  
35. 19.† Heb.  
heavy.d Hebr.  
11. 21.† Heb.  
as fishes do  
increase.Before  
Christ  
1689.† Heb.  
fulness.† Heb. do  
not thou  
excel.a Chap.  
35. 22.  
1 Chron.5. 1.  
|| Or,  
my couch  
is gone.|| Or,  
their  
swords are  
weapons of  
violence.|| Or,  
houghed  
oxen.

a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

5 And now thy <sup>b</sup> two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, <sup>c</sup> Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who are these?

9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 (Now the eyes of Israel were <sup>†</sup> dim for age, so that he could not see.) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

15 ¶ And he <sup>d</sup> blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

16 The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them <sup>†</sup> grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased

him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know it my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a <sup>†</sup> multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh. And he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.\*

## CHAP. XLIX.

1 Jacob calleth his sons to bless them: 3 their blessing in particular: 23 he chargeth them about his burial: 33 he dieth.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, <sup>†</sup> thou shalt not excel; because thou <sup>a</sup> wentest up to thy father's bed; then defiledst thou it: || he went up to my couch.

5 ¶ Simeon and Levi are brethren: || instruments of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united! for in their anger, they slew a man, and in their self-will they || digged down a wall.

7 Cursed be their anger, for it was fierce: and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

ened himself and sat upon the bed. Upon hearing that his favourite son, was come, he summoned together all his spirits, exerted his strength, and raised himself by the help of his staff, upon his bed, to receive his visit. Ver. 5. And now thy two sons which were born unto thee—as Reuben and Simeon, they shall be mine: That is, shall become heads of two distinct tribes, and have each an inheritance equal with Jacob's own sons. Ver. 6. And shall be called after the name of their brethren in their inheritance. They should not be accounted heads of tribes as Ephraim and Manasseh were, but should fall in either with the one or the other of their brethren. Ver. 7. Rachel died by me. Jacob seems to mention this circumstance, as a reason why he adopted Ephraim and Manasseh, being willing to honour her memory who died in child-birth, by adding her two grandchildren to the number of his own sons. Ver. 16. The angel which redeemed me from all evil. The word in the Hebrew which we render angel, signifies a messenger. Now Jacob was dying, he looked upon himself as redeemed from all evil, and bidding an everlasting farewell to sin and sorrow. Ver. 16. And let them grow into a multitude in the midst of the earth: The Hebrew signifies, "Let them increase like fishes," which are reckoned the most prolific of all creatures. Ver. 19. And his father refused, and said, I know it, my son, I know it. Joseph had placed his sons, so as that Jacob's right hand should be put on the head of Manasseh the eldest, ver 12, 13. but Jacob would put it on the head of Ephraim the youngest, ver. 14. This dis-

pleased Joseph, who was willing to support the reputation of his first-born, and would therefore have removed his father's hands, ver. 17, 18. But Jacob gave him to understand, that he knew what he did, and that his conduct was neither owing to mistake, nor proceeded from a partial affection for one more than another, but from a spirit of prophecy; and in compliance with the divine counsels. Ver. 20. In thee shall Israel bless, saying. That is, these two tribes shall be so eminent and prosperous, that it shall become a proverbial form among my posterity, in wishing happiness to others, God make you as happy as Ephraim, and Manasseh. Ver. 22. One portion above thy brethren. This appears from Josh. xxiv. 32. to have been that parcel of ground which lay near Shechem, which Jacob bought of the sons of Hamor for an hundred pieces of silver, Gen. xxxiii. 19. Which I took. This seems spoken prophetically; and signifies his full persuasion that his children should take possession of the promised land.

EXPLANATORY NOTES. CHAP. XLIX. Ver. 1. Gather yourselves together. Jacob finding himself grown faint, and the hour of his departure near approaching, called the rest of his sons together, to take his farewell of them, and distribute his blessing, or rather to foretell what should befall them and their posterity in future ages. Ver. 3. The excellency of dignity, and the excellency of power. These epithets refer to the prerogatives of the first-born, which consisted chiefly in the honour of the priesthood, in the rule and government of the family, and in

PRACTICAL OBSERVATIONS.—\* CHAP. XLVIII.] It is profitable for children to visit their dying parents, whose last testimony of the loving kindness of God is fitted to make a lasting impression on the mind. While it is proper in the prospect of death to make an exact will to prevent domestic disputes, it is peculiarly pleasant and profitable to commemorate past tokens of the divine love. God's favours often exceed our largest expectations, and demand our warmest gratitude. In his Providence and grace he does according to his sovereign pleasure, enriching whom he will. We have no right to any of his favours; let us therefore cheerfully submit to his sovereign mercy. Let us bless God that when friends die or forsake us, he remains our God and friend. Parents may make a distinction in the portions of their children; for peculiar desert deserves peculiar reward.



Before  
Christ  
1689.

9 Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up.

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes shall be red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships: and his border shall be unto Zidon.

14 ¶ Issachar is a strong ass couching down between two burdens:

15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

a double portion of the inheritance. Ver. 4. *Unstable as water.* His virtue was unstable, he had not the government of his appetites, and was incapable to maintain the dignity becoming the first-born. *Thou shalt not excel; Thou shalt be deprived of the excellency of dignity and power which belonged to thee, as the first-born.* *Because thou wentest up to thy father's bed.* This refers to his incest with Bilhah, his father's concubine, chap. xxxv. 22. Ver. 5. *Simeon and Levi are brethren.* They were similar in their dispositions, being both alike turned to cruelty; they were brethren in iniquity, associates in contriving the barbarous murder of the Shechemites. Ver. 6. *O my soul come not thou into their secret.* O my soul, be thou never a partaker in such wicked designs! here styled *their secret*, because they concerted it in secret, and probably under the sable veil of darknefs. *For in their anger they slew a man, and in their self-will.* This passage has been variously rendered by commentators; but the true sense of it seems to be, *In their anger they slew a nation*, (viz. the Shechemites,) *and in their self-will, or headstrong passion, they slew a prince*, (viz. Hamor or Shechem.) Ver. 7. *Cursed be their anger.* It should be observed here, that the prophetic patriarch does not pour out this execration on their persons, much less on their posterity; but on their detestable passions. *I will divide them in Jacob.* This was eminently fulfilled in the tribe of Levi, who had no portion or inheritance of their own, but were dispersed among other tribes: and it was no less strikingly verified in the tribe of Simeon, when they received their inheritance in the midst of the inheritance of Judah, and submitted to seek a larger possession, Josh. xix. 1. 1 Chron. iv. 39, 40. Ver. 8. *Thou art he whom thy brethren shall praise.* His name signifies *praise*, and was given him by his mother, her heart being filled with praises to God for him, chap. xxix. 35. *Thy father's children shall bow down before thee.* This was remarkably fulfilled in God's choosing David out of this tribe, and settling the succession in his descendants, Psal. lxxviii. 68—71. and xxxix. 20, 21. and more particularly in Messiah, who came of the tribe of Judah. Ver. 9. *Judah is a lion's whelp.* The hoary patriarch now illustrates what he had said before by similes, comparing Judah to a lion's whelp, a lion, and an old lion, to express the beginning, increase, and full growth of the power of that tribe. *From the prey my son thou art gone up.* This is a beautiful manner of expression among the ancient prophets, representing things to come as if already past. In this manner Jacob represents the tribe of Judah. *He stooped down, he couched as a lion, and as an old lion.* As one that is grown up, and has arrived at its full strength, *Who shall rouse him up?* That is, it would be more eligible to provoke the rage of a slumbering lion, than to disturb the repose of this warlike tribe. Ver. 10. In explaining this celebrated prophecy of Christ, we shall not puzzle our readers with the various opinions of the different interpreters, but adopt that which seems to have set it in the clearest light. Jacob here foretels, *First*, That the sceptre should come into the tribe of Judah; which was fulfilled in David, on whose family the crown was entailed. *Secondly*, That Shiloh should be of this tribe; his seed, that promised seed in whom all the families of the earth should be blessed. *Thirdly*, That after the coming of the sceptre into the tribe of Judah, it should continue in that tribe, at least a government of their own, till the coming of the Messiah. *Nor a lawgiver from between his feet.* The word in the original signifies a judge or governor; and imports either one that makes laws, or one that administers justice according to law. This clause may be rendered disjunctively, *or a lawgiver*; and the sense will be, that till the Messiah came, there should be in the tribe of Judah, either a king, a sceptre bearer, as there was until the captivity; or a governor, though under others, as there was until the times of Christ, under the Babylonians, Persians, Grecians, and Romans, such as Gedaliah, Zorobabel, &c. and particularly the Sanhedrim, a court of judicature, the members of which chiefly consisted of the tribe of Judah, and the prince of it was always of that tribe; and this court retained its power till the latter end of Herod's reign, when Christ was come. *Until Shiloh come.* The word *Shiloh*, is variously rendered, but the most ancient doctors among the Jews have unanimously appropriated the term to the Messiah; and in their Talmuds, as well as many of their other writings, both ancient and modern, Shiloh is the name of the

16 ¶ Dan shall judge his people as one of the tribes of Israel.

17 Dan shall be a serpent by the way, † an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread shall be fat, and he shall yield royal dainties.

21 ¶ Naphtali is a hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, even a fruitful bough by a well, whose † branches run over the † wall.

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty

Before  
Christ  
1639.

† Heb.  
an arrow-  
snake.

† Heb.  
daughters.

Messiah. The word comes from a root which signifies to be *quiet* and *peaceable* and is therefore peculiarly applicable to that Messiah, the *Prince of Peace*. The learned M Le Clere is of opinion, that it should be rendered *the end*; which makes no difference in the prophecy, as the promise still terminates in Christ. *And unto him shall the gathering of the people be.* This passage has been applied to the Messiah by some, and to Judah by others. If it is applied to Judah the prophecy contains an exact description of the polity of that tribe during the continuance of the sceptre, after the sceptres were removed from the other tribes of Israel.—However, it seems more agreeable to the tenor of the prophecy to apply this to Christ, upon whose death, the gospel being preached to all nations, multitudes of the Gentiles were converted to him, embraced his doctrine, and abode by him; see Isa. xi. 10. Some render it *the obedience of the people*, from the use of the word in Prov. xxx. 7. Ver. 11. *Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, &c.* These are expressions somewhat hyperbolical; for they imply that vines in this country should be as common as thorns in other places, and wine as plentiful as water; they were however, in a great measure, answered in that fertile land, which fell to the tribe of Judah. Ver. 12. *His eyes shall be red with wine.* These expressions properly refer to the health and comeliness of the inhabitants of the land of Judah, which should appear in the radiance of the eyes, and the whiteness of the teeth. And conformable to this explication, the words are rendered both in the Vulgate and Septuagint translations. *His eyes shall be more beautiful than wine, his teeth whiter than milk.* Ver. 13. Had Jacob been present at the division of the land of Canaan, he could hardly have given a more exact description of Zebulun's lot, than he does two hundred and fifty years before it happened; for it extended from the Mediterranean sea on the west, to the lake of Gennesareth on the east, and therefore lay very commodious for trade and navigation. Ver. 14. *Issachar is a strong ass.* In the Hebrew it is, *an ass of bone*; that is, one strong or robust. The ass was in those countries, the principal animal used in labour. *Couching down between two burdens.* This expression represents the tame and indolent temper of this tribe, that would rather submit to the heaviest taxes and impositions, than engage in war, and lose their beloved quiet, or rather perhaps their peaceable disposition; and hence they are represented by Moses to be more disposed to call their neighbours to the knowledge and service of God, than to fight against them, Deut. xxxiii. 19. Ver. 16. *Dan shall judge his people.* Alluding to the name *Dan*, which signifies *judging*. The patriarch's meaning is, that Dan, notwithstanding his being the son of a concubine, should not be inferior to his brethren. Ver. 17. *Dan shall be a serpent by the way.* That is, the tribe of Dan shall be remarkable for stratagems in war, defeating their enemies more by policy than open force; like those serpents which conceal themselves in the way, and unexpectedly bite the heels of the horses, and make them throw their riders. This prophecy of Dan is true, as may be seen in the history of Sampson, who belonged to this tribe; and in the manner by which they got possession of Laish, see Judges xviii. Ver. 18. *I have waited for thy salvation, O Lord.* The feeble patriarch, finding his spirits begin to fail, stops and breathes awhile before he proceeds any further in blessing the tribes; and as he perceived that the time of his dissolution was drawing nigh, and knew not how soon he should expire, pours out his soul in resignation into the bosom of his God, and expresses it as the comfort of his dying hour, that he had waited for the *salvation of the Lord*, that is, the Messiah, Luke ii. 30. Ver. 19. The word *Gad* signifies a *troop*; and, in allusion to the name, Jacob foretels that they should be surrounded by enemies; but that after many difficulties, they should triumph over all opposition. The Gadites shewed themselves a people of distinguished valour, according to what Jacob and Moses foretold, compare Deut. xxxiii. 20. Josh. iv. 12, 13. xxii. 1, 2, 8. 1 Chron. v. 18—21. The situation of this tribe required the exercise of all their courage and fortitude; for they were much exposed to the attacks of a fierce people, the children of Ammon, Judg. x. 7, 8. Jer. xlix. 1. Ver. 20. *Out of Asher his bread shall be fat.* That is, the tribe of Asher shall be situated in a plentiful tract, abounding not only with all sorts of provisions necessary



Before Christ 1689. God of Jacob; (from thence is the Shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; And by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them:

b Chap. 47. 30. 29 And he charged them, and said unto them, I am to be gathered unto my people: <sup>b</sup> bury me with my fathers in the cave that is in the field of Ephron the Hittite;

c Chap. 23. 16. 30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, <sup>c</sup> which Abraham bought with a field of Ephron the Hittite, for a possession of a burying-place.

31 (There they buried Abraham and Sarah his wife;

there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field, and of the cave that is therein, was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.\*

# CHAP. L.

1 The mourning for Jacob. 4 Joseph getteth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who craved his pardon: 22 his age: 23 he seeth the third generation of his sons; 24 he prophesieth unto his brethren of their return; he taketh an oath of them for his bones; 26 he dieth, and is put in a coffin in Egypt.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the Physicians to embalm his father; and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed:) and the Egyptians † mourned for him threescore and ten † Heb. wept. days.

4 ¶ And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, if now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

to human life, but also with the choicest fruits, and most luxuriant productions of the earth, Deut. xxxiii. 24, 25. Ver. 21. *Naphtali is a hind let loose: he giveth goodly words.* The learned Bochart gives a different turn to the sense of this passage, by rendering it, "Naphtali is a spreading tree, which produceth fruitful branches;" and makes it refer to the wonderful increase of this tribe, which, in less than 220 years, amounted to upwards of 53,000 men able to bear arms, though Naphtali had but four sons when he came into Egypt. But as this sense is contrary to the points, and coincides with the next verse, it is rejected by many learned men, who choose rather to adhere to the English version, as being the simplest and most natural. It describes the genius, disposition, and manners of this tribe, and was more particularly illustrated in Barak, a man of Naphtali; he put to flight, pursued, and overcame Israel's enemies, and his victory is celebrated by Deborah in goodly words, Judg. iv. 15. Ver. 22. In the benediction, which the patriarch Jacob gives his favourite son Joseph, there are two remarkable titles which he confers upon him; 1st, *That he was the shepherd and the stone of Israel*, which seems to be a thankful recognition of Joseph's kindness to his father and family, in keeping and feeding them, even as a shepherd does his sheep. 2dly, The other title is, that he was *separate from his brethren*: where, though the word *Nazir*, signifies to *separate*, (as Joseph was certainly separated from his brethren when he was sold into Egypt,) yet as it is hardly supposable, that Jacob would couch so cruel an action in so soft a term, it is rather to be thought, that he used the word *Nazir*, which signifies *crowned*, in allusion to the superintendants of the king's household, in all the eastern countries, who were called *Nazirs*. And as for the fruitfulness promised him, this was exemplified in the large extent of this twofold tribe, Ephraim and Manasseh. Ver. 23. By the archers we are to understand Joseph's brethren, who hated him and sold him into Egypt. Ver. 24. *But his bow abode in strength.* The sense is, he sustained all the shocks of his enemies with unbroken fortitude and resolution, like a tough bow, which still continues the same, though long used in battle. *And the arms of his hands were made strong by the hands of the mighty God of Jacob.* He placed his only hope in the providence of the Almighty, whose all-powerful arm supported him in the greatest dangers, and delivered him from every distress. Ver. 26. *The blessings of thy father have prevailed above.* This will appear to be literally true, if we consider that they were greater than those which Abraham or Isaac conferred on their sons. *Unto the utmost bounds of the everlasting hills.* That is, These blessings shall be upon the head of Joseph unto the utmost bound or duration of the everlasting hills, particularly those of a spiritual kind, for they endure for ever. Whether we consider the sufferings and honours of Joseph, or his father's prophecy of him, he appears an eminent type of Messiah. Ver. 27. As Judah had been compared to a lion, Issachar to a strong ass, Dan to a serpent, Naphtali to a hind let loose, Joseph to a fruitful bough or tree; so Benjamin is fitly compared to a ravenous wolf for his courage and success in war. And how brave and warlike a body of men, and how very expert in feats of arms, this tribe became, we may conceive from what we are told of them, Judg. xx. 16. that "there were seven hundred chosen men among them, left-handed, every one of them could sling stones at an hair's breadth, and not miss." The *morning and night*, in this place, can mean nothing else but the

morning and night, (that is, the beginning and final period) of the Jewish state; for this state is the subject of all Jacob's prophecy, from the one end to the other; and consequently it is here foretold of Benjamin, that he should continue to the very last time of the Jewish state. This was fulfilled; for this tribe returned from captivity with Judah, and they lived as one; and of this tribe was Mordecai and Esther who delivered Israel; and Paul who fought successfully the battles of the Lord. Ver. 28. The tribes are generally reckoned twelve, though they were indeed thirteen, because the land was divided only into twelve parts, Levi having no distinct part of his own. *Every one according to his blessing he blessed them:* that is, according to that blessing which God in his purpose had allotted to each of them, which also he manifested to Jacob by his Spirit. Ver. 33. *Gathered up his feet into his bed.* Whilst he was employed in the solemn and religious work of blessing his children in the name and by the Spirit of God, he used as decent a posture as his aged and infirm body would permit, and therefore is supposed to have sat upon the bed's side, with his feet hanging downward; and now having finished that great work, he drew his feet into the bed, and reclining his head on the pillow, calmly yielded up his breath into the hands of his merciful Creator.

EXPLANATORY NOTES. CHAP. L. Ver. 1. Joseph first closed his father's eyes, as God had promised Jacob he should; and then, according to the custom of those times, parted from the body with a kiss. Ver. 2. The manner of embalming among the Egyptians, according to the accounts given of it by the ancient Greek historians, was as follows: When a man died, his body was carried to the artificers, whose business was to make coffins. When the body was brought home again, they agreed with the embalmers. The highest was a talent, that is, about 300l. Sterling; twenty minæ, (62l. 10s.) was a moderate one, and the lowest a very small matter. As the body lay extended, one of them marked out the place, on the left side, where it was to be opened; and then a dissector, with a very sharp stone, made the incision, through which they drew all the intestines, except the heart and kidneys, and then washed them with palm wine, and other strong and binding drugs. The brains they drew through the nostrils, with an hooked piece of iron, and filled the skull with astringent drugs. The whole body they anointed with oil of cedar, with myrrh, cinnamon, and other drugs, for about thirty days; by which means it was preserved entire, without so much as losing its hair; and sweet, without any signs of putrefaction. After this, it was put into salt about forty days. Last of all, the body was taken out of the salt, washed, and wrapped up in linen swaddling-bands dipped in myrrh, rubbed with a certain gum, and so returned to the relations, who put it into the coffin, and kept it in some repository in their houses, or in tombs made particularly for that purpose. Ver. 4. It was against rule, for any person, how great soever, in mourning apparel, to appear in public, and especially in the royal presence; and therefore Joseph does not go himself, but desires some of the courtiers to carry his request to the king. Ver. 7. The splendour and magnificence of this patriarch's funeral seems to be without a parallel in history: attended by all Pharaoh's servants, the elders of his house, and all the elders of the land of Egypt; that is, the officers of his household, and deputies of his provinces, with all the house of Joseph, and his brethren, and his father's house, conducting their solemn sorrow for near

PRACTICAL OBSERVATIONS.—\* CHAP. XLIX.] While we cannot prophecy, let us not fail living or dying, to instruct and warn sinners, especially our relations. The greatest difference frequently appears in the characters and portions of the same family. Even when sin is forgiven, gross crimes leave a stigma, that cannot be wiped away. Let this prove a solemn caution to avoid every appearance of evil. Oh that in life and death, when most retired from the world, or most



Before  
Christ  
1689.

a Chap.  
47. 29.

5 \* My father made me swear, saying, Lo, I die : in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father; according as he made thee swear.

7 ¶ And Joseph went up to bury his father : and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house : only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen ; and it was a very great company.

10 And they came to the thrashing-floor of Atad, which is beyond Jordan ; and there they mourned with a great and very fore lamentation : and he made a mourning for his father seven days.

¶ That is,  
The  
mourning  
of the E-  
gyptians.  
b Acts  
7. 16.

c Chap.  
23. 16.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians : wherefore the name of it was called ¶ Abel-Mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them :

13 For <sup>b</sup> his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham <sup>c</sup> bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their

father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

Before  
Christ  
1689.

16 And they † sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

† Heb.  
charged.

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin ; for they did unto thee evil : and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face ; and they said, Behold, we be thy servants.

19 And Joseph said unto them, <sup>d</sup> Fear not ; for am I in the place of God ?

am d Chap.  
45. 5.

20 But as for you, ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore, fear ye not : I will nourish you, and your little ones. And he comforted them, and spake † kindly unto them.

† Heb.  
to their  
hearts.

22 ¶ And Joseph dwelt in Egypt, he and his father's house : and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation ; <sup>e</sup> the children also of Machir, the son of Manasseh, were † brought up upon Joseph's knees.

1633.  
e Numb.  
32. 39.

24 And Joseph said unto his brethren, I die ; and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.

† Heb.  
borne.

f Hebr.  
11. 32.

25 And <sup>g</sup> Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

g Exod.  
11. 22.

26 ¶ So Joseph died, being an hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt.\*

1635.

three hundred miles into a distant country. Ver. 9. Chariots and horsemen. These not only added to the pomp of the funeral, but also served for a defence in case of any opposition. Ver. 16. Thy father did command. The wrongs they had done their brother filled their minds with such gloomy apprehensions, that they fancied Joseph had hitherto only smothered his resentment out of respect to his father, and would now take ample vengeance on them for their perfidious behaviour. Ver. 17. Joseph wept when they spake unto him : his tears discovered the compassion and generosity of his soul. Ver. 19. Am I in the place of God ; "Am I in God's stead to forgive sin, or take vengeance for injuries, which belongs to God alone?"

As if he had said, "Make your peace with God, and then you will find it an easy matter to make your peace with me." Ver. 20. This is a generous and noble apology for their perfidious treatment. Ver. 23. Joseph had the pleasure of seeing his father's prophetic blessing upon his two sons in part fulfilled. Ver. 25. He was so confident that God would give him the land of Canaan, that he desires his remains might be kept unburied till the God of their fathers thought proper to visit them, Heb. xi. 22. Accordingly in consequence of his dying request, and the oath which he made his brethren to swear, Moses, when Israel went out of Egypt, took the bones of Joseph with him, Exod. xiii. 19. Josh. xxiv. 32. Acts vii. 16.

occupied by personal or domestic affairs, the honour of Messiah and the glory of his kingdom may maintain the chief place in our affections, that we may contemplate his greatness with joy, and recommend him with fervour of soul.

PRACTICAL OBSERVATIONS.—\* CHAP. L.] May we so number our days that we may apply our hearts to wisdom, that our character may merit respect while we live, and regret when we die. The departure of a righteous man from this world of sin and sorrow is an alarming event ; but it is pleasing to reflect, that a seed shall serve God throughout all generations. It is comely to behold a family manifesting unfeigned and ardent affection for each other on the death of their parents and guides, and not allowing any bequeathments to alienate their affections or stir up strife. It is a difficult task to pacify a guilty conscience, if thoroughly awakened. But to whom would we grant pardon of past injuries, if not to the children of our father, and the servants of the God of our fathers ? To finish a religious life in the vigorous exercise of faith, and in friendship to the people of God, must be the summit of a righteous man's desires, as far as they respect himself. Let us rejoice, though worms destroy our bodies, they are always under the care of our God, who will not forsake his people, till he has placed them all, body and spirit, in the heavenly Canaan.



# THE SECOND BOOK OF MOSES,

CALLED

## EXODUS.

### THE ARGUMENT.

*This book is called Exodus, which signifies the going forth; because it begins with the history of the going forth of the children of Israel out of Egypt. It contains an account of what happened to the children of Israel, from the death of Joseph, to the making the tabernacle in the wilderness; and comprehends the space of about an hundred and forty years.*

#### CHAP. I.

1 The children of Israel after the death of Joseph do multiply greatly: 8 the more they are oppressed by a new king, so much the more they multiply. 15 The godliness of the midwives in saving the men-children alive. 22 Pharaoh commandeth the male children to be cast into the river.

Before  
Christ  
1706.

a Gen.  
46. 8.

† Heb.  
thigh.

b Gen.  
46. 27.

Deuter.  
10. 22.

1635.  
c Acts

7. 17.

**N**OW <sup>a</sup> these are the names of the children of Israel, which came into Egypt: every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan and Naphtali, Gad and Asher.

5 And all the souls that came out of the † loins of Jacob were <sup>b</sup> seventy souls: for Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 <sup>c</sup> And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we.

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

† Heb.

And as

they af-

flicted

them, so

they mul-

tiplied,

&c.

11 Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

12 † But the more they afflicted them, the more they

multiplied and grew. And they were grieved because of the children of Israel.

Before  
Christ  
1635.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives; (of which the name of the one was Shiprah, and the name of the other Puah;)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. cir. 1635.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.\*

**EXPLANATORY NOTES.** CHAP. I. Ver. 1. This list is here recited, that by comparing this small number with its great increase afterwards, we may behold the fulfilling of God's promises. Ver. 5. *Were seventy souls.* Including Jacob and Joseph and his two sons, Gen. xvi. 26. Deut. x. 22. Or if they were but sixty-nine, they are called seventy by a round number, of which there are many instances in the scriptures. Ver. 7. Here their incredible multiplication is set forth in very emphatical language. It may refer either to their vast number which greatly added to their strength; or, to their constitutions, that their offspring was healthy as well as numerous. Ver. 8. *Now there arose up a new king:* That is, another king, one of another disposition, interest, or family. For the kingdom of Egypt often changed from one family to another, in choosing their monarchs, according to the history of the dynasties. *Which knew not Joseph:* Did not recollect the eminent services which Joseph had accomplished for the good of the nation. Ver. 11. *They did set over them task-masters.* Masters of tribute who were to exact from them the tribute required, which consisted of both money and labour; that their purses might be exhausted by the one, their strength by the other; and their spirits by both. Ver. 13. God permitted the Egyptians to

exercise tyranny and oppression, without the least mercy or mitigation, over the Israelites, to wean them from idolatry, the land of Goshen, and to prepare them for their deliverance. Ver. 15. Some think these midwives did not only officiate among the Hebrews, but also belonged to the Hebrew nation: indeed it is more than probable that the Egyptians would not employ their time and pains among such a poor and despised people. Ver. 16. *Stools;* A seat used by women in those days to assist the midwives for the easier discharging of their office.—The females were to be spared, not the males. It has been supposed that Pharaoh had some intimation that a male child was to be born who would be a great scourge to his nation about this period. Others have thought that the females were spared for their service: but the principal motive appears to be to prevent their increase. "Satan has," says Ainsworth, "always discovered his subtlety as well as malice, by endeavouring to destroy the men children, the strongest and most valiant among God's children," Rev. xii. 3—5. Ver. 19. *The Hebrew women are lively:* Or, vigorous, and active, in promoting the birth of their children, somewhat resembling inferior animals; so the Hebrew signifies. This might proceed in some measure from their daily and excessive labours, joined with the terror

**PRACTICAL OBSERVATIONS.**—CHAP. I.] One generation passeth away and another cometh, but the promises of God never fail. Let us hence learn in prosperity, to remember that we are dust, and to have entire confidence in God. The fulfilment of the divine promises to Abraham is very remarkable. In a





MEDITERRANEAN SEA

MOUTHS of the NILE

LOWER EGYPT

INDUSIA

ARABIA PETREA

ARABIAN GULF

HEPTA NOMIS

SANDY

DESERTS

UPPER EGYPT

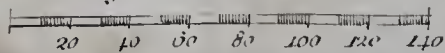
SANDY

DESERTS

ETHIOPIA

A MAP  
of Ancient  
EGYPT,  
from the  
BEST AUTHORITIES.

English Statute Miles.



Long East from London







Before  
Christ  
cir. 1635

## CHAP. II.

a Chap.  
6. 20.  
Numb.  
26 59.  
1571.  
b Acts  
7. 20.  
Hebr.  
11. 25.

1 Moses is born, 3 and in an ark cast into the flags: 5 he is found, and brought up by Pharaoh's daughter; 12 he slayeth an Egyptian; 13 he reproveth an Hebrew; 15 he fleeth into Midian; 21 he marrieth Zipporah. 22 Gershom is born. 25 God respecteth the Israelites' cry.

AND there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

That is,  
Drawn  
out.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when

arising from the cruel and bloody command of the king. Ver. 20 God dealt well with the midwives; because they feared God more than the king, and spared the children whereby they exposed themselves to the king's displeasure and wrath, which might have proved fatal to them and their families. Ver. 21. And it came to pass that he made them houses: That is, God greatly increased their families, both in children, wealth and other temporal blessings.

EXPLANATORY NOTES. CHAP. II. Ver. 3. And when she could no longer hide him: That is, with safety to herself, because they now grew more violent in executing the bloody decree, and the child growing up was more likely to be discovered. She took for him an ark of bulrushes. That boats were made of such materials, is evident from Isa. xviii. 9. as also from the testimony of Pliny. Ver. 6. This is one of the Hebrews' children. This she might probably know both from the circumstances in which she found him, and from the singular fairness and beauty of the child. Ver. 10. And he became her son. He became so by adoption; for according to Philo, she had been married for a considerable time, and had no children; therefore she treated him in every respect as if he had been her own, and gave him all the learning and instruction which the Egyptians were masters of, Acts vii. 21, 22. Ver. 11. Whilst Moses lived at court, he was looked upon as the son of Pharaoh's daughter, and as some suppose, was intended to succeed him on the throne, when he had reached his fortieth year. Moses went out to his brethren: Which he did, partly from natural affection and inclination to learn their state, and to help them as occasion should offer itself; and partly by divine impulse and design, that he might give intimation to his brethren that he was raised and sent of God to deliver them. Ver. 12. And he looked this way and that way; Not from conscious guilt in what he intended, but from human and war-

he saw that there was no man, he slew the Egyptian, and hid him in the sand.

Before  
Christ  
1531.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? and Moses feared, and said, Surely this thing is known.

† Heb.  
a man, &  
prince.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 ¶ Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

Or,  
prince.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How is it that ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, and where is he? why is it that ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

c Chap.  
18. 5.

23 ¶ And it came to pass, in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

d Gen.  
15. 14 &  
46. 4.

25 And God looked upon the children of Israel, and God had respect unto them.\*

† Heb.  
knew.

ratable prudence. He slew the Egyptian. This action of Moses was extraordinary, and is not to be justified from a right of defending the oppressed which does not belong to private persons, Rom. xii. 19. but only by his divine and special vocation to be the ruler and deliverer of Israel. Ver. 13. Pharaoh sought to slay Moses; Not out of zeal to punish a murderer, but to secure himself from so dangerous a person, in all probability thinking that this was the person, who was not only to be a scourge to the Egyptians, but the deliverer of Israel. Ver. 16. Now the priest of Midian had seven daughters; We may suppose that he was a worshipper of the true God, otherwise Moses would not have married into his family; or the Hebrew Cohen, may here signify a prince or potentate, as Gen. xli. 45. All the accounts which we have of the kindred of the wife of Moses, favour the opinion that they were not idolaters, or that they had renounced idolatry; Exod. xviii. throughout, presents the character of Jethro, who is also called Reuel, Moses' father-in-law, in a very interesting light. And what is said of his son Hobab and his descendant is nothing to their dishonour, see Numb. x. 29—32. Judg. iv. 11. Ver. 21. And Moses was content to dwell with the man. Or, accepted of his offer; and so his present temporary dwelling is made a settled habitation. He gave Moses Zipporah his daughter; Whom he married, not instantly, but after some years' acquaintance with the family, as may be supposed from the age of one of his sons who was circumcised forty years after his going to reside there, Exod. iv. 26. Ver. 25. And God had respect unto them; That is, was acquainted with their situation so as to have compassion on them and help them; he, who seemed for a while to have rejected them, now owns them for his people, and came for their deliverance.

hundred and fifteen years his race by Isaac increased only to seventy persons; in as many more they amounted to about a million. Thus it is good to believe the Lord, and patiently wait the accomplishment of his word. Services done men are soon forgotten, but God will ever remember those who serve him. The deepest laid schemes of his and his people will issue in the manifest folly of the projectors. The patience of the saints must be proved by repeated trials.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] The schemes of the ungodly to oppress the righteous have ultimately become the means of their deliverance.



Before  
Christ  
1491.

CHAP. III.

1491.

a Acts  
7. 30.

b Josh.  
5. 15.  
Acts  
7. 33.  
c Matth.  
22. 32.  
Acts  
7. 32.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush; he sendeth him to deliver Israel. 14 The name of God; 15 his message to Israel.

**N**OW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb.

2 And <sup>a</sup> the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burned.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here am I.

5 And he said, Draw not nigh hither: <sup>b</sup> put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

6 Moreover he said, <sup>c</sup> I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, And I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go and Gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, the LORD God

Before  
Christ  
1491.

**EXPLANATORY NOTES.** CHAP. III. Ver. 1. *Now Moses kept the flock of Jethro*; Either the same with Reul, or his son, who upon his father's decease, succeeded him in office, Exod. ii. 18. *He led the flock to the backside of the desert.* To its innermost parts, which were behind Jethro's habitation and the former pastures, whether he took them for fresh pasturage. *And came to the mount of God.* So called, either from being an extraordinary high mountain; or from the vision of God he was to behold there, (Acts vii. 30.) or by anticipation, from God's glorious appearance on it, and giving the law from thence, Exod. xviii. 5. and xix. 3. *Even to Horeb.* Also called Sinai, Exod. xix. 1. Acts vii. 30. or probably Horeb was the name of the whole tract or row of mountains, and Sinai the name of that particular mountain. Ver. 2. *And the angel of the Lord appeared unto him.* Not a created angel, but the Angel of the covenant, Christ Jesus, who then, and ever was God, and intended to be sent into the world as man and mediator. These temporary appearances of his were presages or forerunners of his more solemn mission, and therefore he may properly be styled here, an Angel. That this angel was not a created one may plainly appear from the context, and especially by his saying, I am the Lord, &c. *Appeared unto him in a flame of fire*; Whereby God's majesty, purity, and power, was fitly represented. *And the bush was not consumed.* Which doubtless may be considered as a representation of the state of the church, and the condition of the people of Israel at this period, who were now in the fire of affliction, and likewise that God was with them, and although oppressed, they should not be consumed, of which this vision was a pledge. Fire is often used in scripture as an emblem of calamity, especially that which is national. Ver. 5. *And he said, Draw not nigh hither.* Keep thy distance; whereby he checks his curiosity and forwardness, and works him up to greater reverence and humility. Compare Exod. xix. 12, 21. Josh. v. 15. This he requires as an act or token, 1. Of his reverence to the divine Majesty then eminently present. 2. Of his humiliation for his sins, whereby he was unfit and unworthy to appear before God, for this was a humble posture, 2 Sam. xv. 30. Isa. xx. 2, 4. Ezek. xxiv. 17, 23. 3. of purification, that it might be fit to approach God,

John xii. 10. Heb. x. 22. 4. Of his submission and readiness to obey God's will. *For the place where thou standest is holy.* With a relative holiness at this time, because of my special presence in it. Ver. 6. *The God of Abraham, Isaac, and Jacob.* To whom I engaged my covenant or promise, which I am now come to perform. Ver. 7. *And the Lord said, I have surely seen.* Heb. in seeing I have seen, that is, I have observed their affliction, diligently, accurately, and certainly, for so much the repetition of the verb signifies. Ver. 8. *And I am come down.* This word denotes God's manifestation of himself and his favour, and giving help from heaven, Gen. xviii. 21. *Unto a good land, and a large.* So Canaan was when compared to Goshen, the place of their present residence. *Unto a land flowing with milk and honey.* That is, abounding with the choicest fruits, both for necessity and delight. The excellency and singular fruitfulness of this land, however denied and disputed by some, is sufficiently evident from the express testimony of Moses, Deut. viii. 7, 8, 9. the spies, Numb. xii. 27. the prophets, David, Psal. cvi. 24. Joel chap. ii. 3. Ezekiel calls it the glory of all lands, chap. xx. 15. Also Josephus, St Hierom, and others have highly commended it. Ver. 11. *And Moses said unto God, Who am I*; That is, What a mean inconsiderable person am I, how unworthy and unfit for such an arduous undertaking. He shewed more forwardness when young, and when in favour of the court of Egypt, than he does now; age and experience had made him more cool and considerate, especially when he remembered their rejection of him as a judge and a ruler, when he was a great man at court, which made him to suspect that his influence and interest would not now prevail with his brethren to follow him, nor with Pharaoh to let them go. Ver. 12. *This shall be a token unto thee*: Either, 1. This vision; or, 2. The fulfilling this promise; or rather, 3. This which follows, *Ye shall serve God on this mountain.* Signs are usually given from things past or present, but sometimes from things to come, 1 Sam. ii. 34. Isa. viii. 13, 14. and ix. 6. &c. Ver. 13. *What is his name*? Since I must go to them in thy name, as thou hast a variety of names and titles, what name shall I use, whereby both thou mayest be distinguished from the false gods of the Egyptians, and thy people may be en-

ance. And frequently the greatest works and instruments which God employs to effect his purposes seem almost stifled in their birth. When God calls, it is our interest and duty cheerfully to obey, and to venture all on his providence. But the strongest faith is consistent with the use of proper means. It is easy for God to raise up instruments to promote his work, even from his enemies. It is honourable for the greatest to sympathize with the meanest in their adversities. The sincerest kindness is often requited by man with abuse and contempt. This however ought not to discourage us from good, for God can provide a place of refuge for his persecuted people, where they will be safe and useful; and no change of place or circumstances can deprive us of the greatest blessedness which our natures are capable of receiving, the enjoyment of the love and friendship of God.



Before  
Christ  
cir. 1491

of the Hebrews hath met with us : and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

Or,  
But by  
strong  
hand.

19 And I am sure that the King of Egypt will not let you go, || no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians : and it shall come to pass, that, when ye go, ye shall not go empty :

d Chap.  
11 2. &  
12. 55.

22<sup>a</sup> But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and Jewels of gold, and raiment : and ye shall put them upon your sons, and upon your daughters; and ye shall spoil || the Egyptians.\*

Or,  
Egypt.

#### CHAP. IV.

1 Moses' rod is turned into a serpent : 6 his hand is leprous ; 10 he is loath to be sent : 14 Aaron is appointed to assist him. 18 Moses departeth from Jethro 21 God's message to Pharaoh. 24 Zipporah circumciseth their son. 27 Aaron is sent to meet Moses. 31 The people believe them.

**A**ND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice : for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand ? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent ; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand :

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand was leprous as snow.

couraged to expect deliverance from thee. Ver. 14. *I am that I am* : A most comprehensive and significant name, and most proper for the present occasion. It signifies, 1. The reality of his being when compared with idols, their divinity being only the absurd notions and opinions of men. 2. The necessary eternity and unchangeableness of his divinity. 3. The constancy and certainty of his nature, will, and word. The meaning is, I am the same that ever I was, the same who made the promises to Abraham ; as it is in my power to do what I please, so I will perform what I have promised. Ver. 18. *The Lord God of the Hebrews hath met with us* : Hath appeared to us, expressing his displeasure for our neglect of him, and his will that we should do what follows. *Let us go three days' journey* ; In which time, taking the nearest road they would be able to reach mount Sinai ; for here God declared he would be served. Some have thought that this was deceitfully and unjustly spoken as they intended not to return. To this it may be replied, 1. Pharaoh had no just right or title to them, to keep them in bondage, as they came only to sojourn for a time, and Joseph by his service and fidelity had more than paid for their habitations. 2. Moses says nothing false, but only conceals a part of the truth. 3. Moses cannot be blamed, as he was not of Pharaoh's subjects, and herein obeys the direction and command of God. 4. And God surely was no ways obligated to reveal to Pharaoh all his mind and will ; but it shews Pharaoh to be the greater tyrant not to consent to such a modest request. Ver. 19. *And I am sure that the king of Egypt will not let you go* ; That is, I know it infallibly before hand. Though he see and feel the miraculous works of a strong, yea Almighty hand, yet he will not consent to your going, which the history makes good. Nor did he let them go till he could hold them no longer, being afraid of his own life, and the clamour of his subjects.

Before  
Christ  
1491.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again ; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land : and the water, which thou takest out of the river, † shall become blood upon the † Heb. dry land. *shall be and shall be.*

10 ¶ And Moses said unto the LORD, O my LORD, I am not † eloquent, neither † heretofore, nor since † Heb. thou hast spoken unto thy servant ; but I am slow of a man of speech, and of a slow tongue. *words.*

11 And the LORD said unto him, Who hath made † Heb. man's mouth ? or who maketh the dumb, or deaf, or † Heb. the seeing, or the blind ? have not I the LORD ? *since yesterday nor since the world day.*

12 Now therefore go, and I will be <sup>a</sup> with thy mouth, and teach thee what thou shalt say.

13 And he said, O my LORD, send, I pray thee, by the hand of *him whom* thou || wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother ? I know that he can speak well. And also, be-

hold, he cometh forth to meet thee : and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth : and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman, unto the people : and he shall be, *even* he shall be to thee instead of a mouth, and <sup>b</sup> thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt,

† Heb. shall be and shall be.

† Heb. a man of words.

† Heb. since

† Heb. yesterday

nor since the world day.

2. Matth.

10. 19.

Mark

13. 11.

Luke

12. 11.

Or,

shouldst.

b Chap.

7. 1.

EXPLANATORY NOTES. CHAP. IV. Ver. 6, 7. The leprosy, especially the white leprosy, is, by Celsus deemed almost incurable ; and the inflicting this disease, and curing it again instantly, shews the greatness of the miracle. Ver. 10. Moses here says of himself, that he was slow of speech which most interpret to be a stammerer or stutterer ; And yet Stephen, Acts vii. 22. declares of him, that he was mighty in words as well as deeds. But this admits of an easy reconciliation, if we do but suppose, that the sense of what he spoke was great and weighty, though his pronunciation was not answerable to it. Ver. 11. *And the Lord said unto him, who hath made man's mouth ?* This is a very strong and ought to have been taken as a satisfactory answer to this objection. Cannot I, who give and take away the organs of speech, remove the impediment wherof thou complainest, and fully qualify thee to discharge the commission with which I now invest thee ? Ver. 14. *And the anger of the Lord was kindled against Moses.* The prophet's backwardness at first proceeded from a commendable humility, a modest diffidence of himself. But after God had condescended to obviate his objections, and promised him success in his mission, he was guilty of a criminal despondency of mind, which now argued a distrust of God himself. *I know that he can speak well* : Moses excelled in wisdom and conduct, Aaron his brother in eloquence. Ver. 17. It must not here be supposed, that there was any virtue in the rod ; the meaning is, that he should wear it as a badge of his office, to give him the more authority in the eyes of his people. Ver. 21. *I will harden his heart.* This expression should be understood so as not to contradict that in chap. ix. 34. where Pharaoh is said to harden it himself ; and this may easily be done, if we consider it as signifying, " God would suffer him to harden it himself ; and that in scripture every thing is ascribed to the immediate agency of the divine Being,

PRACTICAL OBSERVATIONS.—\* CHAP. III.] In observance of the duty of our station, however obscure, we may expect the countenance of God. If he purposes us to occupy a more conspicuous and important station, he will fit us for it and call us to it at a fit time. Retirement from the world is frequently necessary in order to keep up communion with God : Moses learned more in the desert than all the forty years which he spent in the court of Pharaoh. Let us rejoice that the Lord knows the afflictions of his people, and that he who is their shepherd doth not slumber. When the time is come to execute for them the purposes of his love and mercy, no means shall be wanting to fulfil all his promises. What God evidently calls us to do, it becomes us to perform, however conscious of insufficiency in ourselves, for he is the All-sufficient, and will make all grace abound toward us : We may have trials to endure, but in due time he will accomplish the desire of our hearts, vindicate his cause and that of his people.



Before  
Christ  
1491.

and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which fought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, *even* my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

¶ Or,  
knife.  
† Heb.  
made it  
touch.

25 Then Zipporah took a sharp ¶ stone, and cut off the foreskin of her son, and † cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.\*

#### CHAP. V.

1 Pharaoh chideth Moses and Aaron for their message; 6 he increaseth the Israelites' task; 15 he checketh their complaints; 20 they cry out upon Moses and Aaron. 22 Moses complaineth to God.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

Before  
Christ  
1491.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, <sup>a</sup> The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey in the desert, and sacrifice unto the LORD our God, lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 † Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted them, saying, Fulfil your works, *your* † daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

though it might be accounted for from natural causes, Rom. ix. 17, 18. Ver. 22. *Israel is my son, my first-born.* That is, Israel is most dear to me, highly favoured above all people. Ver. 24. *The Lord met him.* That is, an angel appeared unto him, sent by God to execute what is here related. *And sought to kill him.* He appeared in a threatening posture, and put him in fear of his life. It appears from the context, that Moses' offence consisted in having neglected to circumcise his son. Ver. 25. Zipporah, perceiving the cause of the divine displeasure, and terrified at the danger which threatened Moses, immediately proceeded to circumcise her son, and thereby appease the fury of the angel, and rescue her husband from death. *And cast it at his feet.* It is not agreed among interpreters, whether this refers to the feet of the angel, or the feet of Moses, but the latter is most probable. *Surely a bloody husband art thou to me.* Neither the purport nor the application of these words is agreed upon by commentators. Some observe, that the word *chatan*, rendered husband, signifies a son-in-law, or one espoused to God, and was the name given a child on the day of circumcision, and that the

words are applied to the son. Others interpret this as said to her husband in an angry upbraiding way, as if he was a bloody cruel man, to oblige her to do such an action. Others again, with more probability, suppose it to be spoken to Moses in a gratulatory way, as being thankful and rejoicing, that by this means, through the blood of the circumcision, she had saved her husband's life. The Chaldee version of this passage is very remarkable, and further confirms the last interpretation: "Zipporah took a stone, and circumcised the foreskin of her son, and offered it before him, and said, Because of the blood of this circumcision, let my husband be given unto us."

EXPLANATORY NOTES. CHAP. V. Ver. 1. After Moses and Aaron had convinced the elders of Israel that they were commissioned by the God of their fathers, they repair to the palace of Pharaoh, to deliver their message to that monarch, taking with them a body of the elders as they were commanded. Ver. 3. Finding Pharaoh not disposed to become acquainted with the nature of Jehovah, the supreme Lord of heaven and earth, they content themselves with

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Never ought past disappointments discourage us in duty, for God's promise is sufficient to balance all opposition. Let us not provoke our God to anger by reluctance to obey his commands, or by distrust of his power and faithfulness. And let us cheerfully devote our talents and all in the way the Lord seeth best. While no service in which we may be employed can warrant neglect of earthly relations; yet it may be duty to part with them for a time, lest they should become an incumbrance to us. Let no distance from the society of the faithful, nor any attachment to earthly relations, influence us to neglect the institutions of God, lest we expose ourselves and friends to his displeasure. It becomes us to guard against the indulgence of too sanguine hopes from present appearances, that we may not be overwhelmed by future disappointments.



Before  
Christ  
1491.

17 But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the LORD.

18 Go therefore now and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

† Heb.  
to stink.

21 And they said unto them, The LORD look upon you, and judge; because ye have made our favour † to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil-intreated this people? why is it that thou hast sent me?

† Heb.  
delivering  
thou hast  
not deli-  
vered.

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; † neither hast thou delivered thy people at all.\*

### CHAP. VI.

1 God reneweth his promise by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

describing him under the character of "the God of the Hebrews." Ver. 7. What the use of straw was in making bricks is variously conjectured. Some think it was of no other use than to heat the kilns; the most probable opinion is, that straw was mixed with the clay, to make them more solid. Ver. 15. Then the officers of the children of Israel came—unto Pharaoh. They flattered themselves that this inhuman oppression proceeded only from the taskmasters, and not from the king himself: and therefore thought proper to represent their case to him, and petition for relief. Ver. 17. But he said, Ye are idle. This cruel tyrant instead of pitying the barbarous usage of the Israelites, mocks at their complaints. Ver. 22. Moses returned. The ancient versions concur in representing it, "That he addressed the Lord." He considered the reproaches thrown upon him by his ungrateful and unbelieving brethren, as reflecting on God, by whose special direction and authority he had proceeded.

EXPLANATORY NOTES. CHAP. VI. Ver. 1. In answer to the expostulations of Moses, God is pleased to assure him, that now the time was come, wherein he would manifest his almighty power; and perform the promise made him, chap. iii. 20. A strong hand, that is, by force and constraint, having been

8 And I will bring you in unto the land, concerning the which I did † swear to give it to Abraham, to Isaac, and to Jacob: and I will give it you for an heritage: I am the LORD.

Before  
Christ  
1491.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for † anguish of spirit, and for cruel bondage.

† Heb.  
lift up my  
hand.

10 ¶ And the LORD spake unto Moses, saying, 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

† Heb.  
shortness,  
or, strait-  
ness.

12 And Moses spake before the LORD, laying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers' houses:

a The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. a Gen. 46. 9. 1 Chron. 5. 3.

15 ¶ b And the sons of Simeon; Jemuel, and Jamin, and Osad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. b 1 Chron. 4. 24.

16 ¶ And these are the names of c the sons of Levi, according to their generations: Gershon, and Kohath, and Merari. And the years of the life of Levi were an hundred thirty and seven years. c Numb. 3. 17. 1 Chron. 6. 1.

17 The sons of Gershon; Libni, and Shimi, according to their families. 1619.

18 And d the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath were an hundred thirty and three years. d Numb. 26. 57. 1 Chron. 6. 2.

19 And the sons of Merari; Mahli, and Mushi: these are the families of Levi, according to their generations.

20 And e Amram took him Jochebed, his father's sister to wife; and she bare him Aaron and Moses. And the years of the life of Amram were an hundred and thirty and seven years. e Chap. 2. 1, 2. Numb. 26. 59.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Misael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of

compelled by the divine judgments to let Israel go. This was fulfilled, chap. xii. 31, 33. xiii. 9.; and celebrated ever after, Deut. xxvi. 7, 8. Psalm cxxxvi. 10, 11. Ver. 3. God Almighty, or all-sufficient, are titles of Jehovah not used in scripture, till Abraham's time, Gen. xiv. 8. xvii. 1. The latter title seems to have been particularly dear to the patriarchs; for it is mentioned by them almost on every memorable occasion, in their life and at their death. It was admirably suited to support their minds during their pilgrimage, when, against hope they believed in hope, that Abraham would become the father of many nations. They were upheld by faith in the all-sufficiency of God, without receiving the thing promised, Acts vii. 5. Heb. xi. 9, 10. But by my name Jehovah was I not known to them. Did not Abraham swear and lift up his hand to Jehovah! Gen. xiv. 22. Did not the Lord say unto him, I am the God Jehovah that brought thee out of Ur of the Chaldees? Gen. xv. 7. And when in a vision, Jacob saw him stand before him, did he not say, I am Jehovah the God of Abraham thy father, and the God of Isaac? Gen. xxviii. 13. How then are we to understand this passage, in which God says, that by his name Jehovah he was not known unto Abraham, Isaac, and Jacob? To reconcile the difficulty, it must be observed, that by the

PRACTICAL OBSERVATIONS.—CHAP. V.] None can calculate the height of profaneness and impiety of which the human heart is capable, unrestrained by almighty grace. May the Lord preserve us from disliking to retain him in our knowledge, lest he give us up to an undiscerning mind. It is no new thing for worldly men to view religious services as useless or hurtful, and to improve God's demands on his people as a spur to their cruelty; and those who serve God most faithfully may expect to be the principal sufferers. But they are safe even in the midst of unreasonable and wicked men: for their God whom they serve will hear their complaints, and he is able to deliver them. Nor let them despond, for the increase of their trials is working for their speedy deliverance. Weeping may endure for a night, but joy cometh in the morning.



Before  
Christ  
1491.

Amminab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

f Numb.  
25. 11.

25 And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites, according to their families.

26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their armies.

27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 ¶ And it came to pass, on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I am the LORD; speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold I am of uncircumcised lips, and how shall Pharaoh hearken unto me?\*

## CHAP. VII.

1 Moses is encouraged to go to Pharaoh: 7 his age; 10 his rod is turned into a serpent. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

1491.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

name *Jehovah*, is understood not the letters or syllables, but what is properly the import of it, viz. not only God's eternal existence, but his omnipotent power likewise, and unchangeable truth, which give being to his promises by the actual performance of them. The name *Jehovah* importing the supremacy, independence, and self-existence of God, had been little illustrated by the works of God, in behalf of Israel, previous to the time he began to deliver them out of Egypt. Then he manifested that he was the God of gods, and the Lord of lords; that he was God, and besides him there was none else. He saved his people out of the hands of all their enemies, and confounded all the idols of Egypt and Canaan and their superstitious votaries. There was therefore a divine propriety in fixing the minds of Israel at this time on the expressive and awful name *Jehovah*; it was a name peculiarly calculated to encourage their confidence in God, and reverence for his laws. *Established*, or erected firm and sure, Gen. vi. 18. which was done to Abraham with express limitation of the time of Israel's release out of Egypt, Gen. xv. 13, 18. Ver. 9. *But they hearkened not unto Moses*. They were so dejected with their late disappointment, that they did not believe him; that they had such a dread of Pharaoh's power and wrath, that they durst not themselves move in the least towards their own deliverance. Ver. 12. The word *uncircumcised*, denotes one, who is utterly unworthy of *Jehovah's* regard, and who has no claim to any of the privileges of his people, Eph. ii. 11, 12. Ver. 20. *And she bare him Aaron and Moses*. This verifies the promise of God, Gen. xv. 16. of delivering the Israelites out of Egypt in the fourth generation; for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: Then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the forcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning: lo, he goeth out unto the waters; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, say unto Aaron, Take thy rod, and stretch out thine hand upon

Before  
Christ  
1491.

Jacob. Ver. 26. *Armies*, which intimates their great number and order. They were afterwards arranged according to their tribes.

EXPLANATORY NOTES. CHAP. VII. Ver. 1. *A god to Pharaoh*. In the old version it is rendered, "I have made thee Pharaoh's god." The Chaldee translates, "A prince unto Pharaoh;" and the Arabic, "I have constituted thee a lord, or governor, in the affair of Pharaoh." The Hebrew word *elohim*, rendered *God*, is in scripture applied to kings, princes, judges, see John x. 34, 35. *And Aaron shall be thy prophet*. He shall speak from thee to Pharaoh. Ver. 5. *And the Egyptians shall know that I am the Lord*. The intention of the miracles wrought by Moses in Egypt, was not only to procure the deliverance of the Israelites, but likewise to explode the superstition of the Egyptians, and to punish the crimes by which they supported it. Ver. 9. *Wonder* or miracle, designed to produce credit and obedience to the word of God, Deut. xiii. 1, 2. John iv. 28. Romans xv. 18, 19. *A serpent*, or dragon, which was a sign of the destruction of the Egyptians, if they persisted in disobedience; and hence the desolation of a country is signified by its being made a place for dragons to dwell, Psal. xlv. 20. Isa. xiii. 20, 22. Mal. i. 3. Ver. 10. *Rod became a serpent*. Aaron throws down his rod, "and it became a serpent." A serpent in the Egyptian hieroglyphics, denoted a deity. Ver. 11. Concerning *forcery*, see Note on Acts viii. 9. Ver. 12. *Aaron's rod swallowed up their rods*. This was a sufficient demonstration of the superior power by which Moses acted above theirs; which might have convinced Pharaoh. Ver. 13. *And he hardened*. In Hebrew, "Pharaoh's heart hardened itself;" the Septuagint renders it. "The

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] If the God of Israel be our God, who can harm us? The work of mercy or judgment, which he stretches forth his hand to perform, is speedily finished. Certain is that deliverance, for which the name, the purpose, and covenant of God, are engaged; and yet its objects, through anguish of spirit, or delay of his performance put his consolations far from them. When God calls, may we be always ready to obey; and though our work be difficult, let us not forget the promise, that as thy day is, so shall thy strength be. Whatever be our earthly pedigree, let us reckon it our chief honour to be associated with the children of God, and useful in promoting his cause in the world.



the River is turned into blood.

Before  
Christ  
1491.  
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the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as the LORD commanded: and he <sup>a</sup> lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 <sup>c</sup> And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned, and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.\*

## CHAP. VIII.

1 Frogs are sent. 12 Moses by prayer removeth them. 16 The dust is turned into lice. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 30 but yet is hardened.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto

heart of Pharaoh hardened or fortified itself;" the Chaldee, Syriac, and Arabic, "Pharaoh's heart was hardened." It hence appears that Pharaoh's obduracy was owing to himself. Ver. 18. And the Egyptians shall loathe. It is hence more than probable, that this plague, like those which followed, came only on the Egyptians, and that Israel escaped it, through the divine mercy toward them, chap. viii. 22. ix. 26. x. 23. Ver. 20. All the waters—were turned into blood. To acquire an adequate idea of the greatness of this calamity, we should recollect that the land of Egypt was not refreshed by gentle showers, or rendered fruitful by the former or latter rain; but that all their water, in those parts, was supplied by the river Nile. To what distress then must they have been reduced by thus wanting water to answer the common necessities of life? Yet their miseries were further augmented by the destruction of the fishes, which, together with the fruits of the earth, were their almost constant food. Josephus says, that the waters were reduced to this state of putrefaction only to the Egyptians; but to the Israelites, they continued sweet, drinkable, and in their natural state. This plague was a righteous judgment on the Egyptians for their cruelty in drowning the infants of Israel in the river. Ver. 22. And the magicians did so with their enchantments. By these effecting the like change in the waters, Pharaoh vainly imagined that his god was as powerful as the God of the Hebrews. The Divine Being permitted these deluded men, thus far to succeed in their opposition, in order to render their impious folly the more conspicuous. They could by their enchantments increase their own plagues, but could not deliver themselves.

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] How great is the divine condescension to speak to us by our fellow men, whom we can hear without dread! We need no greater encouragement in our work than to know that the Lord will be glorified by it, and his promises to his people fulfilled. Jehovah is wise in heart and mighty in strength, who hath hardened himself against him and prospered? The Lord often in mercy warns ere he punishes. But, alas, men through the influence of Satan, harden themselves against warnings, judgments, and deliverances; and, whatever shifts they try, they remain proud in heart, and will not call on God in the time of trouble. The cause of truth and righteousness shall prevail at last, and reign without contradiction; but dreadful shall be the just miseries of those who oppressed the people of God, and contemned his admonitions.

Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt: and the frogs came up and covered the land of Egypt.

7 <sup>a</sup> And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. <sup>17. 7.</sup>

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, ¶ Glory over me: ¶ when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? <sup>Or, Have this honour over me, &c. Or, against when. Heb. to cut off.</sup>

10 And he said, ¶ To-morrow. And he said, Be it according to thy word; that thou mayest know that there is none like unto the LORD our God. <sup>Or, Against to-morrow.</sup>

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh; and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust

EXPLANATORY NOTES. CHAP. VIII. Ver. 7. And brought up frogs upon the land of Egypt. The river Nile naturally produces frogs; but so great an abundance appearing on a sudden, filling the country, and leaving the river and fields, to go into the cities and houses, was really miraculous. Ver. 8. Entreat the Lord that he may take away the frogs. This is the very man who proudly said some time ago, "Who is the Lord?" Ver. 9. And Moses said unto Pharaoh, Glory over me; when shall I entreat for thee? That is, "Have thou this honour over me, by commanding against what time I shall pray for thee, and thou shalt be obeyed." By this Moses intended to obviate every objection which the superstitious prejudices of the Egyptians might suggest. On the one hand Moses expresses strong confidence in God that he would graciously hear him at whatever time he made his supplication before his throne; and on the other hand he manifests great humility and compassion towards the perverse king. Ver. 10. And he said, To-morrow. It may seem strange, that Pharaoh did not desire the plague to be removed immediately. Probably he hoped, that before to-morrow came, the plague would go off of itself, and then he should not be beholden to the Lord or Moses, That thou mayest know, that there is none like unto the Lord our God, who can send plagues and remove them at his pleasure. Ver. 15. But when Pharaoh saw that there was respite, he hardened his heart. Amazing perverseness! still to harden his heart, without considering either what he had lately felt, or what he had reason to fear! Ver. 17. Smote the dust of the earth—and it became lice. The earth was under the name of Isis, an object of their adoration. To convince them, therefore



Before  
Christ  
1491.

of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

Or, a  
mixture of  
noisome  
beasts, &c.

21 Else, if thou wilt not let my people go, behold, I will send ¶ swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

† Heb.  
redemp-  
tion.

23 And I will put † a division between my people and thy people: ¶ to-morrow shall this sign be.

¶ Or, by  
to-mor-  
row.

b Wisd.

16. 9.

¶ Or,

destroyed.

24 And the LORD did so: and <sup>b</sup> there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was ¶ corrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

c Chap.  
3. 18.

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as <sup>c</sup> he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses: and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also neither would he let the people go.\*

## CHAP. IX.

1 The murrain of beasts. 8 The plague of boils and blains. 14 The murrain about the hail. 22 The plague of hail. 27 Pharaoh sueth to Moses, 36 but yet is hardened.

THEN the LORD said unto Moses, go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

5 And the LORD appointed a set time; saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains, upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast.

11 And the magicians could not stand before Moses

that it did not afford its life-sustaining fruit by an independent virtue of its own, God reversed the nature of its productions. Ver. 18. *And the magicians did so with their enchantments.* That is, they struck the dust with a rod, but were unable to produce the miracle. The inability of the magicians in this latter instance, shewed whence they had their ability in the former instances, which seemed greater; and that they had no power but what was given them from above. Ver. 19. *This is the finger of God.* In the Hebrew it is, "This is the finger of Elohim," that is, "of a God." The Chaldee renders it, "This plague is from the face of God." Ver. 21. *Swarms of flies.* The Septuagint version renders this word the *dog fly*. According to the learned M. Le Clerc, it is derived from an Arabic word which signifies to *devour*; for these flies stick fast in the skin, lance it with a sharp proboscis, and suck the blood. Ver. 22. *And I will sever in that day the land of Goshen.* Swarms of flies, which seem to us to fly at random, are, we see, under

the direction of the Almighty. He commands them to ravage the land of Egypt, and they obey; he prescribes limits to their ravages, and they observe them.

EXPLANATORY NOTES. CHAP. IX. Ver. 4. To convince the Egyptians that the God who wrought these wonders among them, was the God of Israel, he all along made a visible distinction between the two nations; and while the land was afflicted with these plagues, the land of Goshen, where the Israelites dwelt, remained free and unmolested. Ver. 6. *And all the cattle of Egypt died;* or, as it may be better rendered, "All the cattle that died were of Egypt," that is, belonged to the Egyptians. For it appears in this chapter, that many of the Egyptian cattle survived the stroke. Ver. 10. The word translated *boil*, occurs in the book of Job, where it signifies a *burning itch*, or an *inflamed scab*, but here it was attended with blains and ulcers. Ver. 11 This plague completed the defeat of the magicians, as it evidently demonstrated their vanity in

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] Let us learn the vast importance of having Jehovah for our friend and Saviour at all times, and in all places. If the most inconsiderable instruments, which he commissions, became so formidable to distress; how needful is it to enjoy always the smiles of his favour; he alone can render our blessings, blessings indeed, or he can easily transmute them into curses. Blessed indeed are the people whose God is Jehovah; he will, in merciful loving-kindness, distinguish between them and his enemies, and hide them in the day of calamity under the shadow of his wings. The best purposes and fairest promises of the unrenowned, have little influence on their future conduct; their reigning sinful inclinations break through every bond and render them impudently presumptuous, and scandalously perfidious. Let us always imitate the fortitude and fidelity of Moses and Aaron in the service of God, unmoved by the wrath of men or evil angels; and let us ever be disposed to pray for our enemies, and by every possible means seek their good.



Before  
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1491.a Chap.  
4. 24.

b Rom.

9. 17.

† Heb.  
made thee  
stand.† Heb.  
set not  
his heart  
unto.

because of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; <sup>a</sup> as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is none like me in all the earth.*

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for <sup>b</sup> this *cause* have I <sup>†</sup> raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow, about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, and gather thy cattle, and all that thou hast in the field: *for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.*

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that <sup>†</sup> regarded not the word of the LORD, left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field; throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven; and the LORD sent thunder and hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that *was* in the field, both man and beast;

opposing Moses, when they could not even defend their own persons from being tormented by this inflammation. Ver. 12. *And the Lord hardened the heart of Pharaoh.* Pharaoh having often and so long hardened his own heart, God gave him up to judicial hardness of heart, to his own corruptions, and the temptations of Satan. Ver. 15. Pharaoh and his people were not destroyed by pestilence, and therefore the best commentators read the passage in the preter, instead of the future tense; and then the sense will be, "For now I had stretched forth mine hand to destroy thee and thy people by my late pestilence, and thou shouldest have been cut off from the earth; but indeed for this very cause, have I preserved thee, to shew in thee my power, &c." Ver. 16. *I raised thee up.* The Hebrew word does not signify to *raise a thing into being*, but to *preserve and establish* it in being; and accordingly the Septuagint version has it, "For this cause hast thou been hitherto preserved." Ver. 18. *Behold, to-morrow.* The time is here precisely marked, that it might not be said to have fallen out by chance. *I will cause it to rain a very grievous hail.* This phenomenon was the more miraculous, as it seldom or ever

and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.

28 Entreat the LORD (for *it is enough*) that there be no *more* <sup>†</sup> mighty thunderings and hail; and I will <sup>†</sup> let you go, and ye shall stay no longer. † Heb. voices of God.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the <sup>c</sup> earth is the LORD's. c Psalm 24. 1.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten; for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not smitten; for they *were* <sup>†</sup> not grown up. † Heb. hidden, or, dark.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD; and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD <sup>†</sup> had spoken <sup>†</sup> by Moses. † Heb. by the hand of Moses.

## CHAP. X.

1 Locusts threatened, 12 and sent. 16 Pharaoh's wrath unto Moses, 21 The plague of darkness. 24 Pharaoh again's wrath unto Moses, 27 but yet is hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: <sup>a</sup> for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: a Chap. 4. 21.

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD:

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble

rains in this country; and it was likewise the more terrible, because it was a phenomenon they had never seen nor heard of before. Ver. 29. *That the earth is the Lord's.* The heathens were persuaded, that every country had its particular deity whose power did not extend to the territories of his brother gods. In opposition to this notion, Moses gives Pharaoh to understand, that Jehovah was not only the God of the Hebrews, but of the whole earth.

EXPLANATORY NOTES. CHAP. X. Ver. 1. *For I have hardened his heart.* When nothing would reclaim this wicked king; when, instead of being softened and brought to repentance by so many alternate instances of mercy and judgment, he became more fullen and obdurate. Ver. 2. By the miracles which were wrought in Egypt, God designed not only the release of the Israelites, but the magnifying his own name; and that they might be monuments to the latest posterity of the power and greatness of God, and standing monitors to the children of men in all ages. Verses 4, 5. *I will bring the locust—and they shall cover the land.* Thevenot, and other modern travellers relate; "That they are brought into

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] When men reject God it is just that he reject them. How numerous, diversified, and extensive, are the judgments, which the Almighty can execute on his enemies! It is a fearful thing to fall into the hands of the living God. He will punish most severely those who are the instruments of deceiving others. In tremendous sovereignty and justice, the prosperity of sinners is rendered the means of their ruin, to the praise of the glory of divine justice. Mercy is generally in this world mingled with justice. If any man will hear the voice of God, he will find a covert in the day of wrath. Those whom divine providence exalts to the highest stations, are frequently the most backward to receive the divine admonition; but neither dignity, power, nor wealth, can shelter from the divine vengeance. Confessions extorted by fear, are scarcely sooner made than revoked. Happy are they who have God for their friend and refuge. Effectual fervent prayer to him is the most powerful antidote against troubles; and under it is the surest help and consolation.



Before  
Christ  
1491.

thyself before me? Let my people go, that they may serve me:

4 Else, If thou refuse to let my people go, behold, to-morrow will I bring the<sup>b</sup> locusts into thy coast:

5 And they shall cover the<sup>†</sup> face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their God. Knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* <sup>†</sup>who are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which

the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh <sup>†</sup>called for Moses and Aaron in <sup>†</sup>haste; and he said, I have sinned against the LORD <sup>†</sup>your God, and against you. <sup>†</sup>Heb. *hastened to call.*

17 Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and <sup>†</sup>cast them <sup>†</sup>into the Red sea; there remained not one locust in all <sup>†</sup>the coasts of Egypt. <sup>†</sup>Heb. *fastened.*

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt <sup>†</sup>even darkness *which* may be <sup>†</sup>felt. <sup>†</sup>Heb. *that one may feel darkness.*

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: <sup>†</sup>but all the children of Israel <sup>†</sup>had light in their dwellings. <sup>†</sup>Heb. *18. 1.*

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must <sup>†</sup>give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. <sup>†</sup>Heb. *into our hands.*

26 Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well; I will see thy face again no more.\*

## CHAP. XI.

1 God's message to the Israelites to borrow jewels of their neighbours. 4 Moses threateneth Pharaoh with the death of the first-born. 9 Pharaoh still hardened.

Scythia by the north-east wind in such numbers that they form a vast cloud sometimes fifteen or eighteen miles long, and about ten or twelve broad; which obscures the light of the sun, and produces a sudden darkness amidst the brightest day; and that wherever they light, they devour all the corn in a very short time, and frequently cause a famine in the country." Ver. 10. *Let the Lord be so with you, as I will let you go.* Though some imagine this to be an ironical expression, yet it seems rather to be a strong denial, expressed in the form of an imprecation. *For evil is before you:* That is, Your intentions are evidently seditious: as if he had said, Your evil designs are seen in your eyes. Ver. 15. *For they covered the face of the whole earth.* In the Hebrew it is *the eye of all the land.* Ver. 17. *Take away from me this death.* As the locusts ravaged the field, killed the trees and plants, and destroyed the supports of human life, they are justly called a death, or deadly plague. Ver. 22. *And there was a thick darkness.* The sun, moon, and stars were the supreme objects of religious adoration among the Egyptians. Jehovah, therefore, to demonstrate his superiority over these exalted

parts of nature, suspended their lights and emanations, and covered all the land of Egypt with darkness for three days. Ver. 23. *They saw not one another, neither rose any from his place for three days.* This passage is elegantly picturesque; it paints, in the strongest colours, the horror and dismay which this palpable darkness cast upon their minds. We must not however, understand the expression in its full extent; for it is not to be supposed, that none of the Egyptians arose from their places for three days; it only implies, that none ventured out of their houses during that time, and that all business was entirely at a stand. *But all the children of Israel had light in their dwellings.* The Israelites might have taken advantage of the darkness the Egyptians were in, and easily have made their escape. But it was the will of God that they should not steal away privately; or depart suddenly as timorous or guilty fugitives; but openly, and with the mighty hand and stretched out arm of God. Ver. 29. *I will see thy face again no more.* That is, after this time; for his conference did not break up till chap. xi. 8. when Moses went out from Pharaoh in great anger.

PRACTICAL OBSERVATIONS.—\* CHAP. XI. Not a more important reflection can be kept alive on the mind, than that the creation and government of all intelligent and spiritual beings, is for the glory of God. All his judgments, as well as mercies, are standing memorials of his power and grace to confer happiness on the objects of his love. Nothing provokes his displeasure, and calls forth his vengeance, more than the pride of his creatures. Sinners on the brink of destruction seem frequently most set on wickedness: Because sentence against an evil work is not speedily executed, the hearts of the children of men are fully set in them to do evil. But the proudest contemners of divine warning shall sooner or later feel the importance of regarding them. They who are more solicitous to avoid the wrath than to secure the favour of the holy Lord God, are doubtless hypocritical penitents; and the frequent relapses into sin usually issue in final apostacy. The in-wrought prayer of a righteous man has often prevented the immediate execution of the vengeance of God on his enemies. The wicked therefore ought not for their own interest, seek the removal of the godly from among them; for if once a full separation be made, the former will be irrecoverably miserable, and the severest divine judgments will no longer tarry.



Before  
Christ  
1491.

**A**ND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, <sup>a</sup> jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man <sup>b</sup> Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, <sup>c</sup> About midnight will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people <sup>†</sup> that follow thee: and after that I will go out. And he went out from Pharaoh in <sup>†</sup> a great anger.

9 ¶ And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.\*

## CHAP. XII.

<sup>1</sup> The beginning of the year is changed. 3, 11 The institution and rite of the passover. 15 unleavened bread. 29 The first-born are slain. 31 The Israelites are driven out of the land.

**A**ND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take

to them every man a <sup>||</sup> lamb, according to the house of their fathers, a lamb for an house.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take <sup>||</sup> it, according to the number of the souls: every man, according to his eating, shall make your count for the lamb.

5 Your lamb shall be without blemish, a male <sup>†</sup> of <sup>†</sup> the first year: ye shall take it out from the sheep, or <sup>†</sup> from the goats.

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it <sup>†</sup> in the evening.

7 And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the <sup>||</sup> gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you <sup>†</sup> to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 ¶ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy con-

Before  
Christ  
1491.

Or, kid.

† Heb.

between

the two

evenings.

Or,

princes.

† Heb.

for a de-

struction.

**EXPLANATORY NOTES.** CHAP. XI. Ver. 2. Let every man borrow of his neighbour. The Hebrew *Saal*, signifies not to borrow, but to ask, to beg, or to pray for, as appears from Psal. xxi. 4. and cxiii. 6: Prov. xx. 4. Ver. 5. From the first-born of Pharaoh that sitteth upon his throne, to the first-born of the maid-servant that is behind the mill. That is, all in general, from the highest to the lowest. Ver. 7. Shall not a dog move his tongue. This is a proverbial expression, implying, that in that memorable night all should be peace and quietness among the Israelites; no fearful outcry should terrify them, nor shrieks of terror invade their habitation.

**EXPLANATORY NOTES.** CHAP. XII. Ver. 2. This month shall be unto you the beginning of months. They had hitherto begun their year from the middle of Tisri, which answers to our September; but, to commemorate their happy deliverance from Egypt, they were henceforward, in all their ecclesiastical computations, to begin it from this month. Ver. 3. In the tenth day of this month. The passover was not to be held till the fourteenth day of the month, ver. 6. but

the lamb was ordered to be set apart four days before. This order was not observed in future ages, but was a circumstance peculiar to the first institution of the passover in Egypt. A lamb for an house. The Hebrew word *beth*, rendered a house, signifies a whole people, as the "house of Israel;" and sometimes a tribe as the "house of Levi." But in this place it denotes those who lived under one master, or head of a family. Ver. 6. In the evening. In the original, between the two evenings. The Hebrews divided the afternoon into two evenings, the first of which began immediately after the sun had passed the meridian, and lasted till sun set: at which time the second began, and lasted till night, or till the end of the twilight. And between these two evenings the passover was offered; that is, according to Maimonides, about half an hour after three. Ver. 7. The blood was to be sprinkled upon the lintel and side-posts, but not upon the threshold, because it was always considered as profane to tread upon blood. Ver. 8. Roast with fire. They were in haste to be gone; and therefore they were commanded to roast the lamb, because it required less time than to boil it.—The original word

**PRACTICAL OBSERVATIONS.**—\* CHAP. XI.] How dreadful the indignation, and how extensive the judgments of God! he has, even in this life, one plague more to inflict, death on those who have suffered most; and eternal punishment shall convince the most hardened sinners of their folly in opposing him. Of this they are now warned; may the divine goodness of which they are still partakers, lead them to repentance! The Lord can by increasing his judgments compel his enemies to execute his purposes of mercy, and fulfil his promises to his people, while they shall be preserved safe in the midst of their enemies, and in the midst of danger. And he will effectually vindicate, in the proper time, the cause of his servants, and redress all their grievances. The conduct of unreasonable and wicked men, bent on their own ruin, has often excited the grief, compassion, and holy indignation of righteous men. The impenitence and unbelief of sinners need not stumble us, for it is no more than the word of God warrants us to expect; let us therefore obey the divine will, faithfully instruct and warn the ungodly, and leave the event with the Lord.



Before  
Christ  
1491.† Heb.  
soul.a Levit.  
23. 5.  
Numb.  
28. 16.† Heb.  
21. 28.E. Joshua  
2. 6.a Chap.  
11. 4.a Wild.  
28. 11.† Heb.  
house of  
the pit.

vocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every † man must eat, that only may be done of you.

17 And ye shall observe *the feast of unleavened bread*: for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 <sup>a</sup> In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a † lamb, according to your families, and kill the passover.

22 <sup>b</sup> And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 <sup>c</sup> And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ <sup>d</sup> And it came to pass, that, at midnight, the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the † dungeon, and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for *there was not a house where there was not one dead*.

Which is rendered *unleavened*, properly signifies *pure, unmixed, uncorrupted*. Grocius therefore imagines, that the unleavened bread was typical of internal purity, 1. Cor. v. 7, 8. *And with bitter herbs*. This was also enjoined, to remind them, of their Egyptian bondage, which made "their lives bitter to them." Ver. 10. *That which remaineth, of it until the morning, ye shall burn with fire*. The reason of this law was, that none of what remained uneaten, might be converted to common or superstitious uses; nor the Egyptians have an opportunity of treating it with contempt. Ver. 11. *Your loins girded*. This injunction alludes to the long flowing garments, wore in the East, which require to be tucked up by a girdle in order to journeying. They were to eat it in a travelling posture that they might be ready to set out on a moment's warning. *It is the Lord's passover*. In the Hebrew, "A passover to the Lord:" that is, a sacrifice wherein they commemorated the Lord's *passing over*, or sparing the Israelites, when he smote the first-born of the Egyptians. Ver. 22. *And none of you shall go out at the door of his house until the morning*. Doubtless, lest they should suspect the Israelites as the real

Before  
Christ  
1491.Or,  
dough.f Chap.  
3. 22. &  
11. 2.g Numb.  
33. 3.† Heb.  
a great  
mixture.h Gen.  
15. 13.Acts 7. 6.  
Galatians  
3. 17.† Heb.  
a night of  
observa-  
tions.i Numb.  
9. 12.John  
19. 36.† Heb.  
do it.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 And the people took their dough before it was leavened, their † kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians † jewels of silver, and jewels of gold, and raiment.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*: and they spoiled the Egyptians.

37 ¶ And <sup>e</sup> the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were men*, besides children.

38 And † a mixed multitude went up also with them; and flocks and herds, *even very much cattle*.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was <sup>f</sup> four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is † a night to be much observed unto the LORD for bringing them out from the land of Egypt: *this is that night of the LORD to be observed of all the children of Israel in their generations*.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover; There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall † keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males

authors of their national calamity. Ver. 20. *The Lord smote all the first-born*. The Hebrew *bekor*, which is here translated *first-born*, signifies sometimes a person of eminence, or excellence; and therefore it may not be an unreasonable supposition, that where a family had no first-born, the principal or most eminent person in it was smitten with death. *All the first-born of cattle*. By the first-born may be understood the best, that is the prime of their cattle. Ver. 32. *Bless me also*; Or, pray to Jehovah, that I and my people may be delivered from this terrible pestilence. Ver. 33. *The Egyptians were urgent*. The Septuagint renders it, "And the Egyptians compelled the people by force to drive out." Ver. 35. *They borrowed of the Egyptians*. It may here be further added, that even supposing the strict sense of the word to be, that they did borrow, and take away many valuable things from the Egyptians: yet whatever they thus borrowed, they took and possessed, not only by the law of reprisals for the injuries and hardships they had suffered, but by virtue of a special warrant from the Lord himself, who was now become not their God only, but their peculiar king. Ver. 40. The word translated











Before  
Christ  
1491.

be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.\*

## CHAP. XIII.

1 The first-born are sanctified to God. 3 The memorial of the passover is commanded. 11 The firstlings of beasts are set apart.

8 Chap. 22. 29. & 34. 19. Levit. 27. 26. Numb. 3. 13. & 8. 16. Luke 2. 23. † Heb. servants.

AND the LORD spake unto Moses, saying, 2<sup>a</sup> Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 ¶ And Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of † bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 And it shall be, when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine

hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12<sup>b</sup> That thou shalt † set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's.

13 And every firstling of an ass thou shalt redeem with a † lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem.

14 ¶ And it shall be, when thy son asketh thee † in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near: for God said, Lest peradventure the people repent when they see war, and return to Egypt:

18 But God led the people about, through the way of the wilderness of the Red sea. And the children of Israel went up † harnessed out of the land of Egypt. † Or,

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying,

dwelt, should here be rendered *sojourned*. A difficulty here occurs; for it is demonstrable, that the children of Israel did not sojourn or dwell 430 years in the land of Egypt. The Samaritan copy however enables us to solve this difficulty and shows the narrative to be both consistent, and worthy of the pen of Moses: it reads, "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430 years," see Note on Gal. iii. 17. Ver. 42. *Generations*. That is, in successive ages until the coming of the Messiah.

EXPLANATORY NOTES. CHAP. XIII. Ver. 2. *Sanctify*. The original word signifies to *set apart*, and whatever was *set apart for the Lord*, was esteemed *holy or sanctified*. The men and unclean beasts were to be redeemed by money, Numb. xviii. 15—17. The Levites were afterwards taken for all the first-born Israelites, and devoted to God's service, Numb. iii. 6, 12. Ver. 4. *Abib*, answering to our March. Its name denotes *green ears*, or *ripe fruit*, and it was given to this month, because in the course of it the Jews began their harvest. It was appointed the beginning of the ecclesiastical year, because in this month Israel came out of Egypt, chap. xii. 1. Ver. 9. *It shall be for a sign unto thee upon thine*

hand, and for a memorial between thine eyes. Though this be only a figurative expression, taken from the custom of wearing fillets in those days and used to signify only a lively and indelible remembrance, as appears from Isa. xlix. 16. Prov. ii. 3. yet hence the Jews derive their custom of wearing phylacteries, or pieces of parchment, inscribed with sections of the law upon their foreheads and about their wrists. The deliverance from Egypt by a strong hand prefigured the redemption by Christ, Luke xi. 21, 22. Ver. 13. *An ass*, as in chap. xxxiv. 20. or it may be put here for any *unclean beast*, to which the same law is applied, Numb. xviii. 15. After the owner of an ass, or any unclean beast, had redeemed it he might employ it in his own work which otherwise he was prohibited from doing, Deut. xv. 19. The redemption of the first-born denoted our redemption from the second death, effected by Jesus Christ. Ver. 17. The distance from Egypt to Canaan, through the land of the Philistines, was a journey only of a few days. But the Israelites, were no strangers to the fierce temper of the Philistines, for they had killed some of the Israelites without provocation, while they dwelt in Egypt, in the days of Ephraim, son of Joseph, 1 Chron. vii. 21—23. As the slavery they had endured in Egypt must have

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] Behold what God hath wrought for Israel! He multiplied them in the midst of their cruel and murderous enemies; he protected them miraculously from many ruinous plagues; gave them favour in the sight of their inveterate foes, who willingly granted them all their requests; and in one night delivered them from their captivity and cruel bondage: they departed triumphantly from the land of their slavery, with wealth, honour, and glory. This was indeed to them the beginning of years; a season never to be forgotten. Thus God manifests his care of his people, and distinguishes them from the rest of the world. He delivers them out of the hands of all their spiritual enemies, that they might serve him without fear in righteousness and holiness all the days of their life. The time of every believer's deliverance from the dominion of sin, Satan, and an evil world, is to him the beginning of new years, new enjoyments, new privileges, and new exercises.—But let us chiefly contemplate Israel's emancipation in connection with the ordinance of the passover; they were saved through the shedding of blood. Does not this at once fix our attention on the Lamb of God who hath taken away the sins of the world; and by whom all believers obtain complete and everlasting redemption? The night of his death is to be remembered in every generation, throughout eternity. Behold, He makes all things new! See peace in heaven and glory in the highest; and peace on earth and good will to men. The heavenly kingdom is established on earth; Satan is defeated; the promises to the fathers fulfilled; the expectations of the church more than realized; her boundaries extended over all the earth. O sing to the Lord; praise his name: tell his salvation from day to day. And let the blood of the everlasting covenant be sprinkled on our hearts, that it may secure us from every danger and from every evil. And while we live by faith on the precious blood of Immanuel, let us be sober and vigilant, persevering and spiritual, zealously devoted to serve our God; giving undoubted evidence that we are strangers and foreigners on earth, but have assuredly a desirable, an eternal city and inheritance, which we hope and long to enjoy.



Before Christ 1491. **God** will surely visit you; and ye shall carry up my bones away hence with you.

**20 ¶** And <sup>d</sup> they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. **21** And <sup>e</sup> the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night.

**22** He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.\*

1. 33. Nehem. 9. 12, 19. Psal. 78. 14. 1 Cor. 10. 1.

## CHAP. XIV.

<sup>1</sup> God instructeth the Israelites in their journey. <sup>5</sup> Pharaoh pursueth after them. <sup>10</sup> The Israelites murmur. <sup>13</sup> Moses comforteth them. <sup>15</sup> God instructeth Moses. <sup>19</sup> The cloud removeth behind the camp. <sup>21</sup> The Israelites pass through the Red sea, <sup>23</sup> which drowneth the Egyptians.

**AND** the LORD spake unto Moses, saying, **2** Speak unto the children of Israel, that they turn and encamp before <sup>a</sup> Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

**3** For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

**4** And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

**5 ¶** And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

**6** And he made ready his chariot, and took his people with him.

**7** And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

**8** And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

**9** But the <sup>b</sup> Egyptians pursued after them, (all the horses and chariots of Pharaoh, and his horsemen,

and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

**10 ¶** And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were fore afraid: and the children of Israel cried out unto the LORD,

**11** And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

**12 ¶** Is not this the word that we did tell thee in <sup>c</sup> Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

**13 ¶** And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: **¶** for the Egyptians <sup>Or, as ye have seen the Egyptians to-day,</sup> whom ye have seen to-day, ye shall see them again no more for ever.

**14** The LORD shall fight for you, and ye shall hold your peace.

**15 ¶** And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

**16** But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea.

**17** And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

**18** And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

**19 ¶** And the angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

**20** And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night.

**21 ¶** And Moses stretched out his hand over the sea;

broken their spirits, and rendered them unfit for war, therefore God was pleased to lead them a very different way through the desert. Thus God had compassion on his people's infirmity, and would not suffer them to be tempted above what they were able to bear. Ver. 18. The word *harnessed* is variously rendered, some render it *five in a rank*. Others think it signifies *girt about*, that is, ready for action, or, *prepared for war*. Thus God led his people with a high hand, and trained them for future wars to conquer Canaan, chap. xiv. 8. Numb. i. 3. xiv. 9. Ver. 20. Etham lay in the edge of the wilderness of Shur, next to Egypt, at the bottom of the Arabian gulf, or Red sea. Ver. 21. *And the Lord went before them*. Who is called the angel of God, chap. xiv. 19.; not a created, but the uncreated angel of Jehovah's presence, even the Lord Christ, (1 Cor. x. 9.) *By day in a pillar of a cloud*. It is called a pillar, because it extended from the earth to the clouds, and assumed the appearance of a stately pillar. *By night in a pillar of fire*. This was to direct their march, and at the same time to give them light, that they might travel by night as well as by day. It was the token of the divine presence to protect and guide his people, Isa. iv. 5, 6. Zech. ii. 5. These appearances continued till the death of Moses, when the Israelites passed over Jordan, and were directed in their march by the ark of the covenant.

**EXPLANATORY NOTES.** CHAP. XIV. Ver. 2. The intention of Israel at first was, to have entered the wilderness from Etham; but they are now directed by an order from the Shechinah to turn to the right, and keep along the west side of the Red sea, between Migdol and the sea. Ver. 3. *Pharaoh will say of the*

*children of Israel, They are entangled in the land*: That is, he will be persuaded that they were hemmed in by the rocks on one side, and by the sea on the other. *Entangled*, or perplexed; not knowing what to do, they wander or stray, as the Septuagint hath it. The word is applied to cattle destitute of pasture, and wandering in pursuit of it, uncertain where to find it, Joel i. 18. Probably Pharaoh learning the indirect road which Israel took, concluded that they wandered in the wilderness, perplexed in mind how to act: and hence he hardened his heart, and resolved to overtake them, and seize them as captives to be bond-slaves for ever. Ver. 8. *And he pursued after the children of Israel: and the children of Israel went out with a high hand*. This passage, according to the Hebrew, should be rendered: "And he pursued after the children of Israel, even the children of Israel, who were going out with a high hand." That is, boldly, openly, with undaunted fortitude, as armed men in the sight of their enemies, not like fugitives, chap. xiii. 18. Numb. xxxiii. 3. Thus to sin with a high hand, is to sin openly and boldly, Numb. xv. 30. The Chaldee renders the last words, "With an uncovered head." That is, boldly and joyfully, in opposition to shame and sorrow, the sign of which is the head covered, 2 Sam. xv. 22. Ver. 14. *Hold your peace*, or be silent, shall cease from speaking or doing any thing in this battle. The original word denotes to cease from hearing, or from performing a deed, and to cease from murmuring against God or man, 2 Sam. xix. 11. Psal. lxxxiii. 2. v. 3. Isa. xlii. 14, 15. Ver. 17. *I will harden the hearts of the Egyptians, and they shall follow them*. Of all the infatuations that ever possessed the Egyptians, this was the

**PRACTICAL OBSERVATIONS.**—\* CHAP. XIII.] Never let us overlook nor forget the great things which God does for us for his church; and let us carefully inform our children of them, that they also may hope in God, and sing of his mercies and judgments. Those whom he hath redeemed are not their own; to his service it becomes them to be devoted in body and spirit, family and substance. And while we sojourn in this waste howling wilderness, and our steps are beset with dangerous snarcs, let our eyes be towards the Lord, that his glorious presence in Christ Jesus may protect and guide us. Then shall we surmount every danger, and wait, without any fearful apprehensions, the time appointed for our final deliverance.



Before  
Christ  
1491.

and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were<sup>d</sup> divided.

Joshua  
4. 22.  
Psaln  
114. 3.  
e Psalm  
78. 13.  
1 Cor.  
10. 1.  
Hebr.  
11. 29.

22 And<sup>c</sup> the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen.

24 And it came to pass, that, in the morning-watch, the LORD looked unto the host of the Egyptians through the pillar of fire, and of the cloud, and troubled the host of the Egyptians.

Or,  
and made  
them to go  
heavily.

25 And took off their chariot-wheels, || that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea; that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

† Heb.  
took off.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD † overthrew the Egyptians in the midst of the sea.

f Psalm  
106. 11.

28 And the waters returned, and<sup>e</sup> covered the chariots, and the horsemen, and all the host of Pharaoh, that came into the sea after them: there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

† Heb.  
hand.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great † work which the LORD

did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his servant Moses.\*

Before  
Christ  
1491.

## CHAP. XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters of Marah are bitter; 25 a tree sweeteneth them. At Elim are twelve wells and seventy palm trees.*

THEN sang<sup>a</sup> Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

a Wild.  
10. 20.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation: my father's God, and I will exalt him.

3 The LORD is a man of war: The LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall † destroy them.

Or,  
repasseth.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the

strongest. Ver. 21. *And the Lord caused the sea to go back.* Some writers have endeavoured to explain this in a natural way; but the sacred history plainly represents it as miraculous, the pillar of the cloud condescending them, the sea beginning to retire upon Moses' lifting up his rod, and standing as an heap on both sides, while the Israelites passed over dry land. The Psalmist gives us a most beautiful description of this miracle, Psal. lxxvii. 16. Ver. 21. This work of God shewed forth his power to deliver his people out of all affliction, and give his church victory over all their enemies, Psal. lvi. 12. Isa. xliii. 2, 11, 15. Ver. 24. *And troubled the host of the Egyptians.* This was done, either by the glorious splendour issuing from the pillar of the cloud flashing in their faces; or, as Josephus explains it, by a dreadful tempest, with thunder and hail-stones shot from the cloud, which put them into the greatest disorder. To this the psalmist alludes, Psal. lxxvii. 17, 18. Ver. 27. *The sea returned to his strength.* The meaning is, this enormous mass of waters, which had been as it were, suspended by the power of the great Creator, had now full scope given to its impetuous rage. Ver. 29. A like marvellous work God performed at Jordan when Israel entered Canaan, Josh. iii. 16. Ver. 31. This great miracle for some time filled their minds with awful conceptions of God; but these were immediately defaced by the first pressure of a difficulty; and this temporary fit of religion turned into infidelity towards God, and impatient murmurings against their leader.

EXPLANATORY NOTES. CHAP. XV. Ver. 1. *Then sang.* This song is the most ancient and most sublime piece of poetry in the world; the images are noble, the arrangement of its ideas is beautiful, the strain of piety which breathes throughout the whole is angelical: and he who can read it without being enraptured, must be harder than the rock which gushed out a river, and more impenetrable to beauties than the hearts of the Israelites were. With this song God compareth the song of those who have obtained victory over antichrist, see Rev. xv. 2-4. Ver. 2. *The Lord is my strength and song, and he is become my salvation.* The sense is, The Lord is my powerful protector, the object of my praise, the author of my safety, and glorious deliverance. *I will prepare him an habitation.* In the original it signifies, both to prepare or build a comely

dwelling; and to honour or adorn. The Vulgate, the Samaritan, the Arabic, and Septuagint, render it, "I will glorify, magnify, or exalt him;" the Chaldee, "I will build him a sanctuary." Ver. 3. *A man of war,* or noble warrior; for the word *man* is often joined to another thing, to denote its excellence. Thus in the original a *man of arm*, means a mighty one, and a *man of words*, an eloquent man, Job xxii. 8. Exodus iv. 10. This awful and glorious character Jehovah frequently assumes, Psal. xxiv. 8 Hab. iii. 8, 9. Rev. xix. 11. Ver. 5. *They sank into the bottom as a stone.* This circumstance adds very much to the miraculousness of their destruction, because the Egyptians were celebrated for their dexterity in swimming. Ver. 6. The expression implies their complete and perpetual destruction, and hence is applied to ancient Babylon, and to spiritual Babylon, Jer. li. 63, 64. Rev. xviii. 24. Ver. 7. *Against thee.* This implies that what was done against Israel, God considered as done against himself. Ver. 8. *The blast, or wind, or spirit.* In like manner shall Jehovah consume Antichrist, spiritual Egypt, by the spirit of his mouth, 2 Thess. ii. 8. *Congealed.* From this some conclude that the waters were frozen; but others suppose it refers to the bottom of the sea, which being muddy and soft became hard; which opinion is countenanced by Isa. lxiii. 13. Ver. 9. *The enemy said.* This exultation of a vain glorious enemy is as noble a climax or gradation as ever was penned. *I will pursue! I will overtake! I will divide the spoil--my lust shall be satisfied upon them! What could advance further? My hand shall destroy them!* Ver. 10. *Thou didst blow with thy wind.* The vanity of the Egyptians' boasts could not be painted in more lively colours, nor could the omnipotence of the Deity be conveyed to greater advantage than by saying, that he only *bloweth with his breath, and destroyed their numerous army in the sea.* Ver. 11. *Who is like unto thee.* O powerful Jehovah! what are all the imaginary and superstitious deities of the heathen world, when compared to thy transcendent and infinite perfections? Ver. 2. *The earth swallowed them.* That is, received them into its capacious bosom, wherein the ocean is contained. *The people shall hear.* The fame of these wonders shall go before us, striking terror into all the people whose countries we are to possess, and into such as shall attempt to obstruct our passage thither. In vain shall

PRACTICAL OBSERVATIONS.—\* CHAP. XIV. The reasonings of the wicked on divine providences generally harden their hearts, and hurry them on to irretrievable ruin. They overlook the supremacy of Jehovah, and interpret his conduct by the wisdom or folly which they possess, or the inclination by which they are led; and hence they foolishly and wickedly persist in opposing the plans of the Almighty. Let past deliverances silence every murmur during new trials, and excite us to strong confidence in God. His conduct in permitting additional affliction to oppress us, we may not be able to explain; but we may rest assured that he is unchangeable in love, and a present help in time of trouble. He will accomplish the salvation of his people and they only who oppose him or them shall be consumed and utterly destroyed.



Before  
Christ  
1491. || gods? who is like thee, glorious in holiness, fearful  
in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth  
swallowed them.

13 Thou in thy mercy hast led forth the people  
which thou hast redeemed: thou hast guided them in  
thy strength unto thy holy habitation.

14<sup>b</sup> The people shall hear, and be afraid: sorrow  
shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the  
mighty men of Moab, trembling shall take hold upon  
them: all the inhabitants of Canaan shall melt away.

16<sup>c</sup> Fear and dread shall fall upon them: by the  
greatness of thine arm they shall be as still as a stone;  
till thy people pass over, O LORD, till the people pass  
over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the  
mountain of thine inheritance, in the place, O LORD,  
which thou hast made for thee to dwell in; in the Sanc-  
tuary, O LORD, which thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his cha-  
riots and with his horsemen into the sea, and the  
LORD brought again the waters of the sea upon  
them: but the children of Israel went on dry land in  
the midst of the sea.

20<sup>¶</sup> And Miriam the prophetess, the sister of Aaron,  
took a timbrel in her hand; and all the women went  
out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the  
LORD, for he hath triumphed gloriously; the horse  
and his rider hath he thrown into the sea.

22<sup>¶</sup> So Moses brought Israel from the Red sea;  
and they went out into the wilderness of Shur; and  
they went three days in the wilderness, and found no  
water.

23<sup>¶</sup> And when they came to Marah, they could  
not drink of the waters of Marah, for they were bit-  
ter: therefore the name of it was called || Marah.

24 And the people murmured against Moses, saying,  
What shall we drink?

25 And he cried unto the LORD; and the LORD

shewed him a<sup>a</sup> tree, which when he had cast into the  
waters, the waters were made sweet: there he made  
for them a statute and an ordinance, and there he  
proved them,

26 And said, If thou wilt diligently hearken to the  
voice of the LORD thy God, and wilt do that which  
is right in his sight, and wilt give ear to his command-  
ments, and keep all his statutes, I will put none of  
these diseases upon thee, which I have brought upon  
the Egyptians: for I am the LORD that healeth thee.

27<sup>¶</sup> And they came to Elim, where were twelve<sup>e</sup> wells of water, and threescore and ten palm-trees: and they encamped there by the waters.\*

### CHAP. XVI.

1 The Israelites come to Sin; 2 they murmur for want of bread; 4 God  
promiseth them bread from heaven. 11 Quails are sent, 14 and manna.  
16 The ordering of manna, &c.

AND they took their journey from Elim; and all  
the congregation of the children of Israel came  
unto the wilderness of Sin, which is between Elim and  
Sinai, on the fifteenth day of the second month after  
their departing out of the land of Egypt.

2 And the whole congregation of the children of  
Israel murmured against Moses and Aaron in the  
wilderness.

3 And the children of Israel said unto them, Would  
to God we had died by the hand of the LORD in the  
land of Egypt, when we sat by the flesh-pots, and  
when we did eat bread to the full! for ye have brought  
us forth into this wilderness, to kill this whole assem-  
bly with hunger.

4<sup>¶</sup> Then said the LORD unto Moses, Behold, I will  
rain bread from heaven for you; and the people shall  
go out and gather a<sup>†</sup> certain rate every day, that I<sup>†</sup> may prove them, whether they will walk in my law,  
or no.

5 And it shall come to pass, that on the sixth day  
they shall prepare that which they bring in; and it  
shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children  
of Israel, At even, then ye shall know that the LORD  
hath brought you out from the land of Egypt.

the warlike Moabites seek to resist; in vain shall the Edomites bear arms against the Almighty. The truth of this sentiment is illustrated, Josh. ii. 9—11. and by the events which befal Israel. Ver. 16. Till thy people pass over—which thou hast purchased. That is, till they pass over the brook of Arnon and the ford of Jabbok, according to the Targum of Jonathan; or the ford of Jabbok and the ford of Jordan, according to the Jerusalem Targum. Ver. 17. The mountain of thine inheritance. This seems to refer to the mountains which stood within the walls of Jerusalem, in one of which the temple was built. Ver. 18. Jehovah manifests himself king when he subdues his foes and delivers his people. His kingly power and dignity shall be fully displayed by his triumph over antichrist, Rev. ix. 15, 17. Ver. 20. Miriam the prophetess. She was so called, because she was blessed with revelations from God. Took a timbrel in her hand. It was a custom from the earliest ages, to use musical instruments in the service of their Maker, especially in celebrating the divine praises. Ver. 21. And Miriam answered. This sublime piece of music was of the nature of a regular ode, accompanied with choruses at the end of every stanza. Moses and Aaron with the men first sung a verse, and Miriam with her women closed it, with the noble chorus, Sing to the Lord for he hath triumphed gloriously. Ver. 25. The Lord shewed him a tree. There have been various conjectures with regard to the nature of this tree; but the research is needless, since, whatever tree it was, the effect must have been miraculous, it being produced immediately, and to such a degree as to correct the taste of the waters for many thousand persons. Ver. 26. I am the Lord

that healeth thee. In the Hebrew, I am Jehovah healing thee. The Septuagint render it, "Thy God who healeth thee." Junius translates it, "God thy Saviour." Ver. 27. Twelve wells of water. A modern traveller informs us, that there are now only nine wells remaining, the other three being filled up with drifts of sand, which are common in Arabia; but that this loss is amply supplied, by the great increase of the palm trees, the seventy having propagated themselves into more than two thousand. These palm or date trees are straight and tall, leaves always green and flourishing, bearing pleasant fruit; hence they are pleasant shades, Lev. xxiii. 40. Song. vii. 7. Psal. xcii. 13.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1. This part of the wilderness was called Sin, from a strong city or fortress of that name which was near it, Ezek. xxx. 15, 16. Here Israel arrived about a month after their departure from Egypt, during which time they seemed to have lived on the food which they brought with them. Ver. 2. The whole congregation murmured. This murmuring seems to have been much more general than that mentioned in the preceding chapter. Ver. 3. Would to God we had died. As if they had said, Happy would it have been for us, had we perished with the first-born of Egypt. Is this thy gratitude, O Israel, to thy God for all his benefits! Ver. 4. The people shall—gather a certain rate every day. It came down in daily showers, that they might be kept in a perpetual and thankful dependence on the divine providence, and cease from anxiety about to-morrow, Matth. vi. 31, 34. That I may prove them. This was God's design in all his conduct to Israel, Deut. viii. 2.

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] Awake, awake, and utter this song of Moses, and let it be accompanied with the song of the Lamb? "great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy: for all nations shall come and worship before thee: for thy judgments are made manifest." The glorious perfections of Jehovah, his greatness and justice, his mercy and grace, were seen in Israel's salvation, and the Egyptians' overthrow; but the refulgence of the divine glory shines most perfectly in the exaltation of Messiah and his people, and the destruction of all his and their enemies. If we have hope of beholding this with joy, we need not repine because of the waters of Marah; he can and will even now give Elim refreshments; and after a few days' pilgrimage, he shall lead us beside the fountain of living waters, and God shall wipe away all tears from our eyes.



Before  
Christ  
1491.

7 And in the morning, then ye shall see the glory of the LORD: for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD<sup>a</sup> appeared in the cloud.

a Chap.  
13. 21.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

b Numb.  
11. 31.

13 And it came to pass, that at even<sup>b</sup> the quails came up, and covered the camp; and in the morning the dew lay round about the host.

c Numb.  
11. 9.  
Psalms  
78. 24.  
Wisdom  
16. 20.

14 And when<sup>c</sup> the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, as small as the hoar-frost, on the ground.

¶ Or,  
What is  
this? or,  
It is a  
portion.

15 And when the children of Israel saw it, they said one to another, ¶ *It is manna*: for they wist not what it was. And Moses said unto them,<sup>d</sup> *This is the bread which the LORD hath given you to eat.*

d John  
6. 31.  
1 Cor.  
10. 3.

16 ¶ *This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer<sup>e</sup> † for every man, according to the number of your † persons; take ye every man for them which are in his tents.*

† Heb.  
by the poll,  
or, head.

17 And the children of Israel did so, and gathered, some more, some less.

† Heb.  
souls.  
e 2 Cor.  
8. 15.

18 And when they did mete it with an omer,<sup>e</sup> he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

Hence what befel them is written for example. Ver. 7. *Ye shall see the glory of the Lord.* In the Chaldee, "The munificence of the Lord." A miracle manifests the glory of the Lord. Ver. 8. *Your murmurings are not against us, but against the Lord.* That is, not so much against them, as against the Lord, whose messengers they were, and whom they represented; and served, 1 Sam. viii. 7. John xii. 44. Ver. 9. *Before the Lord*, means before the cloud, the symbol of God's presence. The phrase is frequently used to denote the same thing, or the place where Jehovah was worshipped, chap. xxiii. 27. comp: Deut. xii. 5, 6. Lev. xvii. 4, 5. 1 Kings xiv. 20. and 2 Sam. vi. 7. 1 Chron. xiii. 10. Ver. 13. The quail is a bird of passage, and abounds greatly in Egypt. Ver. 15. *It is manna.* This version of the words implies a plain contradiction; for if they knew not what it was, how came they to call it *manna*? The Hebrew therefore should be translated, "And they said every man to his brother, *What is it?* because they wist, or knew not what it was." The vulgate reads it, "They said, *Man hu!* which is, being interpreted, *What is it?*" And this translation is supported by all the oriental versions. It was entirely different from the common manna, which is shook from the leaves of trees, and used only in medicines. This manna was a figure of Christ, the bread of life, John vi. 48, 58. and hence

No. 5...6d.

U

Before  
Christ  
1491.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that* which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake *that* which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning.

24 And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day: for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander-seed; white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, *This is the thing which the LORD commandeth*, Fill an omer of it, to be kept for your generations; that they may see the bread where-with I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the testimony, to be kept.

35 And the children of Israel did eat manna forty years, <sup>f</sup> until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan.

f Joshua  
5. 12.  
Nehem.  
9. 15.

it is called *spiritual meat*, 1 Cor. x. 3. Ver. 18. See Note on 2 Cor. viii. 14, 15, where Paul refers to the conduct of Israel on this occasion, to enforce Christian liberality. Ver. 22. *On the sixth day they gathered twice as much bread, two omers for one man.* They had no intention in gathering so much, but it falling in a greater quantity, was more easily taken up; so that when they came to measure what they had gathered, it turned out to two omers instead of one. Ver. 23. *To-morrow is the rest of the holy sabbath.* This seems to be the first time that the rest on the seventh day was solemnly appointed. God indeed, from the very first, intended to preserve the memory of the creation in six days, by appointing the seventh day to be kept holy; but when, before the flood, men grew so wicked, as to neglect the thoughts of God, they very little regarded the distinction between this day and others; and, after the flood, the dispersion of mankind very much blotted it out of their minds, as it did many other good things; Ver. 31. *Coriander seed.* One of the versions render it, "rice." The original word, *gad* seems not properly translated *coriander seed*; because that is not white but brown. *The taste of it.* In Numb. xi. 8. it is said to taste like fresh oil. Aben Ezra and others say, that if eaten raw, it was as cakes of honey; but when dressed, it had the taste of fresh oil. Ver. 34. *So Aaron laid it up.* It



Before  
Christ  
1491.

36 Now an omer is the tenth part of an ephah.\*

# CHAP. XVII.

1 The people murmur for water at Rephidim : 5 God sendeth them for water to the rock in Horeb. 14 God's wrath against Amalek.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim : and there was no water for the people to drink.

2 <sup>a</sup> Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water ; and the people murmured against Moses, and said, Wherefore is this *that* thou hast brought us up out of Egypt, to kill us, and our children, and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel ; and thy rod, wherewith <sup>b</sup> thou smotest the river, take in thine hand, and go.

6 <sup>c</sup> Behold, I will stand before thee there upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place *||* Massah, and *||* Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 <sup>d</sup> Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto <sup>e</sup> Joshua, Choose us out men, and go out, fight with Amalek : to-morrow I will stand on the top of the hill, with the rod of God in mine hand.

b Chap.  
7. 20.

c Numb.  
20. 11.  
Psalms  
78. 15. &  
105. 41.

Wisdom  
11. 4.  
1 Cor.  
10. 4.  
*||* That is,  
Tempta-  
tion.

*||* That is,  
Chiding,  
or, Strife.  
d Deut.  
25. 17.

Wisdom  
11. 3.

e Called  
Jesus,  
Acts  
7. 45.  
Heb. 4. 8.

was laid up in a golden pot as we are told, Heb. ix. 4. and kept before the testimony, or the ark, when it was afterwards made, chap. xl.

EXPLANATORY NOTES. CHAP. XVII. Ver. 2. To tempt is to distrust the power, the goodness, and the faithfulness of God, who had so often, and so miraculously provided for the children of Israel. Ver. 4. Prayer was Moses' usual refuge in time of trouble, chap. xiv, xv. 15, 25. Numb. ix. 10, 11. Ver. 6. *And Moses did so.* That is, he smote the rock, and brought water out in such plenty, that "it ran down like rivers," Psalm lxxviii. 15, 16. It became a continual fountain or stream of water. Thus God shewed himself gracious and merciful, to a murmuring and ungrateful people. The rock and water which issued from it represented Christ, 1 Cor. x. 4. *I will stand before thee :* That is, in the pillar of cloud on mount Horeb, chap. iii. 1. Ver. 7. *And he called the name Massah and Meribah.* The former of these names signifies temptation, and the latter chiding. Ver. 8. Though this battle with Amalek is recorded after the miracle at Horeb, yet it certainly happened before it; for it is here said that they came and fought with Israel in Rephidim. Ver. 11. *Held up his hand.* This was both to revive in their minds the miraculous deeds it had been employed in amongst the Egyptians, and was likewise an usual attitude of prayer.

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] Discontent is not less unamiable than sinful ; it villifies our mercies and magnifies our trials. Past experience ought to teach us that perfect uninterrupted peace belongs not to the earth, and that when God has engaged to be our guide we need fear no evil. How criminal to distrust him after what good he has promised, and what deliverance he has wrought ! But alas ! we often observe not his Providence, but foolishly ascribe our calamities to those whom he has appointed instruments for our good. God will reprove the backslidings of his people, while he graciously supplies their wants and corrects their errors. While we with prudence and diligence provide for ourselves and others, let us guard against covetousness ; for this shall assuredly pierce us through with many sorrows. Having the divine promises let us ask what we need, and never forget the favours which we have received.—Above all, may we live on Jesus as the bread of life which came down from heaven : he who cometh to him shall never hunger, and he who believeth on him shall never thirst.

PRACTICAL OBSERVATIONS.—† CHAP. XVII.] How repeated the murmurings of Israel. Let us not forget that these things are written for our instruction, lest we fall after their example of unbelief. The sources of unbelief and discontent are in us : let us seek grace to avoid all sin, and watch and pray that we enter not into temptation. Prayer is the best means of composing our spirits under sufferings from God or man. Jehovah is rich in goodness : the fountain whence his people's wants are supplied is inexhaustible. He hath graciously smitten Jesus our rock, and the streams of living water shall never cease to flow to satisfy all who trust in him. The enemies of Israel may be numerous, but in vain are all their efforts ; for Jehovah is the deliverer of the seed of Abraham : And he has appointed Jesus to conduct them safe to the promised land.

10 So Joshua did as Moses had said to him, and fought with Amalek : and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed ; and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy : and they took a stone, and put it under him, and he sat thereon ; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua ; for <sup>f</sup> I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it *||* JEHOVAH-nissi :

16 For he said, *||* Because <sup>†</sup> the LORD hath sworn, that the LORD will have war with Amalek from generation to generation.†

of the LORD, therefore, &c. † Heb. the hand upon the throne of the LORD.

# CHAP. XVIII.

1 Jethro bringeth to Moses his wife and two sons ; 7 Moses entertaineth him. 17 Jethro giveth Moses counsel, &c.

WHEN <sup>a</sup> Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt ;

2 Then Jethro, Moses' father-in-law, took Zipporah Moses' wife, after he had sent her back,

3 And her two sons : of which the <sup>b</sup> name of the one was *||* Gershom ; For he said, I have been an alien in a strange land :

4 And the name of the other was *||* Eliezer ; For the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh.

5 And Jethro, Moses' father-in-law, came with his

Ver. 12. *Hur*, is generally supposed to have been the husband of Miriam, and the brother-in-law of Moses and Aaron. Ver. 14. *I will utterly put out the remembrance of Amalek from under heaven.* God denounces this heavy doom upon them to terrify others from the like malice. Accordingly they were partly destroyed by Saul, partly by David, and partly by the children of Simeon. *Rehearse it in the ears of Joshua*, for he was peculiarly interested in what was spoken, as he was to succeed Moses in leading Israel. At this time none concerned understood this event : known to Jehovah are all his works from the beginning. Ver. 15. *He called the name of it Jehovah-nissi ;* That is, *Jehovah my banner.* Ver. 16. *Because the Lord hath sworn.* The words are here wrong translated. Some render them, *Because their*, [*viz.* Amalek's] *hand is against the throne of the Lord, he will have war.* The injury done to the Israelites was not so much as the affront offered to the divine Majesty ; and therefore God threatens utterly to extirpate the designers of it.—Others render the words more literally thus : *Because the hand upon the throne of Jah, or, Jah's hand on the throne, war to Jah against Amalek.*

EXPLANATORY NOTES. CHAP. XVIII. Ver. 5, 6, 7. *And he said, I am thy father-in-law.* It may seem strange that Moses should go out to meet

Before  
Christ  
1491.

f Numb.  
24. 20.

1 Sam.  
15. 3.

*||* That is,  
The

LORD  
my ban-  
ner.

*||* Or,  
Because

the hand  
of Ama-  
lek is

against the  
throne

of the LORD.

a Chap.  
2. 16.

b Chap.  
2. 22.

*||* That is,  
A stranger

there.

*||* That is,  
My God is  
an help.



Before  
Christ  
1491. sons and his wife unto Moses into the wilderness, where he encamped at the mount of God :

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him ; and they asked each other of *their* † welfare : and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians, for Israel's sake, and all the travail that had † come upon them by the way, and how the LORD delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh ; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods : † for in the thing wherein they dealt proudly he was above them.

12 And Jethro, Moses' father-in-law took a burnt-offering and sacrifices for God : and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people : and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people ? why sittest thou thyself alone, and all the people stand by thee from morning until even ?

15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

16 When they have a matter, they come unto me ; and I judge between † one and another, and I do make them know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

18 † Thou wilt surely wear away, both thou and this people that is with thee : for this thing is too heavy for thee ; † thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee : Be thou for the people to God-ward, that thou mayest bring the causes unto God.

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness ; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all seasons : and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge : so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses choose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons : the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart ; and he went his way into his own land.\*

## CHAP. XIX.

1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 8 The people's answer returned. 10 The people are prepared against the third day.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness : and there Israel camped before the mount.

3 ¶ And † Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel ;

1491.

a Acts  
7. 38.

Jethro, ver. 7. after he had been with him, and talked with him, ver. 6 ; but the Syriac, the Vulgate, and the Septuagint, solve this difficulty, by rendering the sentence, " And he sent a messenger to him, or it was told him, Behold thy father-in-law cometh unto thee." Ver. 11. The whole verse may be rendered thus ; " Now I know that Jehovah is greater than all gods, even in the very thing wherein they dealt proudly against them." That is, he shewed himself superior to all gods, by confounding the Egyptians even when presuming on the assistance of their gods, they proudly threatened the ruin of his people. Ver. 15. Come to enquire of God. It thus appears that in every doubtful matter, Israel had recourse to Moses, who laid it before the Lord, by whose judgment they were to be guided in every thing, Numb. xv. 23, 24. xxvii. 4, 5. In all ages, Israel used to enquire of God by the prophets, 1 Sam. ix. 9. Ver. 19. Be thou for the people to God-ward, that thou mayest bring the causes unto God. As if he had said, Do thou interpret the mind of God to the people, and bring the causes of the people to God. Jethro here desires Moses to confine himself to his proper office as a prophet. Ver. 21. Able men. In the Hebrew it is, men of fortitude ; incapable of being turned aside from the paths of justice and integrity, by either fear or favour. Men of truth. The Hebrew word which is rendered truth, signifies either verity or justice. These are indeed so nearly allied, that a tribunal which cannot boast

of the one, must also be destitute of the other. The prophet Isaiah has elegantly described a tribunal of this kind, Isa. lix. 14. Hating, covetousness. Men of a disinterested disposition ; so far from being covetous, that they hate all the base ways of gain, and abhor bribes. Other qualifications are noticed, Deut. i. 13. Ver. 22. At all seasons ; the sabbath and holy days seem to have been excepted ; for all civil affairs were then laid aside, Lev. xxiii. 3, 7, 8, 21. Ver. 23. Go to their place ; shall not be too long detained from their home or families, in order to have their differences settled, or doubts removed ; which was not to be expected when Moses in person decided every matter. One's home, is called his place, Judg. vii. 7. ix. 55. xix. 28. Ver. 25. Moses chose the elders or judges, by the people's consent, as appears from Deut. i. 13, 14. And made them head ; that is, rulers ; to whom, at the same time, he solemnly delivered a charge to perform their office with fidelity, ib. 16, 17. Ver. 27. Before Moses permitted him to depart, he strongly urged him to continue with him ; compare Numb. x. 29—32.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1. Sinai, elsewhere called Horeb, a mount in Arabia, from which this part of the wilderness derived its name. Ver. 3. And Moses went up unto God, by which words is understood, that he ascended the mountain, the symbol of the divine presence having rested upon

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] It is good to remember, especially when destitute of fellowship with the church, that we are strangers and sojourners in the world. This will prove a salutary mean of preserving us from seeking our happiness in earthly good. It is truly desirable to share in domestic society when all the members feel mutual interest in each other's prosperity. Good counsel is helpful to the wisest, and proper assistance to the ablest in office ; and will be readily embraced by the wise and prudent. Happy are the people whose rulers, for number and excellence of character, are equal to all the important duties devolving upon them. This is a special gift of heaven, which was sometimes granted to the descendants of Jacob.



Before  
Christ  
1491.

4 <sup>b</sup> Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

b Deut.  
29. 2.  
c Deut.  
5. 2.  
d Deut.

5 Now <sup>c</sup> therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for <sup>d</sup> all the earth is mine.

10. 14.  
Pf. 24. 1.  
e 1 Pet.  
2. 5, 9.  
Rev. 1. 6.

6 And ye shall be unto me a <sup>c</sup> kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came, and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

Chap.  
24. 3, 7.  
Deut.  
5. 27. &  
26. 17.

8 And <sup>f</sup> all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.

11 And be ready against the third day: for the third day, the LORD will come down in the sight of all the people upon mount Sinai.

g Heb.  
12. 20.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: <sup>z</sup> whosoever toucheth the mount shall be surely put to death:

h Or,  
cornet.

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the <sup>||</sup> trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 And it came to pass on the third day, in the

it. Ver. 4. This speech was designed to prepare them to receive what God was about to give them. *How I bare you on eagles' wings.* In the Arabic, "I bare you like one who was carried on the wings of an eagle." The eagle is remarkable for soaring high. The meaning is, that they had passed the sea, and escaped the greatest dangers from their enemies, as if they had been borne aloft on eagles' wings. Ver. 5. *Peculiar treasure*; The original word denotes one's proper good, which he loveth and keepeth in store, for his special use, 1 Chron. xxix. 3 Ecclef. ii. 8. This favour is often mentioned to the praise of God, Deut. vii. 6. xiv. 2. xxvi. 18. Ver. 6. *A kingdom of priests, and an holy nation.* All the Israelites, if compared with other people, were priests unto God, Psalm cxlviii. 14. so much were they employed in his service, and had such intimate communion with him. Ver. 8. They now consent to have God for their King, and promise to be obedient to his laws. *Moses returned the words of the people unto the Lord.* Moses, as a mediator, returns the words of the people unto God. Ver. 9. *In a thick cloud.* The divine voice was delivered out of the midst of the fire, which burnt the mountain, in allusion to which God is often, in scripture called a *consuming fire*. But with respect to the people, *clouds and darkness were round about him.* Ver. 10. *Sanctify them to-day and to-morrow.* They were to purify themselves from all ceremonial pollution and uncleanness, which typified the moral purity affected by the blood and spirit of Christ, Tit. iii. 5. Nor would Moses less enjoin a humble, teachable disposition of heart, which was necessary in receiving the law from God. This disposition Israel is said to have possessed at the giving of the law, Deut. xxxiii. 3. Ver. 12. *Round about.* Probably Moses drew a line or ditch round at the foot of the hill which none were to pass upon pain of death. Ver. 16. This

morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And <sup>b</sup> mount Sinai was altogether on a smoke, <sup>h</sup> because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, <sup>†</sup> charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.\*

## CHAP. XX.

1 The ten commandments. 18 The people are afraid; 20 Moses comforteth them. 22 Idolatry is forbidden. Of what sort the altar should be.

**A**ND God spake all these words, saying, 2 <sup>a</sup> I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of <sup>†</sup> bondage.

a Deut.  
5. 6.  
Psalm  
81. 10.  
† Heb.  
servants.

is the most awful description of the divine presence that can be conceived.—The miraculous cloud of glory indicated some invisible and majestic presence; and the extraordinary commotion and perturbation in the course of nature discovered his immediate interposition. Ver. 18. The divine majesty descended in a cloud, with a glorious retinue of angels, who appeared like flames of fire, as Moses himself seems to expound it, Deut. xxxiii. 2. Hence the law is said to be given by the *disposition of angels*, Acts vii. 53. Ver. 24. *The priests* are afterwards called sons of Israel, chap. xxiv. 5. They were probably the first born of the people, instead of whom God afterwards chose the tribe of Levi, to be his ministers, Exod. xiii. 2. Numb. viii. 14—18.

EXPLANATORY NOTES. CHAP. XX. Ver. 1. *These words*; That is, the ten commandments. This law was not given immediately by God, but by the mediation of angels, representing the divine majesty, and speaking in his name. They were proclaimed from mount Sinai, with such circumstances of pomp and terror as were fitted to convince the people of the necessity of a Mediator, the impossibility of obeying the law perfectly, and the importance of sacrifice to expiate their guilt and give them confidence before God, Gal. iii. 21, 22. Ver. 2. The first words *I am the Lord, I am Jehovah*, contain the reasons for man's obedience to the divine laws, and extend to all the rational beings throughout the universe, who are, and shall be bound by the law of their creation, to worship, and obey Jehovah. And as the absolute and universal dominion of the supreme Being, is implied in his being called *Jehovah the Lord*, so his dominion over his people in particular, is included in the following phrase, *thy God*. Ver. 3. *Thou shalt have no other gods before me*: That is, in my sight or

PRACTICAL OBSERVATIONS.—\* CHAP. XIX. The favours of Jehovah are great and gracious; and therefore cheerful obedience to all his injunctions is most reasonable. Let us rejoice that he hath appointed the Lord Jesus lawgiver and priest in his church; and let us reckon it our privilege as well as duty to hear all his words. But alas our conduct too often corresponds little with our high profession. Reverence of spirit and behaviour becomes us in all our intercourse with God. And while conscious of great guilt, and justly apprehensive of the divine wrath, may it be our happiness to have our eyes habitually fixed on him who is within the veil, who hath by his blood finished transgression and made an end of sin, and delivered us from the coming wrath.



lden.

re  
a





MOSES DESCENDING FROM MT SINAI.



- Before Christ 1491.
- 3 ¶ Thou shalt have no other gods before me.
- 4<sup>b</sup> Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
- 5 Thou shalt not bow down thyself to them, nor servethem: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
- 6 And shewing mercy unto thousands of them that love me, and keep my commandments.
- 7<sup>c</sup> Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.
- 8 Remember the sabbath-day, to keep it holy.
- 9<sup>d</sup> Six days shalt thou labour, and do all thy work:
- 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:
- 11 For<sup>e</sup> in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath-day, and hallowed it.
- 12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
- 13<sup>f</sup> Thou shalt not kill.
- 14 Thou shalt not commit adultery.
- 15 Thou shalt not steal.
- <sup>a</sup> Lev. 26. 1. Psalm 97. 7.
- <sup>b</sup> Lev. 19. 12. Deuter. 5. 11. Matth. 5. 33. d Chap. 25. 12. Ezek. 20. 12. Luke 13. 14.
- <sup>c</sup> Gen. 2. 2.
- <sup>d</sup> Deut. 5. 16. Matth. 15. 4. Eph. 6. 2. g Matth. 5. 21.

presence; and as God is present in all places, it becomes an absolute prohibition of having any other god. But as the precept forbids the worship of any other god, so it also commands the worship of that Being to whom we owe our creation, whom we must believe and acknowledge the parent of the universe; consequently, we must hearken to his voice, and obey the dictates of his will, whether made known to us by reason or revelation. Ver. 4. *Thou shalt not make unto thee any graven image.* The sin of idolatry is of two kinds: the worship of a false god, forbidden in the first commandment; and the worship of the true God under a false representation, or through an unlawful medium, forbidden more particularly in this second commandment. *Any likeness of any thing that is in heaven above.* That is, thou shalt not worship the host of heaven, the sun, moon, and stars, or any imaginary invisible powers in them. *Or that is in the earth beneath;* that is, thou shalt not represent the Almighty under the similitude of man or beast, or pay divine honours to any creature. *Or that is in the water.* The Egyptians worshipped the crocodile; and therefore this prohibition was added here, to prevent the Israelites from committing that kind of idolatry. The particular design of this law was to bring them back to the pure, primitive, and spiritual worship of the Deity. Ver. 5. *A jealous God.* This is the reason which enforces the prohibition of every species of idolatry. God is considered in scripture as having espoused the Jewish nation, Isa. xlii. 8. that is, choose them for his peculiar people; so that they were bound by special ties to worship him with unalienable affection. In pursuance of this metaphor, God is represented as a *jealous God*; that is, his love to his people, and unalienable right to their services will not suffer him to bear a rival in his worship. *Visiting the iniquity of the fathers upon the children.* This threatening is by the infidels accused of injustice, and as irreconcilable with what God himself elsewhere declares, Deut. xxiv. 16. Ezek. xviii. 20. But it should be observed, that the prophet here speaks of such an offspring who imitated their degenerated and corrupted parents. The true solution of the case therefore is, That God will visit the iniquity of the fathers on such children as inherit their vices, and imitate their bad examples—to the third and fourth generation of them that hate him; that is, of those who continue to manifest their contempt and hatred of him, by persisting in the idolatries they received by tradition from their fathers. *Unto the third and fourth generation.* The word *generation* is supplied in our version to render the sense complete, it being omitted in the original. And it should also have been supplied in the following verse, *shewing mercy unto thousands of generations.* This is a remarkable instance of the extent of divine goodness; how much more our beneficent Creator delights in works of mercy than in acts of just severity. Ver. 7. *Thou shalt not take the name of the Lord thy God in vain.* Our blessed Saviour has given us the sense of this law, Matth. v. 33. It forbids the binding ourselves by oath to perform things that are in their own nature sinful. And it contains a prohibition of every rash and indeliberate oath, and especially the habit of swearing in common conversation, see Note on Matth. v. 37. *The Lord will not hold him guiltless.* That is, will not

No. 6....6d.

X

- 16 Thou shalt not bear false witness against thy neighbour.
- 17<sup>h</sup> Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
- 18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and, when the people saw it, they removed, and stood afar off.
- 19 And they said unto Moses, <sup>k</sup> Speak thou with us, and we will hear: but let not God speak with us, lest we die.
- 20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.
- 21 And the people stood afar off; and Moses drew near unto the thick darkness where God was.
- 22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.
- 23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.
- 24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. In all places where I record my name I will come unto thee, and I will bless thee.
- 25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.
- Before Christ 1491.
- <sup>h</sup> Rom. 7. 7.
- <sup>i</sup> Heb. 12. 18.
- <sup>k</sup> Deut. 5. 27. & 18. 16.
- <sup>l</sup> Deut. 27. 5. Joshua 8. 31.
- <sup>†</sup> Heb. build them with hewing.

look upon him as innocent; but, on the contrary, will consider him as a guilty person, a profaner of his name, a transgressor of his law, and will condemn and punish him; if not in this world, yet in the world to come. Ver. 8. *Remember the sabbath day.* This command the Israelites are called to pay attention to, because it was of positive institution, and not part of the law of nature, which they were liable to forget. *To keep it holy.* Nothing was to break in to disturb the sacred rest; all worldly business must be laid aside, as well as carnal conversation, and the whole day to be employed in the more immediate service of God. And not only ourselves, but all under our roof, must cease from these things, and join with us in the celebration of the holy day; and this in memory of God's finished work of creation, because he hath chosen and set it apart for his own: and since the resurrection of our Saviour, the first day of the week, instead of the seventh, must now be kept holy in remembrance of that great event, for which we have the examples of the apostles and the first churches, and our Saviour countenancing the apostles while met on that day, by his coming into the midst of them before his ascension. Ver. 12. The fifth commandment enjoins the reverence due to our parents, and in them to all superiors; a respectful carriage toward them; obedient submission to their just commands; patience under their corrections; teachableness under their instructions; and readiness to help and succour them if in want or poverty, occasioned by a decay of their worldly substance, the infirmities of age, or any other of the incident calamities of life, according to our ability. The promise annexed to it, is long possession of the promised land; under the gospel dispensation it will meet with its reward in those who observe it in conscience towards God, by living as long on earth as infinite wisdom sees necessary, both for his own glory and their good, see Note on Ephes. vi. 23. Ver. 13. *Thou shalt not kill.* These words are better rendered in our old version, *Thou shalt do no murder.* This command does not prohibit to kill in defensive war, or magistrates to put in execution a sentence upon offenders, who have been judged worthy of death from their crimes; but it forbids the taking away of a life not forfeited, either of ourselves or others; and not only restrains from the outward act, but equally condemns the rash anger that leads to it, whether in thought, word, or deed, Matth. v. 22. Ver. 14. This commandment respects both our own and our neighbour's chastity. It not only condemns the grosser act, but every desire, thought, look, word, or action, which would lead to impurity, Matth. v. 28—30. Ver. 15. This command enjoins all honesty and fidelity; condemns every act of injustice, fraud or oppression, whether to individuals or the public, and also that profusion or covetousness, which naturally leads to the breach of it, or perversion and corruption in matters of law or justice. Ver. 16. This commandment forbids all lying perjury, backbiting, slandering, equivocation, and whatever would deceive or be to the injury of our neighbour. Ver. 17. *Thou shalt not covet.* This commandment contains all the spirituality of almost all the rest in the second table; as it strikes at the root of all that selfishness, which is in the corrupted nature of man, for-



Before  
Christ  
1491.

26 Neither shalt thou go up by steps unto mine altar that thy nakedness be not discovered thereon.\*

## CHAP. XXI.

1 Laws for men-servants; 5 for the servant whose ear is bored; 7 for women-servants; 12 for man-slaughter; 16 for stealers of men; 17 for cursers of parents; 15 for smiters, &c.

**N**OW these are the judgments which thou shalt set before them.

2<sup>a</sup> If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

3 If he came in † by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant † shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door post: and his master shall bore his ear through with an awl: and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she † please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶<sup>b</sup> He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not it wait, but God deliver him into his hand; then<sup>c</sup> I will appoint thee a place whether he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father or his mother shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand he shall surely be put to death.

17 ¶ And<sup>d</sup> he that curseth his father or his mother shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed;

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for † the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely † punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life.

24<sup>e</sup> Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 ¶ And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman that they die: then the † ox shall be surely stoned, and his flesh shall not be eaten: but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, that he shall give, for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a

a Levit.  
25. 39.  
Deuter.  
15. 12.  
Jerem.  
34. 14.  
† Heb.  
with his  
body.

† Heb.  
saying  
shall say.

† Heb.  
be evil in  
the eyes  
of, &c.

b Levit.  
24. 17.

c Deut.  
19. 3.

Before  
Christ  
1491.

d Levit.

20. 9.

Prov.

20. 20.

Matth.

15. 4.

Mark

7. 10.

Or,

revileth.

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his neigh-

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† Heb.

hisceasing.

† Heb.

avenged.

e Levit.

24. 20.

Deuter.

19. 21.

Matth.

5. 38.

f Gen.

9. 5.

bidding the wanderings of vain desire, and the imagination of lust and covetousness. Ver. 24 *An altar of earth.* Their altars must be plain and unadorned, and made of earth or unhewn stone; also low, for the reason given, ver. 26. this precaution being necessary to observe decency in the worship of God, because they wore loose garments which were easily blown aside.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1. *Now these are the judgments.* The chief heads of the moral law, being thus solemnly given, Moses was commanded to prescribe them several other particular laws, concerning the judicial and civil government of the state. The superiority of the ten moral precepts which are perpetually binding on all men, is shewn by God delivering them himself, whereas the judicial laws were delivered to Israel by Moses, whom God fitted to be the legislator of Israel. Ver. 2. *If thou buy an Hebrew servant.* This traffic was confined to malefactors, to insolvent debtors, and to the poor. The malefactors were sold by the judge; but the poor were sold by themselves, chap. xxii. 3. Lev. xxv. 39. Ver. 6. *Shall bore his ear.* The custom of boring the ear, denoted the obligation to obey or hearken to the commands of his master. Ver. 8. *To a strange nation.* The Chaldee gives the true sense of this passage, *to another man.* Ver. 9. *To deal with her after the manner of daughters,* seems to

refer to the dowry and all the other privileges which belonged to every free-woman when she was given in marriage. Ver. 10. *Her duty of marriage.* In the Hebrew, "her cohabitation;" in the Vulgate, "The reward of her virginity;" the Septuagint agrees with the literal Hebrew; the Chaldee reads, "Her right to the bed;" and the Syriac, "Her times." See 1 Cor. viii. 3. Ver. 12. *Smiteth wilfully,* as is plain from the next verse, see Gen. ix. 6. *Put to death.* The repetition of the injunction implieth the importance and necessity of obedience to it. No ransom was to be taken for the life of a wilful murder. Ver. 13. Concerning the places of refuge, see Numb. xxxv. 6—15. Ver. 14. Among the heathen altars were places of refuge; but in Israel even the altar itself could not protect the murderer, 1 Kings ii. 28—31. Ver. 20. *If a man smite his servant.* That is, Whosoever beateth a servant or slave, (though a Gentile,) so that he die under his hand, he shall be treated as a murderer. Ver. 24. *Eye for eye.* The Targums of Jonathan and Jerusalem render, "The price of an eye for an eye, &c." by which they seem to allow of a pecuniary compensation. But Lev. xxiv. 20. and all the late versions, support our translation. *Eye for eye,* and the other phrases are only examples designed to teach an equal proportion in respect of every other part, as an ear, finger, or the like. Ver. 28. An ox or bull or in like man-

PRACTICAL OBSERVATIONS.—\* CHAP. XX.] Have we not unspeakable cause of joy, that the God whom we obey is our God and Redeemer? May his laws be written on our heart and transcribed in our life! He is the supreme, almighty, and merciful God, and therefore worthy of our highest reverence and warmest love. Influenced by supreme regard for him, let us detest every idol which robs him of his honour, and us of his friendship. Let no object rival him in our affections, and let us conscientiously and joyfully attend to every institution, which is the appointed means by which he imparts his blessings to us. While the terrors of Jehovah alarm us, may it be our happiness to know that he is merciful and gracious; and joyfully serve him, through faith in his exalted Son, whom he hath appointed the medium of all our intercourse with him, as the Father of spirits.



Before  
Christ  
1491.

daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.\*

## CHAP. XXII.

1 Of theft. 5 Of damage. 7 Of trespasses. 14 Of borrowing. 16 Of fornication. 18 Of witchcraft. 19 Of bestiality. 20 Of idolatry. 21 Of strangers, widows, and fatherless. 25 Of usury. 26 Of plagues. 28 Of reverence to magistrates. 29 Of the first-fruits.

Or,  
goat.a 2 Sam.  
12. 6.

**I**F a man shall steal an ox, or a ¶ sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

3 If the sun be risen upon him, *there shall be blood shed* for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the

ner, or example which extends to all other creatures which are in the power of man. Ver. 32. Thirty shekels was the price at which our Lord was valued by his unbelieving and haughty brethren, Matth. xxvi. 15. Ver. 33. If a man shall open a pit. It is a common practice in those hot countries to dig for springs, and make large pits or cisterns, as receptacles for rain-water, which if left uncovered, cattle might easily fall into them.

EXPLANATORY NOTES. CHAP. XXII. Ver. 2. If a thief be found. Notwithstanding this permission of killing the person who attempts our houses in the night-time, when the world is buried in sleep and darkness, and consequently the assistance of our neighbours much more difficult to be procured than in the day, yet we ought to be careful in making use of this permission. Ver. 3. If the sun be risen. Because it was then easy to pursue him, and call the neighbours to our assistance. Ver. 5. This precept extends to other parts of a man's property in common with the vineyard. Ver. 6. If a fire break out. The

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] All the laws of God are holy, just, and good; and how worthy is their Author to be loved and obeyed! He hath, in all his injunctions, consulted the good of his creatures, as well as his own honour. In all our conduct let us imitate him. They who have tasted of his goodness, will earnestly desire to be his bond-servants for ever. His providence extends over all things; a sparrow does not fall to the ground without his direction. Let it be our care to avoid every thing which has the slightest tendency of injuring our neighbour's person, family or property, and pursue every thing which tends to promote general good. We may do much evil which may not subject us to punishment by the laws of our country; but there is one who shall judge every man according to his works. In the voluntary bond-servants, let us contemplate Jesus, who, though he was rich, for our sakes became poor; and though in the form of God, took on him the form of a servant, that he might redeem us from sin, in order that we might serve God in righteousness and holiness all the days of our life.

Before  
Christ  
1491.

house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.*

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be hurt, or driven away, no man seeing it:

11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and shall not make it good.

12 And <sup>b</sup> if it be stolen from him, he shall make restitution unto the owner thereof. b Gen. 31. 39.

13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being not* with it; he shall surely make it good.

15 But if the owner thereof *be with it*, he shall not make it good: if it *be* an hired thing, it came for his hire.

16 ¶ <sup>c</sup> And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife. c Deut. 22. 28.

17 If her father utterly refuse to give her unto him, he shall <sup>†</sup> pay money according to the dowry of virgins. † Heb. weigh.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

20 ¶ <sup>d</sup> He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed. d Deut. 13. 13, 14, 15.

21 ¶ <sup>e</sup> Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. e 1 Mac. 2. 24.

22 ¶ Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: e Levit. 19. 33. f Zech. 7. 10.

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ <sup>g</sup> If thou lend money to *any of my people that* is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. g Levit. 25. 36, 37. Deut. 23. 19. Pf. 15. 5.

sole intention of this law was to make men careful how they lighted fires, even at a distance from corn or buildings. Ver. 10. To keep: That is, for hire, as Jacob kept Laban's flock, not as in ver. 7. which signifies to keep without reward. Ver. 16. This law is different from that in Deut. xxii. 28, 29. which was for her who consented, not to the enticer. Ver. 18. Thou shalt not suffer a witch to live. The original word which is translated a witch, is derived from a word which signifies to juggle or deceive the senses. Ver. 19. Elsewhere it is enjoined that the beast be killed also, Lev. xx. 15, 16. Ver. 21. By the word stranger must be understood, not only a Gentile proselyte to the Jewish religion, but also every one of another nation and religion who happened to sojourn among them, or be occasionally travelling through their country. Ver. 22. As strangers, so widows and orphans were more helpless, and more destitute of friends and protectors, than others, and therefore Providence takes particular care of them. Ver. 28. The word in the original, which is rendered gods, is *elohim*: and pro-



Before  
Christ  
1491.

26 ¶ If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down ;

27 For that *is* his covering only ; *it is* his raiment for his skin : wherein shall he sleep ? and it shall come to pass, when he crieth unto me, that I will hear ; for I *am* gracious.

28 ¶ <sup>h</sup> Thou shalt not revile the ¶ gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay to offer <sup>†</sup> the first of thy ripe fruits, and of thy <sup>†</sup> liquors : <sup>†</sup> the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep : seven days it shall be with his dam ; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me : \* neither shall ye eat *any* flesh *that is* torn of beasts in the field ; ye shall cast it to the dogs.\*

10 ¶ And <sup>c</sup> six years thou shalt sow thy land, and shalt gather in the fruits thereof :

11 But the seventh year thou shalt let it rest and lie still ; that the poor of thy people may eat : and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy ¶ olive-yard.

12 ¶ <sup>d</sup> Six days thou shalt do thy work, and on the seventh day thou shalt rest ; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.

13 ¶ And in all *things* that I have said unto you be circumspect : and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ <sup>e</sup> Three times thou shalt keep a feast unto me in the year.

15 <sup>f</sup> Thou shalt keep the feast of unleavened bread : (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib : for in it thou camest out from Egypt ; <sup>g</sup> and none shall appear before me empty :)

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field : and the feast of ingathering *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the LORD God.

18 ¶ Thou shalt not offer the blood of my sacrifice with leavened bread ; neither shall the fat of my sacrifice remain until the morning.

19 <sup>h</sup> The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God.

<sup>i</sup> Thou shalt not feed a kid in his mother's milk.

20 ¶ <sup>k</sup> Behold, I send an Angel before thee, to keep thee in the way, and to bring thee in into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not ; for he will not pardon your transgressions : for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak ; then I will be an enemy unto thine enemies, and ¶ an adversary unto thine adversaries.

23 <sup>l</sup> For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites ; and I will cut them off.

h A&S  
23. 5.  
¶ Or,  
judges.  
† Heb.  
thy ful-  
ness.  
† Heb.  
tear.  
i Chap.  
13. 2.  
& 34. 19.  
k Lev.  
22. 8.  
Ezek.  
44. 31.

CHAP. XXIII.

1 Of slander and false witness. 3, 6. Of justice. 4 Of charitableness, 10 Of the year of rest. 12 Of the sabbath. 13 Of idolatry. 14 Of the three feasts. 18 Of the blood and the fat of the sacrifices, &c.

¶ Or,  
receive.

† Heb.  
answer.  
a Deut.  
22. 4.

¶ Or,  
will thou  
cease to  
help him ?  
or, and  
wouldest  
cease to  
leave thy  
business  
for him ;  
thou shalt  
surely  
leave it to  
join with  
him.

b Deut.  
16. 19.  
Eccles.  
20. 29.  
† Heb.  
the seeing.  
† Heb.  
soul.

THOU shalt not ¶ raise a false report : put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou shalt not follow a multitude to do evil ; neither shalt thou ¶ speak in a cause to decline after many to wrest judgment :

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 <sup>a</sup> If thou see the ass of him that hateth thee lying under his burden, ¶ and wouldest forbear to help him ; thou shalt surely help with him.

6 ¶ Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter ; and the innocent and righteous slay thou not ; for I will not justify the wicked.

8 ¶ And <sup>b</sup> thou shalt take no gift ; for the gift blindeth ¶ the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger : for ye know the heart of a stranger : seeing ye were strangers in the land of Egypt.

perly here signifies, princes, judges, or magistrates. Ver. 30. From the seventh day forward, it was lawful both for first-fruits, and for any other sacrifice, Lev. xxii. 27.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 1. Put not thine hand with the wicked ; that is, join not with a wicked man to promote a bad cause, by being a false witness, who were to suffer the punishment which they intended for their neighbour. Ver. 3. Neither shalt thou countenance. In the original it is honour, that is, respect, or prefer, his cause, when the richer man's cause is more just. The meaning of this and the former verse is, there shall be no respect of persons, whether rich or poor, but an impartial consideration of the cause. Ver. 8. Thou shalt take no gifts ; that is, no bribe, for fire shall consume the tabernacles of bribery, Job xv. 24. Ver. 10, 11. Six years thou shalt sow—but the seventh year thou shalt let it rest. This precept was subservient to many noble purposes. It taught them that the earth owed its fertility to God, and served to beget in them a pious trust in his providence. It was a noble expedient to recruit the strength of the ground, and promote its fertility : it was likewise subservient to the cause of religion, by obliging the people to visit the tabernacle, where the law was this year recited in the ears of all the people. Ver. 14. Three times thou shalt keep a feast.

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] The righteous Lord loveth righteousness, and with a very pleasant countenance beholdeth the upright. May it be our care to approve ourselves to him, by renouncing all ungodliness, and worldly lusts, and living soberly, righteously, and goldily in the present world. God be our portion, far be it from us to do injury to any one, in his person or property. And let us honour the Lord with the first-fruits of our increase. Revere our rulers as the ministers of God ; and carefully attend to the wants of the poor, remembering that it is more blessed to give than to receive.

That is, three solemn festivals, wherein the whole body of the nation were assemble ; namely, the passover, pentecost, and the feast of tabernacles. Ver. 18. The feast of harvest. This is also called the feast of weeks, because it was seven weeks after the passover ; and also pentecost, which in Greek signifies the fiftieth, because it fell on the fiftieth day after the passover. It is called the feast of harvest, because in those countries the harvest was just over. Ver. 20, 21. I send an angel. Whether this was one of the heavenly orders, who, though superior to mankind, are created ; or whether it was Christ, commentators have not ventured to determine. For my name is in him. Some who consider the word angel or messenger, referring to Joshua, believe that our Lord is the speaker, and think that he alludes here to the name Joshua, or Jesus, by which he was afterwards to be known, when he came to save his people from their sins. But those who suppose that the angel was our Lord himself, say, that the expression my name is in him, intimates his equality with the Father ; and we know that he is the brightness of the Father's glory, and the express image of his person. Heb. i. 3. Ver. 24. Images, or statues, or pillars, include every monument of heathen idolatry, Deut. xii. 2, 3. Ver. 25. Bread and water, seems to denote every thing necessary to man's subsistence. Ver. 26. The number of thy days.



Before Christ 1491. 24 Thou shalt not bow down to their gods, nor serve them, nor do after their works; <sup>n</sup> but thou shalt utterly overthrow them, and quite break down their images.

n Deut. 7. 25. 25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

o Deut. 7. 14. 26 ¶ There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their <sup>†</sup> backs unto thee.

† Heb. neck. 28 And <sup>p</sup> I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

p Joshua 24. 12. 29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

q Chap. 34. 15. 31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

r Deut. 7. 16. 32 ¶ Thou shalt make no covenant with them, nor with their gods.

Joshua 28. 13. 33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, <sup>r</sup> it will surely be a snare unto thee.\*

## CHAP. XXIV.

1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars: 6 he sprinkleth the blood of the covenant, &c.

**A**ND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD; but they shall not come nigh, neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all

the people answered with one voice, and said, <sup>a</sup> All the words which the LORD hath said will we do.

Before Christ 1491. 4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar <sup>a</sup> under the hill, and twelve pillars, according to the twelve tribes of Israel.

Ver. 7. Chap. 19. 8. Deut. 5. 27. 5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, <sup>b</sup> All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold, <sup>c</sup> the blood of the covenant, which the LORD hath made with you concerning all these words.

b Ver. 8. c Hebr. 9. 20. 1 Peter 1: 2. 9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel;

10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you; if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

is, all the days which by the course of nature a man may live; in opposition to which, the wicked are said to live but half their days, Psal. lv. 24. Ver. 28. This promise Joshua tells us, was literally performed; "And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow." The words, however, are generally understood metaphorically; "I will send my terror before thee as a hornet," Josh. xxiv. 12. Hornets, according to some, signify a kind of bees, or wasps, which sting venomously. Ver. 31. The river, Euphrates, named repeatedly by Moses, Gen. xv. 18. Deut. xi. 14. see in the bounds of Canaan, Numb. xxxiv. the accomplishment in part of this promise completely fulfilled in Solomon's time, 1 Kings iv. 21. Ver. 33. A snare, or the cause of one's fall; see this verified, Judg. ii. Psal. ix. 16. Compare Deut. vii. 16, 25.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 2. *Moses alone shall come near.* Herein he was a type of Christ, who, as the high-priest, entered alone into the most holy place. Ver. 3. The blood having been sprinkled upon the altar, and upon the people, ratified the covenant on both sides. *Sprinkled on the*

people, may mean on the pillars set up, ver. 5. to represent the people. Ver. 10. *They saw the God of Israel.* That is, they had some glimpse of his glory, in light and fire, though they saw no manner of similitude, 1 Tim. vi. 16. Compare Note on John v. 37, 38. The Seventy interpret it, "They saw the place where the God of Israel stood." Ver. 11. *Upon the nobles of the children of Israel he laid not his hand.* He did not inflict any disease or death upon them, for they went up by the command of God. This may allude to the danger threatened for too near an approach to the mountain, Exod. xix. 2. Ver. 16. *A cloud,* the sign of the divine Majesty; in which Moses remained without terror, till he was fully instructed the will of God, which he was to teach Israel. Ver. 17. *Like devouring fire,* to denote the purity and justice of Jehovah; and designed to impress the minds of all his people with the importance of holiness, unfeigned and constant obedience to his law. Jehovah sustains the same awfully glorious character under the new covenant, Heb. xii. 28, 29. Ver. 18. Moses neither eat bread nor drunk water during the forty days he remained in the mount, Deut. ix. 9. For a similar period, Elijah and our Lord fasted, 1 Kings xix. 8. Matth. iv. 2.

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] Let us never speak evil of any man: nor be led astray by a multitude to do evil. We are to act with impartiality and compassion to all. It is no new commandment to love our enemies, to bless those who curse us, and to pray for those who do spitefully use and persecute us. While we thus conduct ourselves toward men, let us not forget to worship God and reverence his sabbaths. He delights to render his people happy; and for their sake he hath prepared a feast of fat things, of fat things full of marrow, and wines on the lees well refined. He is not less careful to preserve them from dangers than from all sin: for he hath appointed the Lord Jesus their instructor, lawgiver, and guide. Him let us gladly hear; for he is merciful as well as holy; he will correct our errors, enlighten our darkness, restore our backslidings, give us victory over all our enemies, and conduct us safe to the heavenly Canaan.



Before  
Christ  
1491.

d Chap.  
24. 28.  
Deut.  
9. 9.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and <sup>d</sup> Moses was in the mount forty days and forty nights.\*

## CHAP. XXV.

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat with the cherubims. 23 The tables with the furniture thereof, &c.

**A**ND the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel, that they <sup>†</sup>bring me an || offering: <sup>a</sup> of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and || fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim-wood.

6 Oil for the light, spices for anointing oil, and for sweet incense.

7 Onyx-stones, and stones to be set in the <sup>b</sup> ephod, and in the <sup>c</sup> breast-plate.

8 And let them make me a sanctuary, that I may dwell among them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ <sup>d</sup> And they shall make an ark of shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it; and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof: and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 ¶ And thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end; *even* || of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings, on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from <sup>e</sup> between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ <sup>f</sup> Thou shalt also make a table of shittim-wood: <sup>f</sup> two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, || to cover withal; of pure gold shalt thou make <sup>g</sup> them.

30 And thou shalt set upon the table shew-bread before me alway.

31 ¶ <sup>h</sup> And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch, and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls

EXPLANATORY NOTES. CHAP. XXV. Ver. 1. God having now solemnly ratified his covenant with Israel, to be their God and King, as a consequence of this compact, ordains a place for his public worship, wherein he chose to reside by visible symbols. Ver. 7. *The ephod*. This was a kind of square cloak, or upper garment, that hung down from the shoulders. *The breast-plate*. The Septuagint render it here, "cassock reaching down to the feet." But it was a folded part of the same embroidered tissue of which the ephod was composed. It was set with twelve precious stones in gold, on each of which was engraved the name of one of the tribes. Ver. 10. *And they shall make an ark*. That is, a

kind of small chest or coffer made of shittim-wood, and overlaid with gold. It is often called the *ark of the covenant*, and the *ark of the testimony*; because it was a symbol of the covenant made between God and his people, and contained the two tables of it, the pot of manna and Aaron's miraculous rod. Ver. 17. *Thou shalt make a mercy-seat*. It was called the mercy-seat, from its being the place of God's more immediate presence. Ver. 18. It is supposed those cherubims were designed to represent the holy angels who always attend the Shechinah or divine Majesty. Ver. 30. *Shew bread*. In the original it is, *bread of faces*, or of the presence, so called because it was constantly placed in God's presence. Ver. 40.

PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] O that we knew how to value that dispensation under which we live, by which we are intreated to approach God and contemplate without terror the brightness of his glory, and the express image of his person! But alas! we are too often trusting in ourselves rather than in the grace which is in Christ Jesus; and hence our best purposes and desires are often like the morning cloud and early dew, which appear for a little and vanish away. May we never lose sight of him, who hath ascended up on high, and led captivity captive, and received gifts for men, even for the rebellious. Let his great and complete atonement be our hope, and from his fulness, may we receive, and grace for grace. And while our eyes are fixed on him in his glory, may it be our joy and support, that he shall visit us, to take us to himself, that where he is, there we may be also.



Before  
Christ  
1491.

made like unto almonds, *with* their knops and their flowers.

|| Or,  
cause to  
ascend.  
† Heb.  
the face  
of it.  
h Acts  
7, 44.  
Hebr.  
8, 5.  
† Heb.  
which  
thou wast  
caused  
to see.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same; all of it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof; and they shall || light the lamps thereof, that they may give light over against † it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be* of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And <sup>h</sup> look that thou make *them* after their pattern, † which was shewed thee in the mount.\*

### CHAP. XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 11 The covering of rams' skins. 15 The boards of the tabernacle with their sockets and bars, &c.

**M**OREOVER, thou shalt make the tabernacle *with* ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims † of cunning work shalt thou make them.

† Heb.  
the work  
of a cun-  
ning  
workman,  
or, em-  
broiderer.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits; and the eleven curtains *shall be* all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

This injunction respects those things mentioned in this and the following chapters. The whole were patterns of heavenly things, Heb. viii. 5.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 1. The tabernacle contained all the things consecrated to God, particularly the ark, the table with the shew-bread, and the candlestick; and was designed to typify the church in which God designs to dwell, to satisfy all the members with spiritual provision, to enlighten them by his laws, and direct and sanctify them by his Spirit, see Note on

Before  
Christ  
1491.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the || tent || Or, covering, together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, † of that which remaineth in the length † Heb. in the remainder, or surplusage. of the curtains of the tent, it shall hang over the sides of the tabernacle on this side, and on that side, to cover it.

14 And thou shalt make a covering for the tent of ram's skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle of shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two † tenons *shall there be* in one board, set in † Heb. order one against another: thus shalt thou make for bands. all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards,

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be † coupled together beneath, † Heb. and they shall be coupled together above the head of twined. it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars of shittim-wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

Heb. ix. 2, 3. Ver. 4, 5. Did the costliness of the coverings intimate how precious the church is in the eyes of her Lord, from whom she derives all her worth? Song i. 9, 11, 15, 16. Was the unity of believers in one body shewn by the coupling together of the curtains by means of the taches, or buttons, Ephes. iv. 15, 16. Ver. 14. The coverings of the tabernacle concealed the holy things from public view, and protected them from the injury of the weather; and hence probably represented the safety of the church in the wideness of this

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] The church is more precious in Jehovah's account than all his other works: hence his care that every thing in her be altogether according to his mind. May he graciously teach us the wondrous things in his law! Since he hath sent the Saviour, raised a spiritual temple, which he hath enriched with his presence and blessing, let our most ardent desire be to dwell in it for ever to behold his beauty, and receive divine instruction. And may it be our happiness while contemplating the shadow of good things to come to behold the substance in Christ: he is the ark; by his blood the law is protected from insult, and can be viewed by the guilty without despair: in him may we trust. He is the mercy-seat, whence every blessing is dispensed to men; let us therefore ask in faith what we will that our joy may be full. He is the table of shew-bread; and whosoever will may eat and live for ever. He is the true light which coming into the world, by his word and spirit, continues to enlighten every one of the true Israel of God. By faith in him, let us live till we be satisfied with the fatness of his house, and drink of the rivers of his pleasure; for with him is the fountain of life.



Before  
Christ  
1491.

a Chap.  
25. 9, 40.  
Acts  
7. 44.  
Heb. 8. 5.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle work.

37 And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of bras for them.\*

### CHAP. XXVII.

1 The altar of burnt-offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

AND thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad: the altar shall be four-square; and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with bras.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of bras.

4 And thou shalt make for it a grate of net-work of bras; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with bras.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen, of an hundred cubits long, for one side.

10 And the twenty pillars thereof, and their twenty sockets, shall be of bras: the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length, there shall be hangings of an hundred cubits long, and his twenty pillars, and their twenty sockets of bras: the hooks of the pillars and their fillets of silver.

12 ¶ And for the breadth of the court on the west side, shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings, fifteen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver: their hooks shall be of silver, and their sockets of bras.

18 ¶ The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of bras.

19 All the vessels of the tabernacle, in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of bras.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD. It shall be a statute for ever unto their generations on the behalf of the children of Israel.†

### CHAP. XXVIII.

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate, with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat, &c.

world, Psal. xxvii. 5. Isa. iv. 6. xxv. 4. Ver. 31—34. The typical import of the vail, is fully taught by the apostle, and illustrated at our Lord's death, when the vail of the temple was divided, Matth. xxvii. 51. Heb. xi. 3—8, 24. x. 19, 20.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 1. The altar was a type of Christ, Heb. xiii. 10, 15. Ver. 2. The horns of it. These were pinnacles or spires, one at each corner. Their uses were for moving the altar with greater ease, for tying the victims to them. Ver. 4. A grate of net-work. The use of this was to let the ashes fall through to the bottom of the altar, where there was a door to open for taking them out. Ver. 9. Court of the tabernacle. Round

about the tabernacle was a large oblong court, inclosed with hangings and supported by pillars overlaid with silver. Ver. 10. The hooks of the pillars. The Vulgate, Septuagint, Chaldee, Syriac, and Arabic, render it *chapiters*. But, according to the Samaritan, they seem to have been a kind of tenter hooks to hang the curtains upon. Ver. 20. Pure oil-olive beaten for the light. That is beaten out of the olives with a pestle. To burn always. Three of the lamps were kept burning by day, and the remainder were lighted in the evening. Did not this represent the steady light of the gospel, and the constant influences of the Holy Spirit?

PRACTICAL OBSERVATIONS.—\* CHAP. XXVI.] In the tabernacle, let us contemplate Jesus and his church; outwardly mean and debased in the eyes of superficial observers, but inwardly decked in every beauty which can command respect and gain esteem. Every thing in the church, of which he is the head, is formed and joined together according to the gracious purpose, and by the infinite wisdom and power of God. And it is our peculiar consolation, that the vail concealing the holiest of all is rent, and we have all access with boldness, that we may obtain mercy and find grace to help in the time of need.

PRACTICAL OBSERVATIONS.—† CHAP. XXVII.] We have, blessed be God, an altar on which we offer up the sacrifice of praise and thanks continually. Since Jesus has expiated sin that he might bring us to God, let us unreservedly trust in him, and cheerfully give up ourselves and our all to his blessed service, and make our light to shine before men, that others seeing our good works, may glory our Father, who is in heaven.



Before  
Christ  
1491.

**A**ND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all *that are* wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

¶ Or,  
embroid-  
ered.

8 And the ¶ curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

a word.  
12. 24.

11 <sup>a</sup> With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, *for* stones of memorial unto the children of Israel; and Aaron shall bear their names before the LORD, upon his two shoulders, for a memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it: *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, thou shalt make it.

† Heb.  
fill it in  
fillings of  
stone.

16 Four-square it shall be, *being* doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

¶ Or,  
ruby.

17 And thou shalt † set in it settings of stones, *even* four rows of stones: *the first row shall be* a ¶ sardius,

a topaz, and a carbuncle: *this shall be* the first row.

Before  
Christ  
1491.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their † inclosings. † Heb. fillings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends *of* wreathen-work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath*, upon the ¶ hem of it, thou shalt † Or, make pomegranates *of* blue, and *of* purple, and *of* scar- shirts.  
let, round about the hem thereof; and bells of gold between them round about:

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 1. God having appointed the holy things for his service, now proceeds to impart instruction respecting the persons who were to minister before him continually. No one was to take this honour on himself, but he who was called of God as was Aaron. In this work, Aaron and his sons typified Christ chiefly, and in an inferior sense all believers, Heb. v. 4. Rev. i. 6. Ver. 4. *A mitre.* A kind of bonnet, or cap for the covering of the head. *And a girdle.* This was a sort of sash made to inclose and fasten all the other garments, which were loose of themselves, that the priest might be more expeditious in this work. Ver. 11. *Set in ouches.* That is, in sockets, in the same manner as precious stones are set in rings. Ver. 29. *And Aaron shall bear the names, &c.—upon his heart—for a*

*memorial before the Lord continually.* This was to admonish the high priest of the affection he should have for the people, and the ardency he should have in praying for them, and to signify the love of God in Christ to his people; Song viii. 6. Isa. xlix. 15, 16. Ver. 30. Many have been the conjectures of learned men respecting these words, *Urim and Thummim*: some conceiving it a part of the high priest's clothing; others, that it signified some bright appearance of the precious stones of the breastplate; others, that it meant no more than the peculiar gifts which should be communicated to the high-priest, when thus clothed he should appear to inquire of God; which latter sense seems most probable, as the words signify illuminations and perfections. Ver. 34. The pomegranates added to the beauty of the robe, and the sound of the bells gave



Before  
Christ  
1491.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

b Ecclus.  
45. 9.

35 <sup>b</sup> And it shall be upon Aaron to minister: and his found shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre: upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's fore-head, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his fore-head, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40 ¶ And for Aaron's sons thou shalt make coats and thou shalt make for them girdles, and bonnets shalt thou make for them for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and shalt consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs thy shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: *It shall be* a statute for ever unto him, and his seed after him.\*

## CHAP. XXIX.

1 The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt-offering. 45 God's promise to dwell among the children of Israel.

AND this is the thing that thou shalt do unto them, to hallow them, to minister unto me in the priest's office: <sup>a</sup> Take one young bullock, and two rams without blemish.

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou make them.

notice to the people in the outer court, when he went into the holy place to burn incense, that they might then apply themselves to their devotion at the same time, Luke i. 10. Ver. 35. *That he die not.* It was at Aaron's peril, if he attended otherwise than according to the institution. Ver. 36. **HOLINESS TO THE LORD**; Or, as it is in the original, *Holiness to JEHOVAH*. A motto this, whose sublimity could not fail to remind the priest, that he was separated from the vulgar of mankind, and consecrated to Jehovah the God of the whole earth. Ver. 38. The word translated *to bear*, signifies *to take away*. The meaning is, that he shall obtain pardon for all the sinful defects of the people in the performance of their sacred duties. Ver. 43. *It shall be a statute for ever*; That is, as long as the Aaronical priesthood continued, the priests were to serve God in no other dress, and perform no other service than that enjoined by God, at the peril of death to themselves and the people.

EXPLANATORY NOTES. CHAP. XXIX. Ver. 1. This chapter contains a succinct account of the manner of consecrating the Jewish priests. Ver. 4.

PRACTICAL OBSERVATIONS.—\* [CHAP. XXVIII.] Blessed are those who are interested in the Almighty high-priest, who is clothed in his holy garment of eternal beauty and glory: Oh! that he may bear our names on his heart and on his arms, when presenting his memorial before Jehovah, in the heavenly holy place. Blessed Jesus supply all our wants, and let our case and circumstances be compassionately regarded by thee. Clothe us in thy righteousness, and present us without spot or wrinkle or any such thing before the presence of thy Father. Thou hast procured our redemption by thy precious blood; help us to commit our all to thy keeping, and joyfully live and die to thee.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing <sup>b</sup> oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and shalt put the bonnets on them; and the priest's office shall be theirs for a perpetual statute; and thou shalt <sup>c</sup> consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And <sup>e</sup> thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and <sup>||</sup> unto his head.

18 And thou shalt burn the whole ram upon the altar; it is a burnt-offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the other ram; and Aaron

Before  
Christ  
1491.b Chap.  
30. 25.† Heb.  
bind.† Heb.  
fill the

hand of.

d-c Chap.  
28. 41.d Levit.  
1. 4.e Levit.  
3. 2.

|| It seem-

eth by

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midriff.

|| Or,  
upon.

The priests at their consecration were washed all over; but afterwards when they went in to minister, they washed only their hands and feet, chap. xxx. 19. Ver. 7. This was in token of the pouring out of the Spirit upon him, to qualify him for his work. Ver. 10. *And thou shalt cause a bullock.* This was for a sin-offering, ver. 14. *Put their hands upon the head of the bullock.* By this action they devoted the victim to God, and seemed to transfer their own guilt on it. Ver. 14. In other sin-offerings the flesh was eaten by the priests, (Lev. x. 18.) in token of their taking away the sin of the people: but in a sin-offering for the priests, it was appointed to be all burnt without the camp, to signify the imperfection of the legal dispensation. Ver. 15. *Thou shalt also take one ram.* After the sin-offering, a burnt-offering is appointed. The sin-offering was first, because till guilt be removed, no acceptable service can be performed, Isa. vi. 7. This sacrifice was wholly burnt, in token of the dedication of themselves wholly to God, and to his service. Ver. 19. The third sacrifice is a peace-offering. The blood of this sacrifice was divided between God and them



Before  
Christ  
1491.

and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his son's garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD.

† Heb.  
shake to  
and pro.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt † wave them for a wave-offering before the LORD.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons.

28 And it shall be Aaron's and his sons by a statute for ever from the children of Israel; for it is an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the LORD.

29 ¶ And the holy garments of Aaron shall be his son's after him, to be anointed therein, and to be consecrated in them.

30 And † that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 ¶ And thou shalt take the ram of the consecration, and † feed his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but the stranger shall not eat thereof, because they are holy.

Before  
Christ  
1491.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy; whatsoever toucheth the altar shall be holy.

38 ¶ Now this is that which thou shalt offer upon the altar; † two lambs of the first year, day by day continually. Numb. 28. 3.

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 This shall be a continual burnt offering throughout your generations, at the door of the tabernacle of the congregation, before the LORD; where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and † the tabernacle shall be sanctified by my glory. Or, Israel.

44 And I will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will dwell among the children of Israel, and will be their God. h Levit. 26. 12.

46 And they shall know that I am the LORD their God that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.\* 2 Cor. 6. 16.

### CHAP. XXX.

1 The altar of incense. 11 The ransom of souls. 17 The brasen laver.  
22 The holy anointing oil. 34 The perfume.

AND thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof, (four-square shall it be,) and two cubits shall be the height thereof; the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the † top thereof, and the † sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about. † Heb. roof.  
† Heb. walls.

4 And two golden rings shalt thou make to it under

ment to God of their daily mercies. This typified the continual intercession which Christ ever lives to make for transgressors.

EXPLANATORY NOTES. CHAP. XXX. Ver. 7. Sweet incense. This

### PRACTICAL OBSERVATIONS.—\* CHAP. XXIX.]

In the consecration of Aaron and his sons in behalf of Israel, let us particularly contemplate Christ, our great high priest over the house of God, and his followers, who are washed from their sins in his blood, and made priests to God. Jesus, chosen by his Father to represent his people, hath appeared in the end of the world, to take away sin by the sacrifice of himself; and it is our joy and hope that he is faithful in all things pertaining to God, to make reconciliation for the sins of his people. Nor does he fail to make them all meet for the work, to which they are appointed, and faithful in it. Let us therefore repose entire confidence in him, and carefully maintain communion with his God and our God, his Father and our Father.

in token of a mutual covenant. Ver. 36. And thou shalt offer every day a bullock: That is every day of the seven days of consecration. Ver. 42. The daily sacrifice was appointed to make an atonement for their daily sins, and was an acknowledg-



Before  
Christ  
1491.† Heb.  
21b.

the crown of it, by the two † corners thereof; upon the two sides of it shalt thou make it: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.

† Heb.  
incense of  
spices.

7 And Aaron shall burn thereon † sweet incense every morning: when he dresseth the lamps he shall burn incense upon it.

|| Or,  
setteth up.  
† Heb.  
causeth to  
ascend.

8 And when Aaron || † lighteth the lamps at † even, he shall burn incense upon it; a perpetual incense before the LORD throughout your generations.

† Heb.  
between  
the two  
evens.

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it, throughout your generations: it is most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

a Numb.  
1. 2. 5.  
† Heb.  
them that  
are to be  
numbered.

12<sup>a</sup> When thou takest the sum of the children of Israel, after their † number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them: that there be no plague among them, when thou numberest them.

b Lev.  
27. 25.  
Numb.  
3. 47.  
Ezek.  
45. 12.

13 This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: († a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

† Heb.  
multiply.  
† Heb.  
diminish.

15 The rich shall not † give more, and the poor shall not † give less, than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein:

19 For Aaron and his sons shall wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die

not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

Before  
Christ  
1491.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus, two hundred and fifty shekels.

24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an <sup>c</sup> hin.

c Chap.  
29. 40.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the || apothecary: it shall be an holy anointing oil.

|| Or,  
perfumer.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured; neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum: these sweet spices, with pure frankincense: of each shall there be a like weight.

35 And thou shalt make it a perfume, a confection after the art of the apothecary, † tempered together, pure and holy.

† Heb.  
salted.

36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.\*

was a compound of many fragrant spices, and was intended to perfume the sanctuary; but it had a more important intention, as, by ascending up towards the mercy-seat, it symbolically represented the propitioufness of God to sinful men, and his readiness to receive those prayers and confessions which was accompanied with divine love and other spiritual graces. Ver. 12. *Then shall they give every man a ransom for his soul.* This text was a pious acknowledgment to God, for having redeemed them from Egyptian slavery, and delivered them in so many dangers and difficulties "with his own right hand." By this they were also taught to judge themselves for their sins, that they might not be judged of him, and to

look for redemption by the blood of Christ, 1 Cor. xi. 31. 1 Pet. i. 18, 19. Ver. 15. By this they were taught that God is no respecter of persons. Besides the money thus levied, was to be applied to the service of the tabernacle, of the benefits of which both rich and poor equally partook. Ver. 26. The anointing with sweet odours was emblematical of the anointing of the Holy Spirit, Psalm xlv. 8. 1 John ii. 20, 27. Ver. 32. The composition of anointing was not to be imitated, not used for common purposes, to teach us the value of divine operations, and that those who receive them are to keep themselves unspotted from the world.

PRACTICAL OBSERVATIONS.—\* CHAP. XXX.] The law was indeed a shadow of good things to come, but the body is Christ. He is the golden altar crowned with glory and honour at God's right hand, and by him the services of his people come up with acceptance before God. He hath given himself for them, that no plague may come near them or their dwellings; and by his blood he hath opened, in his church, a fountain to cleanse from all sin. Nor shall any of his faithful followers desert his work, for he daily maketh acceptable intercessions for them. Happy are ye, O Israel, who are like to you, a people saved by the Lord. Ye are complete in him; may he be your boast and glory for ever.



Before  
Christ  
1491.

CHAP. XXXI.

1 Bezaleel and Aholiab are called and qualified for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

a 1 Chro.  
2. 20.

AND the LORD spake unto Moses, saying,  
2 See, I have called by name Bezaleel<sup>a</sup> the son of Uri, the son of Hur, of the tribe of Judah:  
3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.  
4 To devise cunning works, to work in gold, and in silver, and in brass,  
5 And in cutting of stones, to set them, and in carving of timber to work in all manner of workmanship.  
6 And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee;  
7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the <sup>†</sup> furniture of the tabernacle,  
8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,  
9 And the altar of burnt-offering with all his furniture, and the laver and his foot,  
10 And the clothes of service, and the holy garments for Aaron the priests, and the garments of his sons to minister in the priest's office,  
11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.  
12 ¶ And the LORD spake unto Moses, saying,  
13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.  
14<sup>b</sup> Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

† Heb.  
vessels.

b Chap.  
20. 8.  
Deut.  
5. 12.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 2. See, I have called by name; That is, I have chosen him. Bezaleel the son of Uri. His genealogy is described, 1 Chron. ii. 18, 20. Ver. 6. In the hearts of all that are wise-hearted, I have put wisdom. Besides their having natural genius, we may infer, that they were endowed with an immediate and extraordinary measure of divine wisdom, to qualify them for this service; or, as the Chaldee renders it, "with the spirit of prophecy." Ver. 13. The words may be better rendered. Nevertheless, my sabbaths ye shall keep, to make it known, that I Jehovah separate and distinguish you. Though the work of the tabernacle was to be done with care and assiduity, yet he would not have it performed on the sabbaths; a solemn lesson to every age to reverence the Lord's day. Ver. 14. The sabbath being peculiarly given to the Jews, as a sign of the covenant between them and God; the violation of this day omitting the moral evils it produced, was in effect an infringement of the covenant, consequently an act of rebellion, and justly punished with immature death, as the word cut off, implies. Ver. 18. Written with the finger of God; That is, either by the ministry of angels, or by his immediate power and will, without the use of any instrument; in which sense the words are used, Psalm viii. 4. as will appear from comparing them with Psalm xxiii. 6. It is, however generally thought, that this was the first writing in the world; there being no account of that useful art being practised before this time.

EXPLANATORY NOTES. CHAP. XXXII. Ver. 1. At the period when Moses was about ready to descend from the mount the people of Israel are filled with impatience and perverseness, and thereby destroy the blessings which were de-

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] Every good and every perfect gift is from our God; who prepares and strengthens every one for the work to which he calls them. The Lord will not want instruments to rear his temple the church, and he will bear all the glory. The foundation hath been laid in the death of his Son, and the superstructure will be completed by him in his exalted state. May we be ever ready at his bidding, since his grace is sufficient for us, and his strength is perfected in our weakness. And let his sabbath be revered by us; for in it we commemorate an infinitely greater work than the creation, finished in seven days. Since our happiest seasons of intercourse with God on earth are but transitory, let us long to stand in his presence in the heavenly temple, where we shall no more go out.

Before  
Christ  
1491.

† Heb.  
holiness.

c Genesis  
1. 31. &  
2. 2.

d Deut.  
9. 10, 11.

15 Six days may work be done; but in the seventh is the sabbath of rest, <sup>†</sup> holy to the LORD: whosoever doeth any work in the sabbath-day, he shall surely be put to death.  
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.  
17 It is a sign between me and the children of Israel for ever: for <sup>c</sup> in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.  
18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, <sup>d</sup> two tables of testimony, tables of stone, written with the finger of God.\*

CHAP. XXXII.

1 The people in the absence of Moses, cause Aaron to make a calf. 7 God is angry thereby. 11 At the entreaty of Moses he is appeased. 18 Moses cometh down with the tables; 19 he breaketh them; 20 he destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain; 30 he prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, <sup>a</sup> Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.  
2 And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.  
3 And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron.  
4<sup>b</sup> And he received them at their hands, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.  
5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD.

a Acts  
7. 4.

b 1 Kings  
12. 28.  
Psalm  
106. 19.

signed for them. They had before manifested a spirit of obedience and murmuring, but now they break out into open rebellion, and riotously assemble to present a petition to Aaron to make them gods to go before them. They were weary of waiting, and are in haste to enjoy the promised land. Two heinous sins are the consequence of this unjustifiable request: 1. Impious idolatry; not being satisfied with the repeated evidences God had given them of his presence and protection, they must have gods of their own making, similar to the gods of the Egyptians. 2. Base ingratitude to Moses; he being for a long time their governor, to whose wisdom and exertions they were greatly indebted. He having a call from Jehovah to go to the mount, they had sufficient reason to expect his return; but they overlooked every consideration, and insinuated that he had forsaken them; and did not intend to come back. Ver. 2. And Aaron said unto them, Break off the golden ear-rings. These were in high estimation among the people of the east, who seem to have used them superstitiously, Gen. xxxv. 4. Judg. viii. 24. for which reason Aaron makes a demand of them, that he might abolish one vice, or the occasion of it, whilst the people were intent upon another, or that the loss of their precious ear-rings might cool their idolatrous desires. Ver. 3. And all the people broke off their ear-rings. Whereby they shewed both their madness and ingratitude to God, who had transferred these jewels from the Egyptians to them. Ver. 4. And he received them—and made a molten calf. This was a strange god indeed! a dreadful proof of their infatuated blindness. Ver. 5. He built an altar. Upon this being accomplished, Aaron proclaimed a fast to Jehovah: from this it clearly appears, that they did not design to terminate their worship in the calf, but



Before  
Christ  
1491.  
e 1 Cor.  
10. 7.  
d Deut.  
9. 12.  
e Deut.  
4. 16.  
f Chap.  
33. 3.  
Deut.  
9. 13.  
g Psalm  
106. 23.  
+ Heb.  
the face  
of the  
LORD.  
h Numb.  
14. 13.  
i Gen.  
12. 7. &  
15. 7. &  
28. 13.  
k Chap.  
31. 18.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, <sup>d</sup> Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*;

8 <sup>e</sup> They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, <sup>f</sup> I have seen this people, and, behold, it is a stiff-necked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 ¶ <sup>g</sup> And Moses besought <sup>+</sup> the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 <sup>h</sup> Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, <sup>i</sup> I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides: on the one side and on the other *were* they written.

16 And the <sup>k</sup> tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that*

shout for mastery, neither *is it* the voice of *them that* cry for <sup>+</sup> being overcome; *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came <sup>+</sup> nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 <sup>+</sup> And he took the calf which they had made, <sup>+</sup> and burnt *it* in the fire, and ground *it* to powder, <sup>+</sup> and strowed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought <sup>+</sup> so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* naked, (for Aaron had made them naked unto *their* shame among <sup>+</sup> their enemies,)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 ¶ For Moses had said, <sup>+</sup> Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that <sup>+</sup> man hath been against his son, and against his brother, &c. <sup>+</sup> Heb. Fill your hands.

regarded it as the representation of the true God; though this we find was not the least exculpation of their guilt. Ver. 7. God informs Moses of the crime the people had committed, and hastens him down to them. 1. Had he left them without the warrant of God, he might have been to blame. 2. God seems to cast them off, and calls them *thy people*. 3. He charges them with corrupting themselves. Ver. 8. God upbraids them with their unfaithfulness, that they had so soon turned aside, having experienced such distinguishing favours before. Ver. 9. *It is a stiff-necked people*; whom mercies would neither constrain, nor terrors over-awe. Ver. 10. He threatens to destroy or consume them, and seems to restrain Moses from interceding for them. Had Moses followed the dictates of self-interest, he might have abandoned them; but the heart that is filled with genuine love, will shew, that it can forget its own interest for its neighbour's good. Ver. 11. *And Moses besought the Lord his God*. God is here emphatically styled Moses' God, for although he had as it were rejected the people of Israel, Moses had not lost his interest in him; and humbly expostulates with God whether it would be for his honour to destroy them. This petition of Moses is delivered as an interrogation or expostulation, as Matth. viii. 29. Luke viii. 28. also, an ingenious retortion, they are not my people but thine. Ver. 17. It is more than probable from this passage, that Joshua had waited in some part of the hill for Moses' return, and neither knew what the people had done, nor what God had said to Moses. Ver. 19. *Break them beneath the mount*. Not from rash anger, but to punish them for their idolatry, and to shew that the covenant made between God and them, which was contained in those tables, and

which was so much to their advantage, was by their guilt disannulled and rendered of no effect, and could not be renewed but by bitter repentance. Ver. 20. He being filled with indignation at this shocking scene, and though in his own concerns the meekest of men, now holy anger fills his breast. He seizes the hateful idol,—plucks it from his throne in the midst of the astonished multitude—grinds it to powder—sprinkles it on the face of the water—makes them drink it, and shews them the vanity of their despicable god. Ver. 21. Having executed vengeance on the idol, Moses sharply rebukes Aaron. He was most exalted in office, therefore the most criminal. He interrogates him concerning the cause which induced him to participate with the people in their guilt, and why he did not resist or suppress their wicked intentions. Ver. 22. Aaron forms an excuse for himself, and lays the blame upon the people, that it was out of his power to restrain them to divert them from their design. Ver. 23. *And Moses saw that the people were naked*. Not only that they were stripped of their ornaments or jewels, but had incurred God's displeasure, by which they were now exposed to the sword of their enemies and the judgments of their Creator. Ver. 26. *Then Moses stood at the gate of the camp*. He probably made choice of this place, because it was the usual seat of judicature; or to prevent the escape of the delinquents. The tribe of Levi joins him; that is, the greater part of that tribe. Ver. 28. *And there fell of the people three thousand men*. It is thought these were the ringleaders in the rebellion. The morning opened with shouts of joy, the evening closed with dying groans; changes similar to this doth divine judgments suddenly make. Ver. 32. Compare Note on Luke x. 20.



Before  
Christ  
1491.

Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the LORD: peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh! this people have sinned a great sin, and have made them gods of gold!

32 Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf which Aaron made.\*

## CHAP. XXXIII.

1 The Lord refuseth to go, as he had promised, with the people: 4 The people murmur thereat. 7 The tabernacle is removed out of the camp. 12 Moses desireth to see the glory of God.

AND the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, <sup>a</sup>Unto thy seed will I give it:

2 And I will send an Angel before thee; <sup>b</sup>and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a <sup>c</sup>stiff-necked people; lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

It cannot be supposed that Moses here wishes his name to be blotted out of the list or number of such as shall be saved, for this would have been an impious petition; but if they are to be consumed totally, it is his desire not to survive them; or rather, he hereby expresseth his singular zeal for God's glory and love to his people, signifying that the very thought of the destruction of them, and the reproach and blasphemy which it would bring against God, were so grievous and intolerable to him, that he rather desired that God would accept of him as a sacrifice in their stead, and by the taking away of his natural life, to prevent the judgment of utterly consuming or destroying them as a nation. It ought to be considered that Moses speaks thus in the character of a mediator between God and Israel, in which situation he was then placed. Ver. 33. *Whosoever hath sinned—him will I blot out of my book.* God's answer to Moses implies, That whoever had sinned presumptuously, obstinately, and impenitently, him will I cut off out of the land of the living, and deprive him of my favour and glory, and not thee my servant who art innocent and righteous. Ver. 35. *And the Lord plagued the people.* This relates either to the destruction of three thousand of them by the Levites, or rather to the future plagues, as if he had said, I will spare them for a time, but they shall at last feel my visitations.

EXPLANATORY NOTES. CHAP. XXXIII. Ver. 2. *I will send an angel before thee.* This was a being of an inferior order to that which went before

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now, therefore, I pray thee, If I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

them in the cloud, as appears from ver. 3. See Exod. xxiii. 20. Deut. vii. 22. Josh. xxiv. 11. Ver. 3. *I will not go up.* In the Chaldee, "I will not cause my Majesty to ascend out of the midst of thee;" in the Arabic, "I will not cause my light or glory to ascend amongst you;" that is, God would withdraw the cloud, the sign of his gracious presence with Israel. Ver. 7. The sacred tabernacle was not yet made, and therefore this must refer to some other tent; probably that of Moses himself. The tabernacle was placed far from the camp instead of being in the middle of it, to intimate the divine displeasure against Israel. Ver. 9. *Cloudy pillar descended.* This appearance shewed that Moses had not moved the tabernacle without the express orders or approbation of God. Ver. 11. *And the Lord spake unto Moses face to face.* That is, God revealed his will to him in an audible voice, and in a conspicuous intimate manner; and not in visions, dreams, and obscure resemblances. *A young man.* Joshua must have been upwards of fifty. The Hebrew word *naar*, signifies a *minister*, or *servant*, as appears from Gen. xiv. 24. 1 Sam. ix. 19. Ver. 14. *And he said, My presence shall go with thee;* that is, the symbol of my glorious presence shall still continue on the tabernacle, and I will lead thee, as before to the promised land. Ver. 19. The glory of the Lord lies in his goodness; especially in the distribution of his sovereign grace and mercy through the Messiah. *Be gracious to whom I will be gracious.* God, as absolute proprietor, makes what difference he pleases in be-

Before  
Christ  
1491.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXII.] Impatience is productive of pernicious consequences, which a few moments' exercise of confidence in the wisdom and goodness of divine providence, might have easily prevented. Often alas! the gifts of God prove a snare to us, and engage our idolatrous affections, so as to prove a curse rather than a blessing. Persons void of understanding, or hurried on by passion, frequently abuse their best friends and misimprove their greatest privileges. Let us tremble lest we corrupt the true religion, and provoke Jehovah to reject us utterly. It is a distinguished blessing when our rulers civil and ecclesiastic, are disposed to overlook their own interest to secure and promote our good. They shall in the end lose nothing; for God himself will be their reward. Man is helpless when he forgets God; the best and wisest are not exempt from error and evil. God is a jealous God; he will be glorified of all who approach him. They who dishonour him incur his displeasure, and bring on themselves shame and misery. But when his wrath is hottest against his people, who go a whoring from him, mercy accompanies his judgments towards them.



Before  
Christ  
1491.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I beseech thee, shew me thy glory.

d Rom.  
9. 15.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; <sup>a</sup> and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.\*

## CHAP. XXXIV.

<sup>1</sup> The tables are renewed. <sup>4</sup> The name of the Lord proclaimed. <sup>8</sup> Moses entreateth God to go with the people. <sup>10</sup> God maketh a covenant with them, repeating certain duties of the first table. <sup>28</sup> Moses, after forty days in the mount, cometh down with the tables; <sup>29</sup> his face shineth, and he covereth it with a vail.

a Deut.  
10. 1.

AND the LORD said unto Moses, <sup>a</sup> Hew thee two tables of stone like unto the first; and I will write upon *these* tables the words that were in the first tables which thou brakest:

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

b Chap.  
19. 42.

3 And no man shall <sup>b</sup> come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first: and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and

flowing his gifts, and is debtor or accountable to none; *may he not do what he will with his own?* The apostle quotes this, Rom. ix. 5. in answer to those who charged God with unrighteousness in giving that grace *freely* to some which he *justly* denied to others. Ver. 23. *Thou shalt see my back parts.* These words may be interpreted according to the Targum: That God made his majesty, that is, an exceeding bright representation of himself, (though not in its full glory,) pass before Moses, in as much splendour as human nature could bear, which may be termed his back parts; but not in his unveiled brightness, which may signify his face, and, as the apostle speaks, is inaccessible: and the hand wherewith he covered him while he passed by, may probably denote a cloud which God cast about him, that he might not be struck dead by the inconceivable force and refulgency of those rays, which came from the face or full lustre of the divine Majesty.

EXPLANATORY NOTES. CHAP. XXXIV. Ver. 1. Though the Lord had promised to forgive the Israelites, yet he here shews he had been justly offended. The first tables were not only written with the finger of God, but the tables themselves were the work of God! whereas the latter were to be made by Moses. Ver. 3. *And no man shall come up.* Formerly Aaron and his sons, and the seventy elders of Israel went up with Moses: but they having been concerned in the late revolt were not allowed now to attend Moses. Ver. 6. *And the Lord passed by;* or, caused his Shechinah, his glorious Majesty, to pass before him. This text is truly sublime, and equally comfortable to sinners. *Merciful*, in the most tender and affectionate manner. *Gracious*, good and kind

gracious, long-suffering, and abundant in goodness and truth.

7 <sup>c</sup> Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 ¶ And Moses made haste and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us, (for it *is* a stiff-necked people,) and pardon our iniquity and our sin and take us for thine inheritance.

10 ¶ And he said, Behold, <sup>d</sup> I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 <sup>e</sup> Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

13 But ye shall destroy their altars, break their <sup>f</sup> images, and cut down their groves.

14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a <sup>f</sup> jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

16 And thou take of <sup>g</sup> their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of <sup>h</sup> unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the <sup>i</sup> month Abib thou camest out from Egypt.

19 <sup>k</sup> All that openeth the matrix *is* mine; and

to men, without any desert of theirs, but bestows blessings on them freely. *Long-suffering*, both towards wicked men, and towards his elect. *Abundant in goodness*; in proverbial goodness to all men; and in special goodness to his chosen people. *Abundant in truth*, or in faithfulness in fulfilling his promises. Ver. 7. *Keeping mercy for thousands.* That is, in his heart, in his purposes, in his counsels and covenant. *And will by no means clear the guilty.* That is, God will not, on any consideration whatever, absolve the obstinate, persevering, and irreclaimable offender. The divine character is fully and satisfactorily illustrated in the person and work of our Lord Jesus Christ. Ver. 8. *Moses made haste.* When he perceived the voice to cease, and the Lord to pass on, he delayed not a moment to improve the favourable opportunity to intercede in favour of Israel. Ver. 9. *If now I have found grace.* Or rather, *seeing now*; for he could have no doubt, but that he had found favour in the sight of God, since he had caused his goodness and glory to pass before him. Ver. 10. *Behold, I make a covenant;* or rather, I renew the covenant formerly made, and which the people broke. *I will do marvels:* That is, surprising matters, which exceed human ability to perform. Ver. 12. *Take heed to thyself.* These words are also immediately addressed to the people as a caution to them when they should enter the land of Canaan. Ver. 14. *For the Lord—is a jealous God;* That is, both made himself known by, and glorious in that name. Ver. 17. *Thou shalt make thee no molten gods;* That is, made of melted liquor, whether gold, silver, or brass, poured into a mould. Ver. 18. *The feast of unleavened bread,* was instituted at the time of their coming out of Egypt, chap. xii. 15, 18, 19. and xiii. 6, 7. Ver. 28. *And*

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIII.] Secret disaffection from God provokes his displeasure as well as an open apostacy. But he delights not in the death of sinners; he stays his arm, and when they are utterly destitute of hope, and implore his mercy, he magnifies his grace towards them. The desire of fellowship with God, and boldness of faith increase in his presence, and he will not deny any thing asked in faith though it were the whole of his kingdom. And what blessings may we not expect, when we have Jesus, our great intercessor within the vail!



Before every firstling among thy cattle, *whether* ox or sheep, *that is male.*

1491. 20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem; and none shall appear before me empty.

1 Chap. 23. 15. 21 ¶ Six days thou shalt work; but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

23. 12. Deut. 5. 12. 22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end.

13. 14. n Chap. 23. 16. 23 ¶ Thrice in the year shall all your men-children appear before the LORD God, the God of Israel.

† Heb. revolution of the year. o Chap. 23. 14, 17. 24 For I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

Deut. 16. 16. p Chap. 23. 18. 25 ¶ Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

q Chap. 23. 19. 26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Deut. 14. 21. 27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

4. 13. f Chap. 24. 18. 28 And he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water: and He wrote upon the tables the words of the covenant, the ten commandments.

Deut. 9. 9. † Heb. words. 29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

t 2 Cor. 3. 13. 33 And till Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD, to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him.\*

Before Christ 1491.

## CHAP. XXXV.

1 Of the sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aholiab are called to the work.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

2 Six days shall work be done; but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD; whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets.

12 The ark and the staves thereof, with the mercy-seat, and the vail of the covering;

13 The table and his staves, and all his vessels, and and shew bread;

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And the incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 The altar of burnt-offering, with his brazen grate, his staves, and all his vessels; the laver and his foot;

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

he was there with the Lord forty days and forty nights. These were other forty days and nights besides those he had been formerly with the Lord. And he wrote: Not Moses, for he could not write or engrave the commandments upon tables of stone without proper instruments, which it does not appear he had with him; but God himself, who says, ver. 1. that he would write them; and we are told in Deut. x. 2, 4. that he did so. Ver. 29. The skin of his face shone. The glory of the Lord which passed before him, and the degree of it which he was admitted to the sight of, left a shining glory, or bright effulgence of light upon his face, of which he himself was not sensible. Ver. 30. Were afraid; for the mini-

stration of Moses was death and condemnation, 1 Cor. iii. 7, 9. Ver. 35. The skin of Moses' face shone. That is, not only when he came down from the mount, but whenever he came out from the tabernacle. And Moses put the vail. This he did from time to time.

EXPLANATORY NOTES. CHAP. XXXV. Ver. 1. Moses now resumes his account of the priests, which had been broken off by the story of the golden calf, and proceeds to put the commands of God in execution, and to remind the people of what he had formerly taught them. Ver. 2. The frequent repetition shews the great importance of this precept. Ver. 21. Whose heart stirred him up

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIV.] It is a great privilege to possess divine revelation; but it is greater still to have the law written in our hearts. The divine favour is better than life, for to live without it is the consummation of misery. How great and glorious the name of God; it is indeed a refuge for the oppressed, a refuge in the time of evil. And yet it is a small part of his glory which we can behold; its effulgence dwells in the man Christ Jesus. To him therefore, let our eyes be directed, while we sojourn on earth, and let us by faith in him, rejoice in hope of beholding him as he is. He is the only mediator, and cheerful obedience to every heavenly injunction,



Before  
Christ  
1491.Before  
Christ  
1491.

18 The pins of the tabernacle, and the pins of the court, and the cords :

19 The clothes of service, to do service in the holy place ; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing. and they brought the LORD's offerings to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold : and every man that offered, offered an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and brass, brought the LORD's offering : and every man with whom was found shittim-wood, for any work of the service, brought it.

25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women, whose heart stirred them up in wisdom, spun goats' hair.

27 And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breast-plate ;

f Chap.  
30. 28.

28 And <sup>f</sup> spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring, for all manner of work which the LORD had commanded to be made by the hand of Moses.

g Chap.  
31. 2.

30 ¶ And Moses said unto the children of Israel, See, <sup>g</sup> the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah :

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship ;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, both he and Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the

cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

## CHAP. XXXVI.

<sup>1</sup> The offerings are delivered to the workmen. <sup>4</sup> The liberality of the people is restrained. <sup>8</sup> The curtains with cherubims. <sup>14</sup> The curtains of goats' hair. <sup>19</sup> The covering of skins. <sup>20</sup> The boards with their sockets. <sup>31</sup> The bars. <sup>35</sup> The veil. <sup>37</sup> The hanging for the door.

**T**HEN wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it :

3 And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

4 ¶ And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made ;

5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ <sup>a</sup> And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet : with cherubims of cunning work made he them.

a Chap.  
26. 1. &  
31. 6.

9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits : the curtains were all of one size.

10 And he coupled the five curtains one unto another ; and the other five curtains, he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling : likewise he made in the uttermost side of another curtain, in the coupling of the second.

12 <sup>b</sup> Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second : the loops held one curtain to another.

b Chap.  
26. 5, 10.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches : so it became one tabernacle.

That is, who felt an impulse on his mind to serve God, with what providence had given him proper for the purpose. Ver. 12. Brought bracelets and ear-rings. It may perhaps be objected, that Aaron had got these from them for making the golden calf. But though the generality of the people might then part with their ear-rings, yet we may well suppose a considerable number would still retain them, as being dissatisfied with that idolatrous design. Ver. 26. Whose heart stirred them up in wisdom. To be ingenious in their business, and to do it in a curious manner. Others join the words in wisdom, with spun, thus, in wisdom spun goats' hair ; which required excellent skill. Ver. 34. That he may teach others to work under him ; for the work required many hands ; and it is a peculiar

gift of God, to be apt and willing to teach, which talent every skilful man hath not.

EXPLANATORY NOTES. CHAP. XXXVI. Ver. 1. Then wrought. This passage should be read in the future tense, and should be rendered, Therefore Bezaleel and Aholiab shall work. Ver. 2. Moses called. It was not enough that they had qualifications for the work ; they must have a call to it from Moses, to whom the whole affair was committed, to see that it was done according to the pattern shown him in the mount. Ver. 3. And they brought yet unto him free-offerings every morning. Which time they chose, as the first and best part of the day, and therefore fittest for God's service. And this intimates that they were



Before  
Christ  
1491.

14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

20 ¶ And he made boards for the tabernacle of shittim-wood, standing up.

21 The length of a board was ten cubits, and the breadth of a board one cubit and a-half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side, southward.

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle which is toward the north corner, he made twenty boards.

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

† Heb.  
twined.

29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

† Heb.  
two sockets,  
under one  
board.

30 And there were eight boards, and their sockets were sixteen sockets of silver, † under every board two sockets.

c Chap.  
26. 26. &  
30. 5.

31 ¶ And he made ° bars of shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold; their hooks were of gold; and he cast for them four sockets of silver.

not less diligent than cheerful in this service. Ver. 35. *And he made a vail*; That is, the second vail, which separated between the holy place, and the holy of holies. It may be observed in general, that, throughout the account of the various articles, it is all along said, *he did this and the other thing*; referring either to Moses, by whose order they were done, or to Bezaleel, the chief director of the work, or to every one of the artificers severally concerned,

37 ¶ And he made an hanging for the tabernacle-door of blue, and purple, and scarlet, and fine twined linen, † of needle-work;

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

## CHAP. XXXVII.

1 The ark. 6 The mercy-seat with cherubims. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil, and sweet incense.

AND Bezaleel made ° the ark of shittim-wood: a two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made ° the mercy seat of pure gold: b two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub || on the end on this side, and another cherub || on the other end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the table of shittim-wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, his ° dishes, and his spoons, and his bowls, and his covers to || cover withal, of pure gold:

17 ¶ And he made the ° candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof;

Before  
Christ  
1491.† Heb.  
the work of  
a needle-  
worker,  
or, em-  
broiderer.b Chap.  
25. 17.Or, out  
of, &c.  
Or, out  
of, &c.c Chap.  
25. 29.d Chap.  
25. 31.

EXPLANATORY NOTES. CHAP. XXXVII. Ver. 8. *On the end*; or, out of the end, for they were to be of the same piece with the mercy-seat, chap. xxv. 19. Ver. 9. *With their faces one to another even to the mercy-seat-ward*: Some, from this passage, and the etymology of the word, have been of opinion, that the cherubims were in the form of flying oxen, imagining that otherwise they could not have their faces at the same time towards one another, and towards



Before  
Christ  
1491.

three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof;

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense-altar of shittim-wood: the length of it was a cubit, and the breadth of it a cubit, (it was four-square,) and two cubits was the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

### CHAP. XXXVIII.

1 The altar of burnt-offering. 8 The laver of brass. 9 The court  
21 The sum of what the people offered.

AND <sup>a</sup> he made the altar of burnt-offering of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof, (it was four-square,) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4 And he made for the altar a brazen grate of network, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hol-  
low with boards.

8 ¶ And he made the laver of brass, and the foot of it of brass, of the || looking-glasses of the women + as-  
sembling, which assembled at the door of the taber-  
nacle of the congregation.

9 ¶ And he made the court: on the south side southward, the hangings of the court were of fine  
twined linen, an hundred cubits:

10 Their pillars were twenty, and their brazen sockets twenty: the hooks of the pillars and their fillets were of silver.

11 And for the north side, the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets of silver.

13 And for the east side eastward, fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand, and that hand, were hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen:

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver: and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen; and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20 And all the <sup>b</sup> pins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

the mercy seat. But others think they were of a human figure being persuaded that they might be turned towards each other, and at the same time have their eyes directed downwards to the mercy-seat, which was a type of Christ.

EXPLANATORY NOTES. CHAP. XXXVIII. Ver. 8. The looking-glasses, were of polished steel or brass, Job xxxviii. 18. Cyril informs us, that it was a custom for the Egyptian women to carry these mirrors with them to places of public worship. The word translated assembling, signifies a troop or army. Some think that here is pointed out a company of religious women, who in a

more peculiar manner devoted to themselves to the service of God in and about his tabernacle, by fasting, prayer, &c. Of this character was Anna the prophetess; Luke ii. 36, 37. Ver. 21. For the service of the Levites; That is, for those holy uses and services which the Levites administered. The particle for is not in the Heb. brew; and it would have been better rendered by; and then the passage would have stood thus: This is the sum of the tabernacle,—by the ministry of the Levites, who were employed on this account—by the hand of Ithamar, who superintended this whole affair. Ver. 24. Twenty and nine talents and seven hundred and thirty shekels. Th.

Before  
Christ  
1491.

Or,  
brazen  
mirrors,  
+ Heb.  
assembling  
of troops.

b Chap.  
27. 19.

e Chap.  
30. 1.

f Chap.  
30. 34.

a Chap.  
27. 1.



Before  
Christ  
1491.Before  
Christ  
1491.† Heb.  
a poll.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary :

26 A bekah for † every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand, and three thousand, and five hundred and fifty men.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail ; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the bras of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.\*

## CHAP. XXXIX.

1 The clothes of service and holy garments. 2 The ephod. 3 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 38 The plate of the holy crown, &c.

a Chap.  
31. 10. &  
35. 19.

AND of the blue, and purple, and scarlet, they made <sup>a</sup> clothes of service, to do service in the holy place, and made the holy garments for Aaron ; as the LORD commanded Moses.

2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulder-pieces for it, to couple it together : by the two edges was it coupled together.

5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen ; as the LORD commanded Moses.

b Chap.  
28. 9.

6 ¶ <sup>b</sup> And they wrought onyx-stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

c Chap.  
28. 12.

7 And he put them on the shoulders of the ephod, that they should be stones for a <sup>c</sup> memorial to the children of Israel ; as the LORD commanded Moses.

8 ¶ And he made the breastplate of cunning work, like the work of the ephod ; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square ; they made the breast-plate double : a span was the length thereof, and a span the breadth thereof, being doubled.

¶ Or,  
ruby.

10 And they set in it four rows of stones ; the first row was a ¶ sardius, a topaz, and a carbuncle : this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper : they were inclosed in ouches of gold in their inclosings.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod, inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod ; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made <sup>d</sup> bells of pure gold, and put the <sup>d</sup> bells between the pomegranates, upon the hem of the robe, round about between the pomegranates : <sup>d Chap. 28. 33.</sup>

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in ; as the LORD commanded Moses.

27 ¶ And they made coats of fine linen, of woven work, for Aaron, and for his sons ;

28 And a mitre of fine linen, and goodly bonnets of fine linen, and <sup>e</sup> linen breeches of fine twined linen ; <sup>e Chap. 28. 42.</sup>

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work ; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing like to the engravings of a signet, <sup>f</sup> HOLINESS TO THE LORD. <sup>f Chap. 28. 36.</sup>

31 And they tied unto it a lace of blue, to fasten

sum, according to the computation of Bishop Cumberland, amounts to upwards of £150,000 Sterling. Ver. 25. And the silver of them that were numbered. As 603,550 men offered half a shekel each, they amount to 301,775 shekels ; which amount to £35,207 Sterling. This is recorded to the honour of Israel, and shews us that God will not want means to carry on his work ; even in a wilderness.

EXPLANATORY NOTES. CHAP. XXXIX. Ver. 8. And he made the breastplate. In this passage, Moses' being silent with regard to the Urim and Thummim, is looked upon as an argument, that they were not different from the stones of the ephod. Ver. 27, 28. All the clothes of the common priests were made of fine linen, to denote that purity and holiness, in which they ought always



Before  
Christ  
1491.

it on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the flaves thereof, and the mercy-seat;

36 The table, and all the vessels thereof, and the shew-bread;

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light;

† Heb.  
the incense  
of sweet  
spices.

38 And the golden altar, and the anointing oil, and † the sweet incense, and the hanging for the tabernacle-door.

39 The brazen altar, and his grate of brass, his flaves, and all his vessels; the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The clothes of service to do service in the holy place; and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it; and Moses blessed them.\*

## CHAP. XL.

1 The tabernacle is commanded to be reared, 9 and anointed. 12 Aaron and his sons to be sanctified. 16 Moses performeth all things accordingly. 34 The cloud covereth the tabernacle.

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation;

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And <sup>a</sup> thou shalt bring in the table, and set in order † the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

a Chap.  
26. 35.  
† Heb.  
the order  
thereof.

to appear before God and man. Ver. 33. And they brought the tabernacle unto Moses, that he might inspect the whole, and see whether it was done according to the divine pattern, and the instructions he had given to the workmen. Ver. 43. Moses took a survey of the work, and accurately examined every particular, and the manner in which it was finished; and finding that every work was exactly conformable to the pattern he had given them from God, he blessed them: That is, pronounced, as God's public minister, the divine blessing on them for their fidelity and diligence. In this he was a figure of Christ, who shall bless all his faithful servants, 2 Tim. iv. 7, 8.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shall put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar † most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it. † Heb. holiness of holiness.

12 ¶ And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month, in the second year, on the first day of the month, that the <sup>b</sup> tabernacle was reared up. 1490. b Numb. 7. 1.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the flaves on the ark, and put the mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and <sup>c</sup> set up the vail of the covering, and covered <sup>c</sup> the ark of the testimony; as the LORD commanded Moses. c Chap. 35. 12.

22 ¶ And he put the table in the tent of the con-

EXPLANATORY NOTES. CHAP. XL. Ver. 2. On the first day of the first month; That is, on the first day of the second year after they came out of Egypt: for they had now been out of it a whole year, except fourteen days. Ver. 15. For their anointing shall surely be an everlasting priesthood. That is, this ceremony of anointing was to be used in all ages at the investiture of the high priest with his office, until the Messiah should come. Ver. 17. And it came to pass, in the first month. This was in the spring of the year, about the vernal equinox, and on a new year's day; which was beginning the year well. Ver. 34. This cloud had for some time rested on the tent of Moses; but when the tabernacle was

PRACTICAL OBSERVATIONS.—\* CHAP. XXXV, XXXVI, XXXVII, XXXVIII, XXXIX.] These chapters chiefly respect the execution of the divine commands in chapters xxv. and xxxi. inclusive, and therefore call forth similar reflections.—God liberally furnishes his church with abundant means to advance her glory and extend her boundaries. It is pleasing when all interested in the cause of God, seek to promote it to the utmost of their power. He will graciously accept their willing services. All God's favours are dispensed to men from the mercy seat, Christ Jesus. He is infinitely excellent, and his glory never fades. On him may we live; and by faith in him, may we delight to maintain intercourse with our God. Let it be our care to persevere in the work of God, till it is completed. The benefit of our services may be incalculable, if not to ourselves, at least to posterity. Those who are clothed in garments which Jehovah approves, need not be ashamed. Happy shall we be, if our work, when surveyed by infinite wisdom, shall be found to be according to all that God hath enjoined.



Before  
Christ  
1490.

gregation, upon the side of the tabernacle northward, without the veil.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the veil:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

d Chap.  
29. 38.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat offering; as the LORD commanded Moses.

30 ¶ And set the laver between the tent of the congregation and the altar, and put water there to wash withal.

31 And Moses, and Aaron, and his sons, washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. e Numb. 9. 15.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. 1 Kings 8. 10.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: † Heb. journeyed.

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.\*

finished it removed from its former situation, and settled upon the outside of the tabernacle, where it continued in the form of a cloud by day, and a glorious fire by night, till they entered the land of Canaan, which had long before been promised to their fathers. As the cloud covered the outside of the tabernacle, so the glory of the Lord filled the inside of it; not the most holy place only, but the holy place only. This was a supernatural brightness, a glorious stream of light, which the eye of man could not well bear. Such a glory filled the temple of Solomon immediately upon the dedication of it, 1 Kings viii. 11. Ver 36. *And when the cloud was taken up from over the tabernacle.* That is, whenever the cloud rose up and stood before the tabernacle, and went before it, the Israelites proceeded on their journeys. Ver. 37. *But if the cloud were not taken up, then they journeyed not:*

Even if it continued so two days, or a month, or a year, as very probably it sometimes did. This will in some measure account for the long continuance of the Israelites in the wilderness, see Numb. ix. 22. How happy then were the Israelites, who had such a glorious symbol of the divine presence among them! They were privileged far above any people that ever lived on the earth. Ver. 38. The same phenomenon which had the appearance of a cloud in the day-time, shone like a fire in the night-time. And this was *in the sight of all the house of Israel throughout all their journeys*, whether by day or by night. And as the cloud was both a shelter from the heat of the sun in the day-time, and a direction of their way; so the fire by night was of the same use, and might serve to terrify the wild beasts in the wilderness, and so protect the Israelites.

PRACTICAL OBSERVATIONS.—\* CHAP. XL.] It is well with us, when the conclusion and commencement of our years find the work of God prospering in our hands. Then may we expect his presence, without which our greatest privileges, and most favoured opportunities, shall be insufficient to dissipate the cares and sorrows of life. Oh! that we may dwell in his courts for ever; and be directed and preserved by him in all our wanderings. Then shall the remembrance of the way in which he hath led us, excite our gratitude and praise eternally. Amen!

## THE THIRD BOOK OF MOSES,

CALLED

# LEVITICUS.

### THE ARGUMENT.

*The book of Leviticus is so called, because it principally consists of rules and laws to be observed by the Levites and priests in the divine service. It contains, first, the laws concerning sacrifices and offerings, concerning the leprosy, and the several ceremonies which were to be observed by the Israelites. After this are set down several other laws relating to the religious worship, and the conduct and behaviour of the Israelites.—When we read these laws, we should remember, that they were peculiar to the children of Israel; and were very wisely appointed, not only to instruct them in the principal duties of religion, but to keep them at a distance from idolatry. Further, we are to consider, that, since we have in Jesus Christ the substance of what was represented in the legal ceremonies, we are under an indispensable obligation to pay to God that spiritual worship and reasonable service required of us in the gospel.*

#### CHAP. I.

1 Laws concerning the burnt-offerings, 3 of the herd, 10 of the flocks, 14 of the fowls.

Before  
Christ  
1490.

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

Before  
Christ  
1490.

3 ¶ If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer

EXPLANATORY NOTES. CHAP. I. Ver. 1. See Note on Exod. xl. 2. where the time is stated when God delivered the laws which are contained in

this book. Ver. 2. *If any man bring an offering.* This is applicable to the free-will offerings. Ver. 3. *If his offering be a burnt sacrifice.* It was thus called be-



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1490.a Exod.  
29. 10.Before  
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1490.a Eccles.  
7. 31.Or,  
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flice.b Ver. 2.  
c Exod.  
29. 18.† Heb.  
ascend.d d Mark  
9. 49.

it of his own voluntary will, at the door of the tabernacle of the congregation, before the LORD.

4<sup>a</sup> And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall slay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet favour unto the LORD.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar.

13 But he shall wash the inwards and the legs with water; and the priest shall bring it all, and burn it upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet favour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar; and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar, on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet favour unto the LORD.\*

## CHAP. II.

1 The meat-offering of flour with oil and incense, 4 either baken in

the oven, 5 or on a plate, 7 or in a frying-pan, 12 or of the first-fruits in the ear. 13 The salt of the meat-offering.

AND when any will offer a meat-offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests; and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet favour unto the LORD.

3 And<sup>a</sup> the remnant of the meat-offering shall be Aaron's and his sons: it is a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation be a meat-offering baken in a pan, it shall be of fine-flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat-offering.

7 ¶ And if thy oblation be a meat-offering baken in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering, that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet favour unto the LORD.

10 And that which is left of the meat-offering, shall be Aaron's and his sons: it is a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar for a sweet favour.

13 ¶ And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of full ears.

cause the whole carcase was consumed upon the altar, except the skin. The offering is described, *A male without blemish*, may denote its purity and excellence. *Voluntary*, to shew that they must serve God with willingness and cheerfulness. The presenting it *at the door of the tabernacle*, in ordinary cases (for in extraordinary ones it must be otherwise, see 1 Sam. viii. 9. chap. xl. 15. 2 Sam. xxiv. 18. 1 Kings viii. 64. chap. xviii. 32. Judg. vi. 26.) imported the acceptableness to be through the person of the Mediator. Ver. 4. *And he shall put his hand upon the head*. Which imported the transferring of guilt on the sacrifice, and devoting it to God. Ver. 10—17. They who had flocks and herds could afford to offer of them; but as all who needed the same atonement had it not in their power, a turtle dove or pigeon, should prove as effectual for them as a bullock or a ram.

All these sacrifices shadowed forth the great atonement of our Lord; Heb. x. 4—14.

EXPLANATORY NOTES. CHAP. IV. Ver. 2. This memorial was, to speak after the manner of men, intended to put God in mind of his covenant, and likewise that the people might remember, that all their store was the gift of their bountiful Creator, and ought to be dedicated to his service. Ver. 11. *No meat-offering—shall be made with leaven*. This was to put them in mind of their hasty redemption from Egypt: That they should avoid human inventions in the worship of God: To mark the perfect purity of Christ, and the sincerity of his people's services. Honey was prohibited for much the same reason; for it hath a leavening virtue. Ver. 13. Salt was an emblem of sincerity and soundness

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Truly we have reason to say, Moses wrote of Christ. Behold, in all the sacrifices, the Lamb of God who taketh away the sins of the world. Oh! thou holy, immaculate, precious Lamb, may it be our portion to have an eternal interest in the merits of thy sacrifice!



Before  
Christ  
1490.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof, it is an offering made by fire unto the LORD.\*

CHAP. III.

1 The peace-offerings of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

AND if his oblation be a sacrifice of peace-offering, if he offer it of the herd: whether it be a male or female; he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation; and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire; it is an offering made by fire, of a sweet savour unto the LORD.

6 And if his offering, for a sacrifice of peace-offering unto the LORD, be of the flock, male or female; he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

12 And if his offering be a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour. All the fat is the LORD's.

17 It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood.

CHAP. IV.

1 The sin-offering of ignorance for the priest, 13 for the congregation, 22 for a ruler, 27 for any of the people.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD, concerning things which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD; which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

10 As it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung.

Before  
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1490.

b Chap.  
7. 25.  
c Gen.  
9. 4.  
Ch. 7. 26.  
& 17. 14.

a Chap.  
5. 9.

b Exod.  
29. 14.  
Numb.  
19. 5.

in grace; purity, perseverance, and friendship; and of the perpetuity of God's covenant.

EXPLANATORY NOTES. CHAP. III. Ver. 1. Peace-offerings expressed the faith of the worshippers, that Jehovah was reconciled to them. Ver. 3. Here only the fat or tallow was the Lord's portion; the officiating priest had the breast, the right shoulder, the cheeks, and the maw, chap. vii. 30—32. Deut. xviii. 3. and the offerer had the rest to feast upon with his friends; chap.

vii. 15, 16. Ver. 17. Eat neither fat nor blood. They might learn from this prohibition, 1. A reverence of the holy rites and sacrifices. 2. The mortification of their appetites, by which they were called to manifest their self-denial, and to acknowledge God to be the Lord over all his creatures, who might reserve what he pleased to himself.

EXPLANATORY NOTES. CHAP. IV. Ver. 2. The wages of sin is death, without an atonement whether they are sins of ignorance and infirmity or not.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] The least gift flowing from a grateful heart is accepted by God. May those who are supported by the altar serve God acceptably. If we would enjoy the friendship of God, let us keep ourselves from all impurity. It is good to devote our best and youthful days to God; and live depending for grace suited to our day on the acceptable sacrifice and prayers of our ascended Lord.

PRACTICAL OBSERVATIONS.—† CHAP. III.] Let us rejoice that God rests eternally pleased in the one sacrifice of the Lord Jesus. May our souls be thoroughly satisfied with the complete redemption which he had procured; and may we sacredly reverence every thing relating to him as our great High-priest.



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† Heb.  
to without  
the camp.

c Hebr.  
13. 11.  
† Heb.  
at the  
pouring  
out of the  
ashes.

d Chap.  
5. 2, 3, 4.

12 Even the whole bullock shall he carry forth <sup>†</sup> without the camp unto a clean place, where the ashes are poured out, and <sup>c</sup> burn him on the wood with fire: <sup>†</sup> where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, <sup>d</sup> and the thing be hid from the eyes of the assembly, and they have done *somewhat* against any of the commandments of the LORD, *concerning things* which should not be done, and are guilty:

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: *it is* a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: *it is* a sin-offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the

priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if <sup>†</sup> any one of the <sup>†</sup> common people sin through ignorance, while he doeth *somewhat* against any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And <sup>c</sup> he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burnt *it* upon the altar for a <sup>f</sup> sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.\*

## CHAP. V.

1 He that sinned in concealing his knowledge, 2 in touching an unclean thing, 8 or in making an oath; 6 his trespass-offering, of the flock. 7 of fowls, 11 or of flour, &c.

AND if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*: if he do not utter *it*, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether *it* be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it* be that a man shall be defiled

Ver. 13. If the whole congregation of Israel sin; that is, the whole body of the community, including priests and people, therefore an atonement is provided for them. The offering is similar to that for the high-priest, as most probably their sins would be of the same nature, for if the people commit sin through ignorance, it may in part be owing to the teachers' negligence. Ver. 22. Ruler. The original word signifies a prince. Rulers as well as the people have often need to open their ears to admonition; they may mean well, and yet the same turn out to evil.

EXPLANATORY NOTES. CHAP. V. Ver. 1—6. Three instances of tref-

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Let us here contemplate, and be duly impressed by the evil of sin, which exposed all, the ruler and the priest. The rich and the poor, without distinction to the just punishment of God. That atonement indeed is infinitely precious, which taketh away the sins of the world. In it may we always confide in the presence of our sovereign Lord and Judge.

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† Heb.  
any f. ul.  
† Heb.  
people of  
the land.

e Chap.  
3. 14.

f Exod.  
29. 18.

pasts are here mentioned. 1. Concealing the truth, when adjured by the judges. In all cases of an oath, the whole truth ought to be spoken, as well as nothing but the truth; not to disclose it, is as criminal as to add to it. 2. Contracting ceremonial uncleanness, ver. 2, 3. and not washing according to law before he comes before the Lord in the place of public worship. When it comes to his knowledge he must confess his sin and bring his offering. 3. Rashly swearing either to perform what is unlawful or impracticable. Though a rash vow may be better broken than kept, yet, like a two edged sword it cuts both ways. An offering in these cases must be brought, accompanied with particular and hum-



Before  
Christ  
1490.

withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

6 And he shall bring his trespass-offering unto the LORD, for his sin, which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

† Heb. his hand cannot reach to the sufficiency of a lamb.  
7 And if † he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, two turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

a Chap. 1. 15.  
8 And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and a wring off his head from his neck, but shall not divide it asunder.

9 And he shall sprinkle of the blood of the sin-offering, upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

|| Or, ordinance  
10 And he shall offer the second for a burnt-offering, according to the || manner; and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering.

b Chap. 2. 2.  
c Chap. 4. 35.  
12 Then shall he bring it to the priest, and the priest shall take his handful of it, <sup>b</sup> even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin-offering.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

16 And he shall make amends for the harm that

he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a <sup>d</sup> soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist it not; and it shall be forgiven him.

19 It is a trespass-offering: he hath certainly trespassed against the LORD.\*

Before  
Christ  
1490.

d Chap. 4. 2.

## CHAP. VI.

1 The trespass offering for sins done wittingly. 8 The law of the burnt-offering, 14 and of the meat-offering. 19 The offering at the consecration of a priest. 24 The law of the sin-offering.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in || † fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and a sweareth falsely; in any of all these that a man doeth, sinning therein: || Or, in dealing. † Heb. putting of the hand. a Exod. 22. 11.

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even <sup>b</sup> restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, || † in the day of his trespass-offering. b Chap. 5. 16. || Or, in the day of his being found guilty. † Heb. in the day of his trespass. c Chap. 5. 15.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall make an atonement for him before the LORD; and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, || Or, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. for the burning.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and

ble confession of the sin. Then the priest made the atonement, and the sin was pardoned. Ver. 7—13. As many as needed atonement who were in indigent circumstances, a small offering was accepted of them. If two doves or pigeons were offered, one served for a sin offering, and must be first killed, and the other for a burnt-offering; if flour was offered, it must be without oil or frankincense. Ver. 14—19. Sacrilege being a very heinous sin, a more costly offering is enjoined for it. Whoever withheld the tithes or offerings due to the

sanctuary or any holy things dedicated to God through ignorance, as soon as he discovered it, must bring a ram for an offering, and the full value of the thing in money, and a fifth part over. Or should he suspect a mistake he was to make the oblation and full restitution, thereby leaning to the safe side.

EXPLANATORY NOTES. CHAP. VI. Ver. 1—7. A variety of trespasses against their neighbours are here mentioned, which though immediately

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Many alas are the sins which we overlook and forget that stand against us before the Holy Lord God. How great is his condescension and grace in the eternal covenant, which provides for the remission of all manner of iniquity; sins proceeding from neglect to know his will, from aversion to it; duties omitted, laws violated! May our hearts be filled with gratitude for that fountain of blood opened by our Lord to cleanse from all sin! May the conviction of its value preserve us from indulging in any iniquity. May the grace of the complete and gratuitous atonement induce us to yield universal and constant obedience to our adored Saviour.



Before  
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take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this is the law of the meat-offering: The sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire: it is most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This is the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons, that is anointed in his stead, shall offer it; it is a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying, 25 Speak unto Aaron, and to his sons, saying, This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it; in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire.\*

## CHAP. VII.

1 The law of the trespass-offering, 11 of the peace-offering, 12 whether for a thanksgiving, 16 or a vow, or a free-will-offering. 22 The fat, 26 and the blood are forbidden, &c.

LIKEWISE this is the law of the trespass-offering; it is most holy.

2 In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away.

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass-offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin-offering is, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the

affecting them, are yet sins against God. These are either denying what was lent them; or defrauding their partners; or imposing on their neighbour by unjust commendation of their commodities; or not returning what they find to its owner; or, by denying, when charged with these things. In such cases, 1. Restitution must be made to the injured person, and a fifth part of the value added. 2. A trespass-offering must be presented to God. Ver. 8—13. Directions are given to the priests concerning the manner of their ministrations; 1. To take care of the ashes of the altar. A perpetual burnt-offering of a lamb was offered morning and evening, and on the burnt-offering the fat of the peace-offering was burned. There were in the course of the day besides this, continual burnt-offerings, the ashes of which were laid beside the altar, till the morning, when the priest put off the holy garments, and conveyed the ashes into a clean place without the camp. 2. To keep the fire always burning. They attended it by night as well as by day. Ver. 14—18. The greatest part of the meat-offering made by the people was given to the priests. They were commanded to

eat it unleavened in the holy place, with their sons only, not their daughters; and both the persons must be free from all ceremonial uncleanness, and the utensils only employed in sacred uses. Ver. 19—23. The consecration meat-offering of the high-priest was to be wholly burnt, and it was to be perpetual; either to be offered by every anointed priest at his consecration, or, as the Jews say, every day by the high-priest continually, with the morning and evening sacrifice. Ver. 24—30. In those particular offerings for sin, on the great day of atonement, either for the priest or the congregation, where the blood was brought into the tabernacle, no part was to be eaten, but the sacrifice burnt with fire, though in general the sin-offering belonged to the priests. It was to be killed in the same place as the burnt-offering; if any blood of it was sprinkled on their clothes, it must be washed out; and the vessels it was boiled in, if earthen, broken; if brass, scoured and rinsed.

EXPLANATORY NOTES. CHAP. VII. Ver. 1—10. The trespass-offering was disposed of in the same manner as the sin-offering. It belonged to the

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] Dishonesty is hateful in the sight of God and man; and no sacrifice can expiate it without restitution. Let the flame of divine love burn in our hearts, and let us depend on our ever watchful and almighty priest, who can keep it alive throughout eternity. Those who serve at the altar should be partakers of the altar. But however important their service to promote our edification, none can redeem our souls from death, but he who came not to be ministered to, but to minister, and to give his life a ransom for many. May we ever esteem his ministry, and preserve ourselves unspotted, by secret faults or presumptuous sins, in his service.



Before  
Christ  
1490.

Or,  
on the flat  
plate, or  
slice.

oven, and all that is dressed in the frying-pan, and  
|| in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and  
dry, shall all the sons of Aaron have, one *as much as*  
another.

11 ¶ And this is the law of the sacrifice of peace-  
offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall  
offer with the sacrifice of thanksgiving unleavened  
cakes mingled with oil, and unleavened wafers anoint-  
ed with oil, and cakes mingled with oil, of fine flour,  
fried.

13 Besides the cakes, he shall offer *for* his offering  
leavened bread with the sacrifices of thanksgiving of  
his peace-offerings.

14 And of it he shall offer one out of the whole  
oblation, *for* an heave-offering unto the LORD, and it  
shall be the priest's that sprinkleth the blood of the  
peace-offerings.

15 And the flesh of the sacrifice of his peace-offer-  
ings for thanksgiving shall be eaten the same day that  
it is offered; he shall not leave any of it until the  
morning.

16 But if the sacrifice of his offering *be* a vow, or a  
voluntary offering, it shall be eaten the same day that  
he offereth his sacrifice; and on the morrow also the  
remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on  
the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his  
peace-offerings be eaten at all on the third day, it shall  
not be accepted, neither shall it be imputed unto him  
that offereth it: it shall be an abomination, and the  
soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing*  
shall not be eaten; it shall be burnt with fire: and as  
for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacri-  
fice of peace-offerings that *pertain*, unto the LORD,  
<sup>a</sup> having his uncleanness upon him, even that soul shall  
be cut off from his people.

21 Moreover, the soul that shall touch any unclean  
*thing*, as the uncleanness of man, or *any* unclean beast,  
or any abominable unclean *thing*, and eat of the flesh  
of the sacrifice of peace-offerings which *pertain* unto  
the LORD, even that soul shall be cut off from his  
people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, <sup>b</sup> Ye  
shall eat no manner of fat, of ox, or of sheep, or of  
goat.

24 And the fat of the <sup>†</sup> beast that dieth of itself,  
and the fat of that which is torn with beasts, may be  
used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beasts, of

which men offer an offering made by fire unto the  
LORD, even the soul that eateth *it* shall be cut off from  
his people.

26 <sup>c</sup> Moreover, ye shall eat no manner of blood, <sup>c</sup>  
*whether it be* of fowl or of beast, in any of your  
dwellings.

27 Whatsoever soul *it be* that eateth any manner of  
blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He  
that offereth the sacrifice of his peace-offerings unto  
the LORD, shall bring his oblation unto the LORD of  
the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the  
LORD made by fire; the fat, with the breast, it shall  
he bring, that <sup>d</sup> the breast may be waved *for* a wave-  
offering before the LORD.

31 And the priest shall burn the fat upon the altar;  
but the breast shall be Aaron's and his sons.

32 And the right shoulder shall ye give unto the  
priest *for* an heave-offering of the sacrifices of your  
peace-offerings.

33 He among the sons of Aaron that offereth the  
blood of the peace-offerings, and the fat, shall have  
the right shoulder for *his* part.

34 For the wave-breast and the heave-shoulder have  
I taken of the children of Israel from off the sacrifices  
of their peace-offerings, and have given them unto  
Aaron the priest, and unto his sons, by a statute for  
ever, from among the children of Israel.

35 ¶ This is the portion of the anointing of Aaron,  
and of the anointing of his sons, out of the offerings of  
the LORD made by fire, in the day *when* he presented  
them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them  
of the children of Israel, in the day that he anointed  
them, *by* a statute for ever throughout their genera-  
tions.

37 This is the law of the burnt-offering, of the meat-  
offering, and of the sin-offering, and of the trespass-  
offering, and of the consecrations, and of the sacrifice  
of the peace-offerings,

38 Which the LORD commanded Moses in mount  
Sinai, in the day that he commanded the children of  
Israel to offer their oblations unto the LORD, in the  
wilderness of Sinai.\*

## CHAP. VIII.

<sup>1</sup> Moses consecrateth Aaron and his sons; <sup>14</sup> their sin-offering: <sup>18</sup> their  
burnt-offering. <sup>22</sup> The ram of consecration. <sup>31</sup> The place and time  
of their consecration.

AND the LORD spake unto Moses, saying,  
2 Take Aaron and his sons with him, and  
<sup>a</sup> the garments, and <sup>b</sup> the anointing oil, and a bullock  
<sup>a</sup> for the sin-offering, and two rams, and a basket of un-  
leavened bread;

with the fat on the offerer's hands, and he brought them to the door of the ta-  
bernacle, and waved them in token of dedication to the Lord. Ver. 35—38.  
It was a just provision thus to make for the sons of Aaron; and an unalterable  
law that Israel should offer their oblations. The worship and service of God are  
still an indispensable duty, and God's ministers have an undoubted right to a suffi-  
cient maintenance; of which they may be deprived by men's wickedness or im-  
piety: but they will receive an abundant recompence from God for their fidelity,  
who will remember them for good.

EXPLANATORY NOTES: CHAP. VIII. Ver. 1—13. Aaron and his sons

priest who offered it, as was also the hide of the burnt-offering. Ver. 11—21.  
When peace-offerings were made on occasion of some particular deliverance, or  
as a vow, or to supplicate some mercy; leavened bread was offered with them  
as well as the unleavened meat-offering; they were under the necessity of eating  
them the same day they were offered, if a thanksgiving; and at farthest the next  
if a vow; if ought remained it must be burnt. Ver. 22—34. In these verses  
we have repeated, the prohibition concerning the fat and the blood. The  
priest's part in the sacrifices is also described, and the manner of presenting it;  
the priest cut off the shoulder and neck from the breast, and put them along

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] Every labourer in the house of God deserves support according to his work. And let each of them  
according to his ability, consult the comfort of his poorer brethren; remembering how odious a covetous person is especially a minister of the sanctuary. May it be  
our happiness to feast with Christ and his people, and be preserved from mingling any thing with his all-sufficient promise.



Before  
Christ  
1490.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

e Exod.  
29. 4.

5 And Moses said unto the congregation, <sup>c</sup> This is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

d Exod.  
28. 30.

8 And he put the breastplate upon him: also he <sup>d</sup> put in the breastplate the Urim and the Thummim.

e Exod.  
28. 37,  
&c.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the LORD <sup>e</sup> commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

f Psalm  
133. 2.  
Ecclus.  
45. 15.  
† Heb.  
bound.  
g Exod.  
39. 10.

12 And he <sup>f</sup> poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and <sup>†</sup> put bonnets upon them; as the LORD commanded Moses.

14 ¶ <sup>g</sup> And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh and his dung, he burnt with fire without the camp; as the LORD <sup>h</sup> commanded Moses.

h Exod.  
29. 14.

18 And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And <sup>i</sup> he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram,

Before  
Christ  
1490.

23 And he slew *it*: and Moses took of the blood <sup>i</sup> of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

i Exod.  
29. 31.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all <sup>k</sup> upon Aaron's hands, and upon <sup>k</sup> his son's hands, and waved them *for* a wave-offering before the LORD.

k Exod.  
29. 24.  
&c.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savour; *it is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' <sup>l</sup> part: as the LORD com-  
maded Moses.

l Exod.  
29. 26.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation, and there <sup>m</sup> eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

m Exod.  
29. 31.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for <sup>n</sup> seven days shall he consecrate you.

n Exod.  
29. 35.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation, day and night seven days, and keep the charge of the LORD, that ye die not: for *so* I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.\*

are here consecrated. The people are all gathered together unto the door of the tabernacle, to grace the solemnity, and by their prayers to implore the divine blessing. Moses proceeds in the consecration according to God's direction; he first washes them; then Aaron is clothed with beautiful garments and a diadem, and anointed with the holy oil, as is likewise the tabernacle, and all the vessels of the sanctuary. Ver. 14—30. They who were to offer sacrifice for the sins of the people, first make atonement for their own. A bullock

was offered for a sin-offering, a ram as a burnt-offering, and another for consecration; the blood of which was partly sprinkled on the altar, and partly put upon their ears, thumbs, and great toes, and on their garments; and a cake of the meat-offering was put into their hands with the wave-shoulder, and burnt upon the altar. Ver. 31—37. Seven days the consecration lasted; every day the same sacrifices were repeated; and they are enjoined on penalty of death, not to go out of the tabernacle, but to keep the charge of the Lord, day and

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] Let us turn our eyes from Aaron and his sons, to Jesus, our great high-priest over the house of God. He was solemnly invested with his office in the view of angels and men. He is anointed with the Holy Spirit above measure, for the supplying of all his followers, with the heavenly influences, by which they are all consecrated to God. Let every minister learn whence he must derive necessary qualifications for his work; and let every believer see the importance of being thoroughly washed from his sins, in order to his presenting himself acceptably before God.



## CHAP. IX.

Before  
Christ  
1490.

1 The first offerings of Aaron for himself and the people. 8 The sin-offering, 12 and the burnt-offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people, &c.

AND it came to pass on the eighth day that Moses called Aaron and his sons, and the elders of Israel;

a Exod.  
29. 1.

2 And he said unto Aaron, <sup>a</sup> Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil: for to-day the LORD will appear unto you.

5 ¶ And they brought that which Moses commanded before the tabernacle of the congregation; and all the congregation drew near, and stood before the LORD.

6 And Moses said, This is the thing which the LORD commanded that ye should do; and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people; and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering which was for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar.

night; and meanwhile, their peace-offerings were to be eaten before the Lord, according to the commandment; all which was exactly performed.

EXPLANATORY NOTES. CHAP. IX. Ver. 1—7. They who are ordained for the service of the ministry, must know no idleness. Aaron and his sons must immediately, on their consecration, enter on the service. 1. They must begin the work of sacrificing. As their own sin must be their first concern, a calf of atonement is offered, and a ram for a burnt-offering: the people also are enjoined to bring their offering to Aaron, that he may offer it up, as an atonement for him. 2. God promises to manifest a display of his glory to them, as a token of his pleasure toward them. Ver. 8—22. Here Aaron begins his ministrations, and according to the commandment of the Lord offers the different kinds of sacrifice. The daily burnt sacrifice was offered besides the extraordinary ones. As soon as the whole was finished, he, as an high-priest, being God's representative, gives his benediction to the people. Ver. 23, 24. Moses goes in with Aaron either to direct him, or see him perform those offices which were to be done in the holy place. At their return they join in their blessing upon the

15 ¶ And he brought the people's offering, and took the goat which was the sin-offering for the people, and slew it, and offered it for sin, as the first.

Before  
Christ  
1490.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning.

¶ Or,  
ordinance.  
† Heb.  
filled his  
hand out  
of it.

18 He slew also the bullock and the ram for a sacrifice of peace-offerings which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.

b Exod.  
29. 38.

19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver;

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved for a wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

c. Gen.  
4. 4.  
1 Kings  
18. 38.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted and fell on their faces.\*

2 Chron.  
7. 1.  
2 Mac. 2.  
10, 11.

## CHAP. X.

1 Nadab and Abihu, for offering strange fire, are burnt by fire: 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things; 16 Aaron's excuse for transgressing thereof.

AND <sup>a</sup> Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

a Numb.  
3. 4. &  
26. 61.  
1 Chron.  
24. 2.

2 And there went out fire from the LORD, and devoured them; and they died before the LORD.

3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Michael and Elzaphan, the sons

people, who waited at the door of the tabernacle, and God sealed the blessings; 1. By a visible display of his glory from the holy place. We are not informed of the manner; but in all probability it might resemble the fiery pillar which filled the sanctuary the day it was erected. 2. There came out a fire from before the Lord, and consumed the sacrifice; it has been supposed that this sacrifice was the evening one, now ready to be offered, with the fat of the peace-offerings that were to be burnt upon it.

EXPLANATORY NOTES. CHAP. X. Ver. 1, 2. We have here an awful instance of judgment executed on Aaron's two sons, for disobeying what God had commanded concerning the manner in which he would be worshipped. Their sin appears to have arisen, either from their taking common fire, or doing it at a time not commanded by God. Some have supposed that they were in a state of intoxication, having drunk too freely in their feasts, for which sin God was displeased. Others think, that they did it from ostentation, being lifted up by their new office. Their sin was offering strange incense before the Lord; for which fire from the Lord devoured them, when in the very act of rebellion.

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] Our Lord who was consecrated priest by an oath, in due time had offered himself for the reconciliation of his people. He hath also entered the holy place, and shall not cease to promote their interest till he come forth to pronounce them blessed. And even now, they have in all their assemblies abundant evidence by the presence of God, and the influence of his Spirit, that he intercedes in heaven in their behalf.—Let every minister of the sanctuary earnestly seek, that all his brethren may enjoy divine favour; and may they learn to prize the ordinances of religion, which God approves to be his, by his presence and blessing. Let us all patiently wait on God; the display of his glory will amply repay all our cares and sorrows.



Before  
Christ  
1490.

of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy.

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

b Exod.  
29. 24.

14 And <sup>b</sup> the wave-breast and heave-shoulder shall ye eat in a clean-place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, which are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the

sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, <sup>c</sup> as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the LORD; and such things have befallen me: and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the LORD?

20 And when Moses heard that, he was content.

## CHAP. XI.

1 What beasts may, 4 and what may not be eaten: 9 What fishes; 13 what fowls. 29 The creeping things which are unclean.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, <sup>a</sup> These are the beasts which ye shall eat among all the beasts that are on the earth. <sup>a Deut. 14. 4. Acts 10. 14.</sup>

3 Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And <sup>b</sup> the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. <sup>b 2 Mac. 6. 18.</sup>

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

9 ¶ These shall ye eat of all that are in the waters; Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas,

God sometimes stops the mouth, of the profane, with the lie and the oath half uttered, and lets the drunkard, when in a state of intoxication, fall into eternal death. Ver. 3—7. This unexpected stroke would probably spread terror among the people, and particularly affect Aaron and his family. Moses viewing the justice of the judgment which had taken place, uses proper means to prevent any interruption in the present solemnity. 1. He endeavours to suggest arguments of resignation to Aaron from the justice of the sentence, and the glory of God therein manifested. 2. Aaron held his peace. Deeply affected as he was with the death of his sons, he dared not to complain nor utter a murmuring sentence. 3. Moses commands the bodies to be removed. Aaron and his sons are not allowed to touch them, lest they be defiled; their other relations therefore take them up, and carry them without the camp, and bury them in their clothes. The duty of burial was laid on their cousins the Levites, not on their nearer relations, the priests, that they might attend still to their service in the tabernacle; in the performance of which they were not to appear in the habits of mourning, for the holy oil was on them, and denoted the graces of the Spirit, among which joy is not the least distinguished, chap. xxi. 4. Aaron and his sons are forbid on penalty of death, to shew any token of mourning for them, lest they should bring down wrath upon the people. 5. Though Aaron is restrained from mourning, the people must. That fire which

was kindled might have spread much further, had God visited them in a like manner for their sins and provocations. Ver. 8—11. Aaron being consecrated high-priest, God immediately addresses his commands to him: Wine and strong drink the priests receive a caution to avoid, as when they went to minister in holy things, they should be possessed of a clear head as well as clean hands, that they might distinguish between holy and unholy, and their transgression is threatened with the penalty of death; from which it has been thought that Aaron's sons owed their sin and suffering to this transgression. Ver. 12—20. The service must be proceeded in, though the breach had taken place. The priests that remained, must learn greater caution, and use more diligence. 1. Moses repeats the former directions concerning the offerings. 2. He reproves Eleazar and Ithamar for an error they had committed in the sin-offering, as they had burnt the whole without the camp, and the blood had not been brought into the holy place, which was contrary to the injunction. 3. Aaron pleads as an excuse the afflicted state he was in, and although he submitted to God's dispensations, he still felt as a father. 4. Moses admits of this plea; either thinking the matter justified by Aaron's circumstances, or that as his intention was to please God in what he did, the Lord would pardon his infirmity.

EXPLANATORY NOTES. CHAP. XI. Ver. 1—8. The distinction between clean and unclean existed before the flood, and still continued to be observed.

PRACTICAL OBSERVATIONS.—[CHAP. X.] Great is the Lord, and greatly is he to be feared by all who surround his throne. Great and marvellous are all his works, just and true are his ways; and those who walk in pride and pleasure he shall abase. Whatever be our character, station, or privileges, let us be clothed with humility; for the most distinguished favours of God are often closely connected with his most awful judgments. Lately Aaron's sons, went up with Moses and saw the God of Israel, but now we behold them dead before the Lord. Let us humbly submit to his sovereign and righteous will with us and our's.— Sobriety becomes all, especially the ministers of the sanctuary. Intemperance is not less ruinous to the body than the soul; for it generally produces disease and death. Domestic affliction often interrupts important duties; and is apt to harass the mind in the most solemn services. It is comforting to know that our leader and priest has compassion on the ignorant and on those who err, and is touched with the feeling of our infirmities.



What beasts may.

Before  
Christ  
1490.

and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 ¶ And these are they which ye shall have in abomination among the fowls: they shall not be eaten, they are an abomination: The eagle and the ossifrage, and the osprey,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind;

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

26 The carcases of every beast which divideth the hoof, and is not cloven footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

29 ¶ These also shall be unclean unto you among the creeping things that creep upon the earth; The weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep:

whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean: whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it. <sup>c Chap. 6. 23.</sup>

34 Of all meat which may be eaten, that on which such water cometh shall be unclean; and all drink that may be drunk in every such vessel shall be unclean.

35 And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, † wherein there is † Heb. a gathering together of waters. plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if any part of their carcase fall upon any sowing-seed, which is to be sown, it shall be clean.

38 But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.

39 And if any beast of which you may eat die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever † hath more feet † Heb. doth multiply feet. among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Ye shall not make † yourselves abominable with † Heb. your souls. any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; For I am d Chap. 19. 2. & 20. 7. holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. <sup>1 Peter 1. 15.</sup>

45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy; for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.\*

ed, see Gen. xliii. 32. God now expressly prescribes directions to his people on this point. Ver. 3. And if no other reason is granted than God's will, it is sufficient for them to acquiesce in it; but the beasts forbidden were either for the most part unwholesome or disagreeable; and God intended to make the fence strong between his people and the nations around them; who probably either regarded many of these beasts as holy to their deities, or used them for food. Beasts which answered but half the description were deemed unclean. Ver. 8. They are commanded not even to touch when dead, those beasts that they were not to eat when living. Ver. 9—12. A rule is here also given concerning fishes; we have had an account before of unclean fish,

but the Jewish nation, who were to be kept separate from others, were under peculiar restraints. Ver. 13—19. The fowls which are to be viewed as unclean, are here particularly specified. Their names are uncertain now, which is of no moment, the institution having ceased. They were in general, either birds of prey, unclean feeders, or birds of the night. Ver. 20—42. Laws concerning insects. Flying creeping animals are forbidden, and particular injunctions given with respect to their carcases. Those who touched them were to be considered as unclean; and whatsoever they fell upon or touched, must be washed or scoured, or if earthen, must be broken, and the liquid spilt, with the exception of a fountain or pit, wherein there was plenty of water.

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] It becomes the people of God to be separated from the ungodly; distinguished equally by temperance and devotion from that luxury and neglect of God so prevalent in the world. Let them keep at the utmost distance from all impurity, and seek earnestly that



Before  
Christ  
1490.

CHAP. XII.

1 The purification of a woman after childbirth; 6 her offerings for her purifying.

a Chap.  
15. 19.

b Luke  
2. 21.  
John  
7. 22.

† Heb.  
a son of  
his year.

c Luke  
2. 24.  
† Heb.  
her hand  
find not  
sufficiency  
of.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying. If a woman have conceived seed, and born a man-child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day, the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying threescore and six days.

6 ¶ And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest;

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

8 ¶ And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.\*

CHAP. XIII.

Laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the LORD spake unto Moses and Aaron, saying,

¶ Or,  
swelling.

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days.

EXPLANATORY NOTES. CHAP. XII. Ver. 2. Of the separation of a woman for her infirmity, the menses, we are taught, chap. xv. 20, 21. Among the Gentiles the law of ceremonial uncleanness of child-bed existed, as we learn from one of their ancient poets. Ver. 3. Circumcision figured the separation of the soul from moral pollution, effected by the power of the Spirit of Christ, Col. ii. 11. The time of observing it corresponded to the law respecting every young creature offered to God; it was to be performed on the eighth day after his birth, Exod. xxii. 30. Ver. 4. The woman debarred thus from the holy things of the Lord was certainly fitted to remind Israel of their moral pollution, and of the duty of humbling themselves before the Lord on account of their original, inward depravity. Ver. 6. Concerning the burnt-offering and sin-offering, see chap. i,

their bodies may be the temples of the Lord, in which he will delight to dwell. Oh! that he may bring every thought into obedience to the captivity of Christ. May all his institutions be our delight; and may they be blessed for the advancement of universal holiness in all the saints of the Most High.

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] The Almighty hath pronounced an awfully solemn sentence on the female sex; "In sorrow thou shalt bring forth children, and I will greatly multiply thy sorrow." Thus from age to age the unalterable sentence continues. But blessed be God, Jesus the seed of the woman, has turned her sorrow into joy." Let her therefore give thanks to God for support under trials, deliverance under afflictions; but especially let her be grateful, for the honour conferred on her to bring forth a son, the Saviour of the world. We are all unclean by sin, but his blood can produce perfect purity in all believers.

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more.

Before  
Christ  
1499.

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean; it is but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And if the priest see that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising,

† Heb.  
the quick-  
ening of  
living  
flesh.

11 It is an old leprosy in the skin of his flesh: and the priest shall pronounce him unclean, and shall not shut him up; for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague; it is all turned white: he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; for the raw flesh is unclean: It is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest:

17 And the priest shall see him: and, behold, if the plague, be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

18 ¶ The flesh also, in which, even in the skin thereof was a bile, and is healed.

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it is a plague of leprosy, broken out of the bile.

iv. The former probably denoted our presenting ourselves to the Lord, body and spirit, Rom. xii. 1. the latter the necessity of an atonement to expiate sin, which has been presented to God by our Lord Jesus Christ, 2 Cor. v. 21. The sin-offering was offered before the burnt-offering, chap. xlii. 14, 18. ix. 7—16. Exod. xxix. 14, 18. Ver. 8. She who was poor and could not procure a lamb, was accepted when she brought two turtle doves or two young pigeons. Thus God regardeth the state of his poor, and accepteth according to that a man hath, and not according to that he hath not, 1 Cor. viii. 12.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1—17. We have here in what manner the leprosy was to be treated. It appears rather an uncleanness than a disease; and if a disease, not the same as what is now called by that



Before  
Christ  
1490.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if it be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, and spread not, it *is* a burning bile; and the priest shall pronounce him clean.

† Heb. a burning of fire. 24 ¶ Or if there be *any* flesh, in the skin whereof *there is* † a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it; and, behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin, it *is* a leprosy broken out of the burning, wherefore the priest shall pronounce him unclean; it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days.

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there *be* in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more.

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him; and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

name; but it was in all probability inflicted by God as a punishment, and therefore inspected by the priest rather than by a physician. In an inspection of it he was to use the greatest circumspection and deliberation. If it penetrated no further than skin deep, and did not spread after the person was shut up, he was clean; but after being shut up, it grew deeper and spread, he was then pronounced unclean. A very short time was requisite to determine it, where raw flesh appeared in the sore. If he were white all over, he was pronounced clean. Ver. 18—37. Here other appearances are mentioned, such as an old ulcer, burn, or scald-head, with directions for the priest's judgment. To what a

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin: he *is* clean.

40 And the man whose † hair is fallen off his head, † Heb. head is he bald, *yet is* he clean. *pilled.*

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish fore, it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the fore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He *is* a leprous man, he *is* unclean; the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; <sup>a Numb. 5. 2.</sup> without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment or a linen garment, <sup>2 Kings 15. 5.</sup>

48 Whether *it be* in the warp or woof, of linen, or of woollen, whether in a skin, or in any † thing made of skin; <sup>† Heb. work of.</sup>

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest. <sup>† Heb. vessels, or instrument.</sup>

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin, the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy: it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

variety of diseases is man liable, and what a body of corruption do we bear about with us! How absurd to be proud of that which may in a short time be rendered loathsome. Ver. 38—46. Care must be taken that a bald head or freckled face be not mistaken for leprosy; but should the plague be found in a bald head, he is utterly unclean; The leper then convicted must cry out, Unclean, unclean; which would be to the person an exceeding bitter cry, as from that moment he was buried alive; being excluded for a time from human society, and removed from the congregation of God's people. He must now dwell alone, or only with lepers, without the camp, and none must approach him,



Before  
Christ  
1490.

† Heb.  
whether  
it be bald  
in the head  
thereof, or  
in the  
forehead  
thereof.

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread, it is unclean: thou shalt burn it in the fire: it is fret inward, † *whether it be bare within or without.*

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.\*

## CHAP. XIV.

<sup>1</sup> The rites and sacrifices in cleansing of the leper. <sup>33</sup> The signs of leprosy in a house. <sup>48</sup> The cleansing of that house.

AND the LORD spake unto Moses, saying,  
2 This shall be the law of the leper in the day of his cleansing: He<sup>a</sup> shall be brought unto the priest.

<sup>a</sup> Matth.  
8. 2.  
Mark  
1. 40.  
Luke  
5. 12.  
Or,  
sparrows.

3 And the priest shall go forth out of the camp: and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed, two || birds alive and clean, and cedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose † into the open field.

† Heb.  
upon the  
face of the  
field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

† Heb.  
the daughter  
of her  
year.

10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb † of the first year, without blemish, and three tenth-deals of fine flour

for fear of defilement. Ver. 47—59. The nature of leprosy was to corrode and consume the flesh, as is obvious from Numb. xii. 12. 2 Kings v. 13, 14.

EXPLANATORY NOTES. CHAP. XIV. Ver. 1—4. As this leprosy seems to be an extraordinary disease or plague, no remedy could effect a cure but he who inflicted it. When a leper appeared to be cured, the priest was to go forth

for a meat-offering, mingled with oil, and one log of oil;

11 And the priest that maketh him clean, shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the LORD.

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for <sup>c</sup> as the sin-offering is the priests, so is the trespass-offering; it is most holy.

14 And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD.

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remnant of the oil that is in the priest's hand he shall pour out upon the head of him that is to be cleansed; and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterwards he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar; and the priest shall make an atonement, for him, and he shall be clean.

21 And if he be poor, and † cannot get so much; then he shall take one lamb, for a trespass-offering † to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil, † Heb. his hand reach not. † Heb. for a waving.

22 And two turtle-doves or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb

to view him, and assist him in expressing his thankfulness to God, who had both wounded and made him whole. When our consciences are wounded, by the terrors of the Lord, his word alone can heal our spiritual diseases; and to him therefore is thanks due for spiritual health. Ver. 7. Seven times; signifying full cleansing; for seven is a perfect number. Ver. 31, 32. God here again makes a gra-

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] In the leper we behold a striking emblem of the vile and polluted state of man, from which none but God can deliver him. Happy is he, who convinced of his wretchedness by sin, applies to Jesus the great High Priest for cleansing. Whosoever comes to him he will in no wise reject; and his power is equal to his compassion and benevolence. Oh! that he may thoroughly cleanse us from all our iniquities, and adorn us with the robe of his righteousness; then shall we not be ashamed before God or man; nor shall we fear exclusion from his presence or kingdom.



Before  
Christ  
1490.

Before  
Christ  
1490.

of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD.

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering.

29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle doves, or of the young pigeons, such as he can get;

31 Even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

¶ Or,  
prepare.

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house.

37 And he shall look on the plague: and, behold, if the plague be in the walls of the house with hollow strokes, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.

42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out

in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house; it is unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry them forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet and hyssop.

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy: and a scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot;

57 To teach when it is unclean, and when it is clean: this is the law of leprosy.\*

### CHAP. XV.

1 The uncleanness of men in their issues; 13 The cleansing of them. 19 The uncleanness of women in their issues; 28 Their cleansing.

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed whereon he lieth that hath the issue is unclean; and every thing whereon he sitteth shall be unclean.

cious provision for the poor for whom he at all times testifies a special care and concern, chap. xii. 9. Ver. 55—57. Leprosy of the house, is something similar to that of the clothes, both of which appear to be judgments sent from God. Information being given, the priest must examine it; should the stones infected,

when taken out, stop it from spreading, it was cleansed and not destroyed; but if it proved inveterate, it was pulled down.

EXPLANATORY NOTES. CHAP. XV. Ver. 2. Children of Israel. It was to them alone including proselytes to their religion, that the ceremonial laws

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] Jehovah is worthy of praise, who hath pitied our low and lost estate, and sent his Son to heal us of our leprosy, from which no human power or means can deliver us. To him may we therefore cheerfully present our whole persons a living sacrifice, holy and acceptable to God. Iniquity defiles and wastes our bodies; Oh! that when they moulder into dust, we may have a house prepared for us, not made with hands, eternal in the heavens.



Before  
Christ  
1490.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

<sup>a</sup> Chap. 6. 28. 12 And the <sup>a</sup> vessel of earth that he toucheth, which hath the issue shall be broken; and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

<sup>†</sup> Heb. in her separation. 19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be <sup>†</sup> put apart seven days; and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

were addressed; others were not rendered unclean by violating these laws, because they were not subject to them. The diseases spoken of in the beginning of this chapter, are frequently the consequences and punishment of impurity. Ver. 31. *Separate*; that is, devoted to God, by carefully teaching the people to understand and observe the divine laws, chap. xi. 47. To approach the sanctuary in a state of ceremonial uncleanness procured death, from which reverence was produced in the people's minds, for God and the tabernacle. When we behold natural and

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue; then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation,

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.\*

## CHAP. XVI.

<sup>1</sup> How the high priest must enter into the holy place. <sup>11</sup> The sin-offering for himself. <sup>15</sup> The sin-offering for the people. <sup>29</sup> The scape-goat, <sup>29</sup> The yearly feast of the expiation.

**A**ND the LORD spake unto Moses, after <sup>2</sup> the <sup>a</sup> Chap. death of the two sons of Aaron, when they <sup>10. 2.</sup> offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he <sup>o</sup> come not at all times <sup>b</sup> Exod. into the holy place within the vail before the mercy-seat, which *is* upon the ark, that he die not: for I will <sup>30. 10.</sup> appear in the cloud upon the mercy-seat. <sup>9. 7.</sup>

3 Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be

involuntary infirmities offensive, how much should we be on our guard that we may not provoke his holiness by our wilful transgressions.

EXPLANATORY NOTES. CHAP. XVI. Ver. 2. The priest was prohibited from entering at all times into the holy place, which was a figure of heaven, to intimate that the way into the heavenly holy place, by a perfect atonement, was not yet made fully known: but the way is now clear since Christ entered by his blood, see Heb. xi. 6—12. x. 19, 20. Ver. 4. *Holy garments*; that

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] The pollution of sin separates from fellowship with the saints here and hereafter. This is however a matter which gives little concern to many now, who are indifferent about the privileges of the house of God; but they shall feel otherwise, when separated for ever from the congregation of the righteous. And this nothing can prevent, but the application of the blood and Spirit of God, the only effectual remedy to purify the soul from all sin.



Before  
Christ  
1490.

girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

e Hebr.  
9. 7.

6 And Aaron shall offer his bullock of the sin-offering which *is* for himself, and <sup>e</sup> make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

† Heb.  
Azazel.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the † scape-goat.

† Heb.  
went up.

9 And Aaron shall bring the goat upon which the LORD's lot † fell, and offer him *for* a sin-offering.

10 But the goat on which the lot fell to be the scape-goat shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail.

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

d Heb.  
9. 12. &  
10. 4.  
e Chap.  
4. 6.

14 <sup>d</sup> And he shall take of the blood of the bullock, and <sup>e</sup> sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that † remaineth among them in the midst of their uncleanness.

† Heb.  
dwelleth.f Luke  
1. 10.

17 <sup>f</sup> And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it: and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of † a fit man into the wilderness.

22 And the goat shall bear upon him all their iniquities unto a land not † inhabited: and he shall let go the goat in the wilderness.

† Heb.  
a man of  
opportu-  
nity.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there:

† Heb.  
of separa-  
tion.

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people and make an atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 <sup>g</sup> And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

g Chap.  
6. 30.  
Heb.  
13. 11.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

is, garments not to be put on except when the high priest went into the holy place; his other garments mentioned Exod. xviii. were wore the remaining part of the day, and at other times. Ver. 5. These two goats were special figures of Christ: the one was put to death; the other sent away alive, signifying that he, who was to make an atonement for sin would be put to death in the flesh, but quickened in the Spirit, 2 Cor. v. 19, 21. 1 Pet. iii. 18. The burnt-offering, was offered after the sin-offering, and in other garments, ver. 24. and prefigured besides reconciliation, the purification of our nature, in consequence of the remission of our sins, Rom. xii. 1. Ver. 6. A sacrifice required for the sins of the high priest, was one of the strongest internal evidences of the imperfections of Moses' law: see the beautiful and forcible reasoning of the apostle on this subject, Heb. v. 1—3. vii. 28. Ver. 8. The decision by lot which goat was to die, probably was designed to teach us, that Messiah was to suffer death by the determinate counsel of God, Prov. xvi. 33. Acts iv. 28. Ver. 10. The scape-goat, that is the wandering goat was appointed an atonement, as well as the one which was put to death. Jesus in his death and life, is the acceptable propitiation for the sins of his people. God had respect to what he was to suffer, when ancient believers were pardoned; and when any are now forgiven, God respects

what his Son hath suffered, Rom. iii. 25, 26. Ver. 12. Incense, was emblematical of prayer, Rev. viii. 3, 4. As the high priest, after killing the bullock, burnt incense to prepare for the sprinkling of blood in the holy place, so Christ prepared himself by prayer, previous to his entering heaven with his blood, John xvii. Mat. xxvii. 36. Heb. ix. 11—14. Ver. 13. The cloud of incense covering the mercy-seat, prefigured the mediation and intercession of Christ, by whom the wrath of God is turned away from man, Rev. viii. 3, 4. Ver. 14. Seven times, a complete number, and often used of the legal services; to denote the perfect purity effected by the shed blood of the Lamb of God. Ver. 16. Comp. Heb. x. 23. Ver. 17. No man was permitted to be in the tabernacle when the high priest entered the holy place. This reminds us that our redemption is procured by Christ only. 'He himself,' without the aid of men or angels, 'bare our sins in his own body on the tree,' 1 Pet. ii. 24. Heb. i. 3. Neither did the spectators behold nor comprehend the glorious grace which he manifested on the cross. Angels stood in silent amazement, contemplating the wondrous scene, 1 Pet. i. 12. Ver. 27. Comp. chap. ix. 12. vi. 30. Heb. xiii. 11, 14. Ver. 29. For ever; from year to year till the appearance of Christ, in whom the law had its accomplishment. The repetition of sacrifice denoted the imperfection of the



Before  
Christ  
1490.

† Heb.  
fill his  
hand.

b Exod.  
80. 10.  
Hebr.  
9. 7.

32 And the priest whom he shall anoint, and whom he shall † consecrate to minister in the priest's office, in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments.

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, <sup>b</sup> once a year. And he did as the LORD commanded Moses.\*

## CHAP. XVII.

1 *The blood of all slain beasts must be offered to the LORD at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden, 13 and all that dieth of itself, or is torn.*

**A**ND the LORD spake unto Moses, saying,  
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp.

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, blood shall be imputed unto that man: he hath shed blood: and that man shall be cut off from among his people;

5 To the end that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and <sup>a</sup> burn the fat for a sweet savour unto the LORD.

a Exod.  
29. 28.  
Chap.  
4. 31.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers

which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people.\*

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, † which hunteth and catcheth any beast or fowl that † Heb. *that hunteth any hunting,* may be eaten; he shall even pour out the blood there-  
of, and cover it with dust.

14 <sup>b</sup> For *it is* the life of all flesh; the blood of it *is* <sup>b</sup> Gen. for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth † that which died † Heb. *of itself, or that which was torn with beasts, whether it be a carcase,* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even; then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh, then he shall bear his iniquity.†

## CHAP. XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

**A**ND the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwell, shall ye not do; and after the doings of the land of Canaan, whether I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein; I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judg-

law, Heb. x. 1—5. This *tenth day*, was memorable in Israel on various accounts, chap. xxiii. 27, 32. xxv. 8, 9. Numb. xxix. 7, 11. Ver. 32—34. The Lord required sanctity in all his ministers, but especially in the high-priest, the most important person, the king excepted, in Israel. And in this respect he solemnly prefigured Christ, the Holy One, who made reconciliation for the sins of his people, Heb. ii. 17. vii. 24.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1, 2. The priests officiated for the people; and therefore the law respecting sacrifices is addressed to them. As the daily and ordinary sanctification of all Israel is prescribed, chap. xvi. so every one is here taught how he should serve the Lord; the place and manner of his acceptable services are particularly noticed. The law concerning the place is often enforced, Deut. xii. 5, 6, 13, 14, 26, 27. xiv. 25, 26. xv. 19, 20. Let this teach us the importance of serving God in Christ; for in him Jehovah

dwells, and holds communion with his people. Ver. 9. *Door of the tabernacle*, or the court of the place, in which God chose to put his name, 2 Kings xxv. 9. Ezra iii. 3—6. This may be designed to teach us that fellowship in the church the temple of God, is one principal means of preserving us from apostacy. † This and what follows regards the ordinary intercourse which Israel were to maintain among themselves and strangers. Ver. 11. Blood was forbidden, to inculcate merciful dispositions, and to guard against idolatry; but especially to keep up lively expectations of that expiation by the blood, which cleanseth from all sin; for a similar reason the fat was to be abstained from, chap. iii. 17. vii. 25, 26. Ver. 13. Comp. 1 Sam. xiv. 32—34.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1—5. Such injunctions as these moral precepts are still binding, although the ceremonial institutions were long since abolished. God strictly prohibits Israel from imitating either the

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] Let us contemplate the Father's rich love, in appointing and furnishing Jesus with every gift and grace necessary to his making atonement for the sins of the world. And blessed be Immanuel's name, who hath by himself purged our sins, and entered into the holy place to intercede for us. He himself, without any companion in the work, bare our sins in his own body on the tree: and he therefore deservedly shall have all the glory of our salvation. While we lament the evil of sin, and deplore our wretchedness, may our eyes and hearts be fixed on him, who saves to the uttermost all who come to God by him.

PRACTICAL OBSERVATIONS.—† CHAP. XVII.] Jesus alone is the way to the Father; and through him only can our services be acceptable before God. Let us regard God's institutions; for will-worship is an idolatry, dangerous and detestable in the sight of the holy and jealous God. And let us carefully endeavour to maintain the unity of the Spirit, and worship of God; the unhappy alienations and differences among the people of God are to be lamented, and it certainly becomes every child of God to exert all his influence to remove them. But let us especially seek to be thoroughly cleansed from all filthiness of the flesh and spirit; that we may perfect holiness in the fear of God.



Before Christ 1490. ments; <sup>a</sup> which if a man do, he shall live in them: I am the LORD.

<sup>a</sup> Ezek. 20. 11. 6 ¶ None of you shall approach to any that is <sup>†</sup> near of kin to him, to uncover *their* nakedness: I am the LORD.

Rom. 10. 5. 7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

Gal. 3. 12. 8 <sup>b</sup> The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

† Heb. remain- der of his flesh. 9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be born at home, or born abroad, even* their nakedness thou shalt not uncover.

<sup>b</sup> Chap. 20. 11. 10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she is thy sister,) thou shalt not uncover her nakedness.

<sup>c</sup> Chap. 20. 19. 12 <sup>c</sup> Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

<sup>d</sup> Chap. 20. 20. 14 <sup>d</sup> Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

<sup>e</sup> Chap. 20. 12. 15 <sup>e</sup> Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

<sup>f</sup> Chap. 20. 21. 16 <sup>f</sup> Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, nor her daughter's daughter, to uncover her nakedness: for they are her near kinswoman: it is wickedness.

¶ Or, one wife to another. 18 Neither shalt thou take ¶ a wife to her sister, to vex her, to uncover her nakedness, besides the other in her life-time.

<sup>g</sup> Chap. 20. 18. 19 ¶ <sup>g</sup> Also thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness.

20 Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

Egyptians from whom they had come out, or the Canaanites whom they were going among; as he knew they were too prone to fall in with such practices of idolatry from their past transactions! he therefore gives them repeated solemn warnings. Ver. 16—18. God here forbids all marriages between persons within the degrees of affinity specified; which equally affects females as males; as also all indecent familiarities between near relations. These commandments were necessary, owing to their often living together in the same house and family, which would expose them to many temptations, unless they had been warned of the heinous nature of this sin, which was calculated to prevent all thoughts of any lewd intercourse between them; therefore near relations ought to be doubly on their guard. Ver. 19—30. Farther laws against impurity, and the penalty annexed to them. 1. Against an unseasonable use of the marriage bed. 2. Against adultery. 3. Against the abominable idolatry of consecrating their children to Moloch, by causing them to pass between two fires, and sometimes burning them. This was the practice of the heathen, whom Israel frequently imitated, 2 Kings xxiii. 10. Jer. vii. 31. Moloch, called also Milcom, 1 Kings xi. 5, 7. was a god whom the Amonites and other heathens worshipped; and is supposed to have been

21 And thou shalt not let any of thy seed <sup>b</sup> pass through *the fire* <sup>1</sup> to Moloch, neither shalt thou profane the name of thy God: I am the LORD.

<sup>b</sup> Chap. 20. 2. 22 Thou shalt not lie with mankind as with woman-kind: it is abomination.

23 <sup>k</sup> Neither shalt thou lie with any beast, to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion.

<sup>i</sup> Called AAs 7. 43. 24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you. <sup>k</sup> Chap. 20. 15.

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; neither any of your own nation, nor any stranger that sojourneth among you;

27 (For all these abominations have the men of the land done which *were* before you, and the land is defiled:)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinances, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.\*

CHAP. XIX.

A repetition of sundry laws and ordinances.

AND the LORD spake unto Moses, saying,

<sup>a</sup> Chap. 11. 44. & 20. 7. 2 Speak unto all the congregation of the children of Israel, and say unto them, <sup>a</sup> Ye shall be holy: for I the LORD your God am holy.

3 ¶ Ye shall fear every man his mother and his father, and keep my sabbaths: I am the LORD your God. 1. 16.

4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

5 ¶ And if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on

a star or planet, to which the Carthaginians and Phenicians offered their children; or the sun, called in scripture Baal. 4. Against sodomy and bestiality, crimes, the mention of which are shocking; and it is among the direful proofs of the desperate corruptness of man's nature, that such prohibitions are necessary. But that they were indeed necessary, we have awful evidence from the history of man in modern as well as ancient times. As Israel were bound to be God's executioners on the sinful people of Canaan, they ought to take particular care that they fall not into the same sins, that they may prevent similar destruction from visiting them.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1. We have here a general command which includes all the rest: Be ye holy, for the Lord your God is holy. The design of the law as well as the gospel, next to God's glory, is the sanctification of his people; that is, their separation from sin, and devotedness to God and his service. This was taught by all the purifying rites of Moses. Ver. 4. I am the Lord your God. This is the foundation and reason of this and almost all the following precepts; and it merits notice, that it was also prefixed to the ten commandments, Exod. xx. 2. Ver. 5. At your own will; that is,

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] To what an awful state of depravity has human nature fallen, which requires such precepts to prevent utter confusion and disorder in society, as those contained in this chapter. Surely man cannot obtain life by his own works; but thanks be to God for eternal life through the righteousness of the Lord Jesus Christ. May it be our happiness to receive grace from him to mortify the deeds of the body, that we may live. Let us watch and pray against compliance with the least evil. To numerous temptations are we exposed, and unable are we to resist them. But certainly the direful consequences of sin ought to excite us to look to the Lord daily for grace and mercy to help us in the time of need.



Before  
Christ  
1490. the morrow: and if ought remain until the third day,  
it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is  
abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his  
iniquity, because he hath profaned the hallowed thing  
of the LORD; and that soul shall be cut off from  
among his people.

b Chap.  
23. 22. 9 ¶ And <sup>b</sup> when ye reap the harvest of your land,  
thou shalt not wholly reap the corners of thy field,  
neither shalt thou gather the gleanings of thy har-  
vest.

c Exod.  
20. 7. 10 And thou shalt not glean thy vineyard, neither  
Daut.  
5. 31. shalt thou gather *every* grape of thy vineyard; thou  
Matth.  
5. 53. shalt leave them for the poor and stranger: I am the  
James  
5. 12. LORD your God.

d Eccus.  
10. 6. 11 ¶ Ye shall not steal, neither deal falsely, neither  
lie one to another.

e Deut.  
24. 14, 15. 12 ¶ And ye shall not <sup>e</sup> swear by my name falsely,  
neither shalt thou profane the name of thy God: I  
Tobit  
4. 14. am the LORD.

f Deut.  
27. 18. 13 ¶ <sup>d</sup> Thou shalt not defraud thy neighbour, nei-  
ther rob *him*: <sup>e</sup> the wages of him that is hired shall  
g Exod.  
23. 3. not abide with thee all night until the morning.

Deut.  
1. 17. & 14 ¶ Thou shalt not curse the deaf, <sup>f</sup> nor put a  
16. 19. stumbling block before the blind, but shalt fear thy  
Prov.  
24. 23. God: I am the LORD.

Jam. 2. 9. 15 ¶ <sup>g</sup> Ye shall do no unrighteousness in judgment;  
h 1 John. thou shalt not respect the person of the poor, nor  
2. 11. honour the person of the mighty: *but* in righteousness  
i Eccus.  
19. 13. shalt thou judge thy neighbour.

Matth.  
18. 15. 16 ¶ Thou shalt not go up and down as a tale-  
bearer among thy people; neither shalt thou stand  
Or,  
that thou  
bear not  
sinful-  
ness. 17 ¶ <sup>h</sup> Thou shalt not hate thy brother in thine  
k Matth.  
5. 43. & heart: <sup>i</sup> thou shalt in any wise rebuke thy neighbour,  
22. 35. || and not suffer sin upon him.

Rom.  
13. 9. 18 ¶ Thou shalt not avenge, nor bear any grudge  
Gal. 5. 14. against the children of thy people; <sup>k</sup> but thou shalt  
Jam. 2. 8. love thy neighbour as thyself: I am the LORD.

Or,  
abused  
by any.  
† Heb.  
reproach-  
ed by, or  
for man. 19 ¶ Ye shall keep my statutes. Thou shalt not let  
thy cattle gender with a diverse kind. Thou shalt not  
sow thy field with mingled seed: neither shall a gar-  
ment mingled of linen and woollen come upon  
thee.

20 ¶ And whosoever lieth carnally with a woman  
that is a bond-maid, || † betrothed to an husband, and

not at all redeemed, nor freedom given her, || † she  
shall be scourged: they shall not be put to death, be-  
cause she was not free.

21 And he shall bring his trespass-offering unto the || Or,  
LORD, unto the door of the tabernacle of the con-  
gregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for <sup>† Heb.</sup>  
him with the ram of the trespass-offering before the <sup>there shall</sup>  
LORD, for his sin which he hath done; and the sin <sup>be a</sup>  
which he hath done shall be forgiven him. <sup>scourging.</sup>

23 ¶ And when ye shall come into the land, and  
shall have planted all manner of trees for food, then  
ye shall count the fruit thereof as uncircumcised:  
three years shall it be as uncircumcised unto you: it  
shall not be eaten of.

24 But in the fourth year all the fruit thereof shall  
be † holy, to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit  
thereof, that it may yield unto you the increase  
thereof: I am the LORD your God. <sup>† Heb.</sup>  
<sup>holiness of</sup>  
<sup>praises</sup>  
<sup>to the</sup>  
LORD.

26 ¶ Ye shall not eat *any thing* with the blood;  
neither shall ye use enchantment, nor observe  
times.

27 ¶ <sup>i</sup> Ye shall not round the corners of your heads, <sup>l Chap.</sup>  
neither shalt thou mar the corners of thy beard. <sup>21. 5.</sup>

28 Ye shall not <sup>m</sup> make any cuttings in your flesh <sup>m Deut.</sup>  
for the dead, nor print any marks upon you: I am <sup>14. 1.</sup>  
the LORD.

29 ¶ Do not † prostitute thy daughter, to cause her † Heb.  
to be a whore; lest the land fall to whoredom, and <sup>profane.</sup>  
the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my  
sanctuary: I am the LORD.

31 ¶ Regard not them that have familiar spirits,  
neither seek after wizards, to be defiled by them: I  
am the LORD your God.

32 ¶ Thou shalt rise up before the hoary head, and  
honour the face of the old man, and fear thy God:  
I am the LORD.

33 ¶ And <sup>n</sup> if a stranger sojourn with thee in your <sup>n Exod.</sup>  
land, ye shall not || vex him. <sup>22. 21. &</sup>  
<sup>23. 9.</sup>

34 <sup>o</sup> But the stranger that dwelleth with you shall <sup>Or,</sup>  
be unto you as one born among you, and thou shalt <sup>oppress.</sup>  
love him as thyself; for ye were strangers in the land <sup>o Exod.</sup>  
of Egypt: I am the LORD your God. <sup>12. 48, 49.</sup>  
<sup>p Prov.</sup>

35 ¶ Ye shall do no unrighteousness in judgment,  
in mete-yard, in weight, or in measure.

36 <sup>p</sup> Just balances, just † weights, a just ephah, and <sup>† Heb.</sup>  
stones.

cheerfully, not grudgingly; or, for your own favourable acceptance; that is, in  
order to its being acceptable to God for you. Ver. 9. *Corners*, mean the outside,  
the outmost part of the field; often not so soon ripe as the field itself. Ver. 10.  
And thou shalt not glean the single grapes of thy vineyard, opposed to clusters;  
and thou shalt not gather every grape; that is, particular berries broken off in  
gathering. These minute precepts manifest great regard for the poor. True  
piety towards God agrees with charity towards our neighbour, where the one truly  
exists, the other will follow. A selfish avaricious spirit is inconsistent with true  
Christianity. Ver. 11. Precepts against theft, fraud, and lying, are necessary in  
the present day, as well as the day in which they were given. The world is in  
such a state in general, that almost every trade is mixed with injustice, and so sup-  
ported by intrigue and dissimulation, that it is difficult for the honest and upright  
trader to earn a subsistence. The straighter the gate the more should the Christian  
strive to enter; and at the end, honesty and integrity shall be found to be the best  
policy. Ver. 12. See Note on Matth. v. 33—36. Ver. 13. *Defraud* by deceit or  
violence, which John prohibits, Luke iii. 14. This crime and robbery originate  
in covetousness, and often issue in murder, Mic. ii. 2 Prov. i. 19. Ver. 15. The  
poor are proper objects of pity; but not of partiality in the exercise of justice,  
which requires equitable and just procedure towards them as well as the rich.  
Ver. 16. *Tale-bearer*; the original word denotes a merchant who travels to dispose  
of his goods, 1 Kings x. 15. Ezek. xxvii. 16, 17, 22, 23. The goods of the tale-

bearer are the secrets of his neighbour, which he obtains by assuming the honour-  
able character of a friend, Prov. xi. 13. xx. 19. Jer. ix. 4, 5. Ver. 17. *Brother*,  
or neighbour, means any person, according to our Lord's interpretation, Matth. v.  
43, 44. The original word translated *rebuke*, signifies to reprove by convincing  
and persuasive arguments. To rebuke a brother is opposed to hating him, because  
genuine love excites to instruct, convince, and kindly warn our brother when he  
offends us or has erred; whereas hatred is nourished by silence, and waits an op-  
portunity of revenge, as was exemplified in Absalom's conduct to Amnon, 2 Sam.  
xiii. 22. Ver. 18. *To avenge*, belongeth to God, 1 Sam. xxiv. 12. Jer. xv. 15.  
Prov. xx. 22. Rom. xii. 19. For the meaning of vengeance, see Jer. l. 15. The  
reason of these precepts may partly have been, to preserve the nature of things in  
that state in which the Creator formed them; but chiefly to impress the minds of  
Israel with the importance of retaining the religion of heaven in its native simpli-  
city, in opposition to every heathenish practice. Ver. 26—28. Comp. Notes on  
chap. xxi. 3. Deut. xxviii. 9—12. Ver. 32. *To rise up*, is a token of respect, and  
this God requires to be shewn to the hoary head, which is a crown of glory wher-  
found in the way of righteousness, 1 Kings ii. 19. Prov. xx. 29. Ver. 35, 36.  
These precepts include every thing necessary to teach Israel, that God required of  
them justice and equity in all their dealings with each other, and utterly condemn-  
ed all deceit and falsehood, Ezek. xlv. 10—12. Amos viii. 5, 8.



Of him that curseth his parents, &amp;c.

Before  
Christ  
1490.

a just him, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.\*

## CHAP. XX.

1 Of him that giveth of his seed unto Molech. 4 Of him that savoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19. Of incest. 13 Of sodomy. 15 Of bestiality. 18 Of uncleanness. 22 Obedience is required with holiness, &c.

a Chap.  
10. 21.

**A**ND the LORD spake unto Moses, saying, 2<sup>a</sup> Again, thou shalt say unto the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 ¶ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

b Chap.

11. 44.

&amp; 19. 2.

1 Peter

1. 16.

c Exod.

21. 17.

Prov.

20. 20.

Matthew

15. 4.

d Deut.

22. 22.

John

8. 4. 5.

e Chap.

18. 8.

7 ¶<sup>b</sup> Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8 And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

9 ¶<sup>c</sup> For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

10 ¶ And<sup>d</sup> the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11<sup>e</sup> And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

f Chap.

18. 22.

13 ¶<sup>f</sup> If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

EXPLANATORY NOTES. CHAP. XX. Ver. 1, 2. Here God proceeds to pronounce punishment on the transgressors of the laws delivered in the two preceding chapters. *Molech*, was a chief god of the heathen, chap. xviii. 21. Ver. 3. *I will set*; that is, firmly oppose. The meaning is, that if the sin were overlooked, or partial judgment passed against the guilty person, or were not fully known and proved by proper witnesses, God himself would cut him off by

14 And if a man take a wife, and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15<sup>g</sup> And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood shall be upon them.

17<sup>h</sup> And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18<sup>i</sup> And if a man shall lie with a woman having her sickness, and shall uncover her nakedness: he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 ¶ And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin: they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedness: they shall be childless.

22 ¶ Ye shall therefore keep all my<sup>k</sup> statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, I spue you not out.

23 And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and<sup>m</sup> therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.

25<sup>n</sup> Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: <sup>o</sup> for I the LORD am holy, and have severed you from other people, that ye should be mine.

27 ¶<sup>p</sup> A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.<sup>†</sup>

some fearful judgment. The Jews reckoned thirty-six crimes which subjected the transgressors to be punished or cut off; and all who countenanced or imitated them were liable to suffer with them. Ver. 8. Compare 1 Sam. xxviii. 1 Chron. x. 13. Ver. 9. Compare Prov. xx. 20. He who cursed, that is, reviled his parents was to be stoned to death, Deut. xxi. 21. Ver. 18. The woman's sickness, or menses, separated her as unclean even from her husband; and there-

PRACTICAL OBSERVATIONS.—\* CHAP. XIX.] To compassionate and relieve the widow and the fatherless, constitutes an important part of pure and undefiled religion; and to encourage us in this duty, the Lord hath remembered us in our low estate, and assures us that he who giveth to the poor lendeth to the Lord, who will recompence the liberal an hundred-fold. Piety towards God cannot exist without love and kindness towards men! for love is the fulfilling of the law. Let us ever manifest satisfaction in God's works and ways, especially in his method of redeeming his people; for infinite wisdom, love and righteousness direct all his plans. And let all who know his revelation, and who would honour him on earth, avoid and reject every evil maxim by which believers are influenced in religion, or civil life. Integrity, truth, and unreserved subjection to all God's commandments, must regulate all who would receive his approbation.

PRACTICAL OBSERVATIONS.—† CHAP. XX.] How much do the votaries of Satan sacrifice in his service, and should we reckon any thing too dear for the Lord! Depraved indeed is man, who can be guilty of the most atrocious and unnatural practices, and abuse the greatest privileges. The character of an in-



Before  
Christ  
1490.

CHAP. XXI.

1 Of the priests' mourning; 6 of their holiness. 8 Of their estimation; 7, 13 of their marriages. 16 The priests that have blemishes must not minister in the sanctuary.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother;

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But <sup>|| Or, being an husband among his people, he shall not defile himself</sup> he shall not defile himself, *being* a chief man among his people, to profane himself.

5 <sup>a</sup> They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 <sup>¶</sup> They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

7 <sup>¶</sup> They shall not take a wife *that is* a whore, or profane: neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 <sup>¶</sup> And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 <sup>¶</sup> And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 <sup>¶</sup> And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife.

fore the crime condemned here was peculiarly aggravated, chap. xii. 2. xv. 19, 24. Ver. 24. *Milk and honey*, denote all temporal good, Exod. iii. 8. Deut. viii. 7, 8. The laws of God to Israel separated them from the ungodly nations around them, 1 Kings viii. 53.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1. After the general rules of holiness given to the people, Moses proceeds here to particular laws binding on the priests; for as their office was to make atonement for the people, it was highly proper that they should carefully endeavour to sanctify themselves. Ver. 2, 3. Besides the six near relations mentioned here for whose death the priest might defile himself, or render himself ceremonially unclean by appearing as a mourner, it is supposed that he might also mourn for his wife, because Ezekiel the priest, was commanded, as an extraordinary case, not to mourn for his wife when she died, Ezek. xxiv. 16—18. Ver. 5. The various expressions in this verse refer to the manner in which the Gentiles discovered their sorrow. *Cutting the flesh* was forbidden the people as well as the priests, for it indicated inordinate grief,

former or tale-bearer is detestable; but there are crimes, the concealment of which is exceedingly criminal, and justly subjects a man to share in their guilt and punishment. A life of universal holiness, especially when encompassed by numerous temptations, is not less honourable than advantageous; and such a life becomes all the people of God; for he hath purchased them for a peculiar people, in order that they may delight in his statutes and exemplify their excellence in the presence of an ungodly and wicked world.

PRACTICAL OBSERVATIONS.—[CHAP. XXI.] It become ministers of the sanctuary to be examples of self-government, resigned to the afflictive dispensations of Providence, guided by wisdom and moderation in the enjoyment of all earthly good. It is not less necessary for the honour of their office than for the good of their families that they may be particularly careful in the choice of their wives. If natural defects rendered men unfit for the priesthood, how much more must moral turpitude exclude a man from every sacred office. May the Lord give both ministers and people grace to keep themselves separate from the

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 <sup>¶</sup> And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the <sup>||</sup> bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or any thing <sup>b</sup> superfluous.

19 Or a man that is broken-footed, or broken handed,

20 Or crook-backed, or <sup>||</sup> a dwarf, or that hath a <sup>||</sup> blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire; he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy;

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.\*

CHAP. XXII.

1 The priests in their uncleanness must abstain from the holy things; 6 how they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish, &c.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name, *in those things* which they hallow unto me: I *am* the LORD.

3 Say unto them, whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath a <sup>a</sup> <sup>†</sup> running issue, he shall not eat of the holy <sup>a</sup> things, until he be clean. And whoso toucheth any <sup>15. 2.</sup> thing *that is* unclean *by* the dead, or a man whose seed <sup>†</sup> goeth from him: <sup>Heb. running of the reins.</sup>

5 Or whosoever toucheth any creeping thing

which did not become those who had hope respecting their death, chap. xix. 27. Deut. xiv. 1 Theff. iv. 13. The high-priest was not even permitted to mourn, ver. 10—12. for what the common priests were; for he was not to absent himself from the sanctuary. Ver. 13. Was not the high priest in this respect a type of Christ, whose church or bride is called a chaste virgin? 2 Cor. xi. 2. Rev. xiv. 4. Ver. 14. The seed of the priests were profaned when they were the fruit of marriages forbidden by the law. Ver. 21. *A blemish*. This general precept is added to the particular ones in the preceding verses, to intimate that any blemish of body rendered a priest unfit for his office of sacrificing. Ver. 14. These precepts were delivered to the people as well as the priests; for all Israel were required to preserve the sanctuary of the Lord holy, and to sanctify according to the law, those who served in it, ver. 8.

EXPLANATORY NOTES. CHAP. XXII. Ver. 4. *What man soever*. This also includes the daughters of Aaron as far as it is applicable to them; for they were only to eat the holy things when they were ceremonially clean, ver. 12, 15.



Before  
Christ  
1490. whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath :

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it is his food.

b Exod. 22. 31. Ezekiel 44. 31. 8 That which dieth of itself, or is torn *with beasts* : he shall not eat, to defile himself therewith : I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it : I the LORD do sanctify them.

10 ¶ There shall no stranger eat of the holy thing : a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

† Heb. with the purchase of his money. 11 But if the priest buy any soul † with his money, he shall eat of it, and he that is born in his house : they shall eat of his meat.

† Heb. a man a stranger. 12 If the priest's daughter also be married unto † a stranger, she may not eat of an offering of the holy things.

c Chap. 10. 14. 13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, <sup>c</sup> as in her youth, she shall eat of her father's meat ; but there shall no stranger eat thereof.

14 ¶ And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD ;

¶ Or,lade themselves with the iniquity of trespass in their eating. 16 Or ¶ suffer them to bear the iniquity of trespass when they eat their holy things : for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering ;

19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

d Deut. 15. 41. & 17. 1. 20 But whatsoever hath a blemish, that shall ye not offer ; for it shall not be acceptable for you.

¶ Or, goats. 21 And whosoever offereth a sacrifice of peace-offerings unto the LORD to accomplish his vow, or a free-will-offering in beeves or ¶ sheep, it shall be perfect to be accepted : there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the

LORD, nor make an offering by fire of them upon the altar unto the LORD.

Before Christ 1490. 23 Either a bullock or a ¶ lamb that hath any thing <sup>e</sup> superfluous or lacking in his parts, that mayest thou ¶ offer for a free-will-offering : but for a vow, it shall not be accepted. ¶ Or, kid. e Chap. 21. 18.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut ; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these ; because their corruption is in them, and blemishes be in them : they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock or a sheep, or a goat is brought forth, then it shall be seven days under the dam ; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And whether it be cow or ¶ ewe, ye shall not kill it <sup>f</sup> and her young both in one day. ¶ Or, she goat. f Deut. 22. 6.

29 ¶ And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up ; ye shall leave <sup>g</sup> none of it until the morrow : I am the LORD. g Chap. 7. 15.

31 Therefore shall ye keep my commandments, and do them : I am the LORD.

32 Neither shall ye profane my holy name ; but <sup>h</sup> I will be hallowed among the children of Israel : I am the LORD which hallow you. h Chap. 10. 3.

33 That brought you out of the land of Egypt, to be your God : I am the LORD.\*

### CHAP. XXIII.

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The sheaf of first-fruits. 16 The feast of Pentecost. 22 Gleanings to be left to the poor. 23 The feast of trumpets, &c.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

3 ¶ <sup>a</sup> Six days shall work be done ; but the seventh day is the sabbath of rest, an holy convocation ; ye shall do no work therein : it is the sabbath of the LORD in all your dwellings. a Exod. 20. 9. Deut. 5. 15. Luke 13. 14.

4 ¶ These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 <sup>b</sup> In the fourteenth day of the first month at even is the LORD's passover. b Exod. 12. 15.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD : seven days ye must eat unleavened bread. Numb. 28. 16.

7 In the first day ye shall have an holy convocation ; ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto

and Numb. xviii. 11, 19. Ver. 12. A stranger, here means those who were not of the race of Aaron ; for all others were strangers in this case : for when the daughter of a priest married any one who was not a priest, she ceased during her husband's life, unless she was divorced, to be reckoned of the family of the priests. On the contrary a common Israelite, or even a Gentile, ver. 11. by marrying a priest became one of the family of the priests, and might eat the holy things. Ver. 18. All the children of Israel, as well as the priests are now addressed, because the following laws respecting the things to be offered equally

concerned both. Strangers in Israel, mean proselytes, opposed to aliens in general. Ver. 25. There was one law for the stranger, proselyte, and for the home-born in Israel. Ver. 27. Perfect to be accepted ; for the sacrifices were typical of him, who is a lamb without spot and blemish, who offered himself to take away sin, and whose sacrifice is holy and acceptable to God, Eph. v. 2. 1 Pet. i. 9—21. Ver. 30. Comp. chap. vii. 18.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 1—14. The Lord had in the preceding chapters given laws to his people ; here he proceeds to direct them

evil of the world, that they may enjoy uninterrupted communion with himself, and prove that they are indeed redeemed by him, and partake of the spirit of his sons and daughters. And let them all imitate our great High-priest, Christ Jesus, who was untainted by selfish affections or immoderate passions : who was holy, harmless and undefiled, and separate from sinners.

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] The institutions of the church of God are sacred ; no unholy person can touch them without exposing himself to severe punishment. If we would therefore occupy a place in the church of God, and desire that he may accept and approve of our persons and



Before  
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handful.  
† Heb.  
omer.

the LORD seven days: in the seventh day is an holy convocation; ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ¶ † sheaf of the first fruits of your harvest unto the priest;

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day, when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour; and the drink-offering thereof *shall be* of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations, in all your dwellings.

c Deut.  
16. 9.

15 ¶ And <sup>c</sup> ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete.

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves, of two tenth-deals: they shall be of fine flour: they shall be baked with leaven: *they are* the first fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering and their drink-offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings;

20 And the priest shall wave them, with the bread of the first fruits, for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings, throughout your generations.

d Chap.  
19. 9.

22 ¶ And <sup>d</sup> when ye reap the harvest of your land,

thou shalt not make clean riddance of the corners of thy field when thou reapest, <sup>e</sup> neither shalt thou gather any gleanings of thy harvest; thou shalt leave them unto the poor, and to the stranger: I am the LORD <sup>e</sup> your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 <sup>g</sup> Also on the tenth day of the seventh month <sup>g</sup> there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye † celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, <sup>h</sup> The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be an holy convocation; ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD; <sup>i</sup> on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it is a † solemn assembly; and ye shall do no servile work *therein*.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD; a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings; which ye give unto the LORD.

how to confess his name publicly, and express their gratitude for his blessings given them. 1. The sabbath was a weekly feast which still continues to be kept as such by every true believer, and it was to be observed as a holy rest, both in the convocations and in their dwellings. To prostitute any part of that day in vanity, visiting, and trifling conversation, is equally criminal as forsaking the assembly of God's people, Isa. lviii. 13. 2. The annual feasts enjoined. The principal one, the passover is first mentioned; which was instituted for the commemoration of their wonderful delivery from Egypt. During the seven days of unleavened bread which followed it, extraordinary sacrifices were offered, Numb. xxviii. 19. The first and last day were holy convocations. On the second day, the first-fruits were offered. This ordinance was an eminent figure of Christ, 1 Cor. v. 7, 8. Ver. 15—22. The feast of Pentecost was seven weeks

after the passover; they then brought two loaves of wheaten bread, for first fruits unto the Lord with a burnt-offering, a sin-offering, and peace-offering, as grateful acknowledgements, and implore a blessing on what they had gathered. This institution was designed to teach us, that devotedness to God becomes those who are redeemed by Christ; hence it immediately succeeded the passover. Ver. 23—32. 1. The feast of trumpets instituted. Every new moon was ushered in with trumpets, but on this day they continued blowing from morning to evening. The Jews inform us that it was a preparation call for the atonement. 2. The day of atonement must be observed as a day of sacred rest, to be spent wholly in reflection upon, and humiliation for the sins of the preceding year. Ver. 33, 34. The humiliation of the day of atonement prepared for the feast of tabernacles, one of the three great festivals, the celebration of

services, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. But though conscious of much iniquity and great guilt let us not despair, since Jesus, the spotless Lamb of God hath made atonement for sin. Through faith in him let us draw nigh to God, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.



Before  
Christ  
1490.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

† Heb.  
fruit.

40 And ye shall take you on the first day the † boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.\*

## CHAP. XXIV.

1 The oil for the lamps. 5 The shew-bread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer is stoned.

AND the LORD spake unto Moses, saying, 2 Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, † to cause the lamps to burn continually.

† Heb.  
to cause to  
ascend.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

a Exod.  
31. 8.

4 He shall order the lamps upon <sup>a</sup> the pure candlestick before the LORD continually.

b Exod.  
25. 30.

5 ¶ And thou shalt take fine flour, and bake twelve <sup>b</sup> cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

which lasted eight days; during seven days of it they lived in booths made of the branches of trees, (the eighth was a holy day of rest and joy,) which brought to their remembrance their long abode in tents while in the wilderness, and reminded them that they were still strangers called to look for a heavenly city.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 1. As the former chapter taught Israel respecting public worship, this instructed them concerning the service of God in the sanctuary. Ver. 5. *Twelve cakes*, probably representing the twelve tribes of Israel, or the people of God, who as an *unleavened cake*, are presented to God in Christ, in whom the Father is always well pleased. Ver. 10—23. This is the first capital crime and punishment, since the giving of the law. The offence was blasphemy, occasioned by a quarrel between an Israelite and one born of an Egyptian father and Israelitish mother. The matter is

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] Let us contemplate in the Jewish festivals the great and precious blessings procured to all believers by the finished work of Immanuel, and not view them merely as memorials of God's love and care of Israel. All the sacred rests remind us that Jesus hath entered into his rest, and taken possession of the heavenly Canaan in behalf of all his faithful followers. He is the Lamb slain to expiate the sins of the whole family of God; and in token of his Father's approbation of him, the Holy Spirit descended and rested on all believers, and prepares them for an acceptable thank-offering to the Lord. The glorious tidings of eternal salvation are now to be published in every land, and all nations are summoned to fight the battles of the Lord, and to enjoy the privileges of his heavenly kingdom; for our Lord is the only propitiation not for our sins only but for the sins of the whole world. Let all therefore who believe come to consummate the plans of infinite wisdom and rich grace. These are blessings which it is our highest interest never to forget in all our sojournings; and if ever we arrive on mount Zion they will excite our gratitude, and call forth our praises eternally.

PRACTICAL OBSERVATIONS.—† CHAP. XXIV.] Let us not ascribe to our own, what belongs to the Holy Spirit. Oh! that his heavenly influences may enlighten our minds and direct us in all our labours. Then only shall we be preserved from walking in error, and performing the work of God deceitfully.

9 And it shall be Aaron's and his sons; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire, by a perpetual statute.

Before  
Christ  
1490.

c Exod.

10 ¶ And the son of an Israelitish woman, whose father, *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp:

29. 33.

Chap.

8. 3.

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12. 4.

11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses; (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they <sup>d</sup> put him in ward, † that the mind of the LORD might be shewed them.

d Numb.

15. 34.

† Heb.

to command

unto them

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LORD.

e Deut.

13. 9. &amp;

17. 7.

13 ¶ And the LORD spake unto Moses, saying, 14 Bring forth him that hath cursed without the camp, and let all that heard *him* <sup>e</sup> lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

17 ¶ And he that † killeth any man shall surely be put to death.

f Exod.

21. 12.

18 And he that killeth a beast shall make it good; † beast for beast.

Deuter.

19. 11.

† Heb.

19 And if a man cause a blemish in his neighbour; as <sup>g</sup> he hath done, so shall it be done to him;

smile: the

life of a

man.

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

† Heb.

life for

life.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

g Exod.

21. 24.

Deut.

22 Ye shall have <sup>h</sup> one manner of law, as well for the stranger, as for one of your own country; for I am the LORD your God.

19. 21.

Math.

5. 38.

h Exod.

12. 49.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.†

brought before Moses that they might be directed how to proceed according to the mind of God. As men judge, not for men but for the Lord, so they are to judge according to his mind, 2 Chron. xix. Ezek. xviii. 19. which if not manifest is to be enquired. Thus every doubtful cause in Israel was to be brought to the Lord; see note on Exod. xviii. 15. God gives orders for immediate execution, and gives directions how to proceed in it. The transgressor is to be dragged out of the camp as a profanation to it, and all the congregation must stone him, to testify their abhorrence of his sin, when the witnesses had laid their hands on his head, as free from his blood. We have here also a repetition of former laws, which strangers as well as Jews must conform to; being highly equitable that they who inhabit our country along with us, and have a right to the protection of the laws, ought to be alike obnoxious to the penalties of them.



Before  
Christ  
1490.

## CHAP. XXV.

1 The sabbath of the seventh year. 8 The jubilee in the fiftieth year. 14 Of oppression. 18 A blessing for obedience. 23 The redemption of land; 29 of houses. 35 Compassion for the poor, &c.

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land † keep a sabbath unto the LORD.

† Heb.  
rest.a Exod.  
23. 10.

3 Six years thou shalt sow thy fields, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD; thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes † of thy vine undressed; for it is a year of rest unto the land.

† Heb.  
of thy se-  
paration,  
or conse-  
cration to  
God.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

† Heb.  
loud of  
sound.

9 Then shalt thou cause the trumpet † of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man into his possession, and ye shall return every man into his family.

11 A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee: it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man into his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee.

Before  
Christ  
1490.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we at the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23 ¶ The land shall not be sold † for ever: for the land is mine; for ye are strangers and sojourners with me.

Or, to  
be quite  
cut off.  
† Heb.  
for cut-  
ting off.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man hath none to redeem it, and † himself be able to redeem it;

† Heb.  
his hand  
hath at-  
tained.  
and found  
sufficien-  
cy.

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: within a full year may he redeem it.

30 And if it be not redeemed within the space of

EXPLANATORY NOTES. CHAP. XXV. Ver. 1. Here God begins to teach his people their duty respecting their land and personal possessions, sanctified by the sabbaths and jubilees. These were a shadow of good things to come, but the body is of Christ. Hence the observers of these ordinances were in bondage to the worldly elements, or Mount Sinai; but believers in Christ are free, having come to mount Zion, Gal. iv. 1—6. Heb. xii. 22. Ver. 2—7. As every seventh day was a day of rest, every seventh year was sabbatical. It began in September, and that year there was no sowing or reaping, nor pruning of vineyards or olives, or any vintage whatever; but what was spontaneous and grew without any cultivation of the land, was common for all; by which they were taught that what they possessed was no more than a grant from God, who was the proprietor; and that they and their brethren were of one family, who ought to have a share of what good things they possessed. This year likewise furnished them with an excellent opportunity of attending more immediately to God and his worship. Ver. 8—22. As every seventh was a sabbatical year, every fiftieth year was jubilee; proclamation was made of it throughout the land, on the evening of the day of atonement; and thereupon an immediate restora-

tion of liberty and property commenced. 1. Every man's estate returned to his heirs, without fee or reward, in the same state it had been mortgaged; by which law every tribe was kept distinct, and every family careful of their genealogy. It also prevented any from increasing their estates, and thereby counteracted any baneful influences of tyranny; and kept any family from falling into poverty or indigence, through the extravagance of any member of it. 2. Every slave regained his liberty at this period, the contract was completely dissolved. 3. Every bargain was made with an eye to this year; according to the nearness or distance of it, the value of the purchase was in proportion. 4. In order to prevent a fear of famine, by the want of seed-time and harvest for two successive years God promised to give them such an abundant increase on the sixth year, as would furnish them with plenty until the fruits of the earth were reaped in the ninth year. Ver. 23—35. As the lands belonged to God, and the possessors thereof were only occupants for him, they could not be disposed of for ever. The longest alienation was till the year of jubilee, and they might be redeemed at any time prior to that. If the owner's circumstances prevented him from redeeming his estate, his nearest kinsman might. If not redeemed, it reverted of

May we all live on the bread of life, which is not only exhibited, but given to all people to satisfy their souls; and strengthen them for the service of their God. Let the divine wrath testified against sin awe our minds, and incite us to watchfulness and circumspection. Alas! we are guilty before God; may he forgive us our sins, and sanctify our whole persons, so shall we stand approved in his sight.



Before  
Christ  
1491. a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations : it shall not go out in the jubilee.

† Heb. redemption be- longeth unto it. 31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country ; that may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

|| Or, one of the Le- vites redeem them. 33 And if || a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee : for the houses of the cities of the Levites are their possessions among the children of Israel.

34 But the field of the suburbs of their cities may not be sold ; for it *is* their perpetual possession.

† Heb. his hand faileth. † Heb. strengthen b Exod. 22. 25. Deuter. 23. 19. Prov. 28. 8. Ezekiel 18. 8. & 22. 12. e Exod. 21. 2. Deut. 15. 12. Jeremiah 34. 14. † Heb. serve thy- self with him with the ser- vice, &c. † Heb. with the sale of a bond-man d Ephes. 6. 9. Col. 4. 1. 35 ¶ And if thy brother be waxen poor, and † fal- len in decay with thee, then thou shalt † relieve him ; yea, though he be a stranger, or a sojourner : that he may live with thee.

36 <sup>b</sup> Take thou no usury of him, or increase : but fear thy God ; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 ¶ And <sup>c</sup> if thy brother that dwelleth by thee be waxen poor, and be sold unto thee ; thou shalt not † compel him to serve as a bond-servant :

40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee :

41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they are my servants, which I brought forth out of the land of Egypt : they shall not be sold † as bond-men.

43 <sup>d</sup> Thou shalt not rule over him with rigour, but shalt fear thy God.

course at the year of jubilee. There were some exceptions with respect to houses situated in walled towns, (for those in the country returned the same as the lands ; ) if a man purchased a house, during that year it might be redeemed ; but afterwards it was his own, from which cause an encouragement was given to mechanics, artificers, and merchants, to reside among them, as they might be possessed of a dwelling of their own, though not a landed estate. The houses in the cities of the Levites were redeemable at all times, and reverted as the lands at the jubilee, the fields in their suburbs never could be alienated ; they belonged to the city as a community, being appointed for the use or maintenance of the priests in all succeeding generations. Ver. 35—38. God in all his laws provides for the poor ; and allows no difference to be made, whether home born or a stranger ; wherever real poverty exists, it is a demand for our assistance according to our ability. They should be filled with the tenderest compassion and sympathy for the state of their fellow creatures, and out of their abundance they are called to supply their necessities ; if the opulent and the rich were actuated by a right principle, much might be done for meliorating the condition of the poor ; a small sum lent to the poor is often the greatest charity, as it enables them to provide for themselves, and no usury is to be taken for it. These laws still remain in force, and God expects

44 Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you ; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land ; and they shall be your possession :

46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession ; † they shall be your bond-men for ever : but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger † wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger, or sojourner by thee, or to the stock of the stranger's family.

48 After that he is sold he may be redeemed again ; one of his brethren may redeem him :

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him ; or, if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee : and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him : and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.

55 For unto me the children of Israel are servants ; they are my servants, whom I brought forth out of the land of Egypt : I *am* the LORD your God.\*

them to be obeyed, by all his faithful worshippers ; at the same time it does not forbid taking usury from those who can afford to pay it. Ver. 39. Theft subjected the guilty person to be sold into slavery, Exod. xxiii. 3. In the east, creditors had the entire disposal of their debtors' person, family, and property, 2 Kings iv. 1. Notes on Matth. xviii. 25, 28. This barbarous custom was not utterly prohibited in Israel, but laws are here delivered to prevent its evil consequences. Though a poor or profligate Israelite might be sold, yet he was reduced to the humble state of a hired servant, not to the painful state of a slave. And in this condition he could remain no longer than to the year of jubilee, even if he sold himself ; but if others sold him, he served only seven years. Ver. 45, 46. Those belonging to other nations sold slaves to Israel, remained ever after in this state, but were not to be used ill or sold, Exod. xxi. 26, 27. As they belonged not to the commonwealth of Israel, they could not be subject to its laws. This, like similar laws, arose from the peculiar state of separation from other nations, in which Israel were placed ; and ceased when all national distinctions were abolished by Christ. It probably prefigured the conversion of the Gentiles who were to be made the honourable servants of Christ and his church, comp. Isa. xiv. 1, 2. Ver. 49. Compare Nehem. v. 8.

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] The jubilee was a striking emblem of the redemption by Christ Jesus, which extends to all nations, characters, and ranks. Here is manifested universal benevolence and spotless justice ; none sustain any injury while the wretched are blessed. The jubilee must have afforded exquisite pleasure to every benevolent heart in Canaan, and filled with transports of joy, multitudes who had been by their own folly or adverse circumstances reduced to the most humiliating or distressed condition. And who would not welcome and exult in the glorious gospel of the blessed God, which restores all who receive it in love, to true wealth, honour, and liberty ; to "liberty which monarchs cannot grant, nor all the powers of earth and hell confederated take away !" Blessed are the people who know the joyful sound ; they shall walk, O Lord, in the light of thy countenance ; in thy name shall they rejoice all the day ; and in thy righteousness shall they be exalted.



## CHAP. XXVI.

Before  
Christ  
1491.

1 *Of idolatry; 2 religiousness. 3 A blessing to them that keep the commandments; 14 a curse to them that break them. 40 God promiseth to remember them that repent.*

a Exod.  
20. 4.Deut. 5. 8.  
& 16. 22.

Psalms

97. 7.

|| Or,  
pillar.

|| Or,

figured  
stone.† Heb.  
a stone of  
picture.

b Chap.

19. 30.

c Deut.

28. 1.

d Job

11. 18.

e Job

11. 19.

† Heb.

cause to

cease.

f Joshua

23. 10.

g Ezek.

27. 26.

h 2 Cor.

6. 16.

i Deut.

28. 15.

Lam.

2. 17.

Mal. 2. 2.

† Heb.

upon you.

**Y**E shall make you <sup>a</sup> no idols nor graven image, neither rear you up a <sup>||</sup> standing image, neither shall ye set up *any* <sup>†</sup> image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 <sup>b</sup> Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 <sup>¶</sup> <sup>c</sup> If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your thrashing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and <sup>d</sup> dwell in your land safely.

6 And I will give peace in the land, and <sup>e</sup> ye shall lie down, and none shall make *you* afraid: and I will <sup>†</sup> rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And <sup>f</sup> five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And <sup>g</sup> I will set my tabernacle among you: and my soul shall not abhor you.

12 <sup>h</sup> And I will walk among you, and will be your God, and ye shall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 <sup>¶</sup> <sup>i</sup> But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint <sup>†</sup> over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and <sup>k</sup> ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk <sup>||</sup> contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high-ways* shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 <sup>†</sup> Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 <sup>m</sup> And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And <sup>n</sup> I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the favour of your sweet odours.

32 And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land;

Before  
Christ  
1491.

k Prov.

28. 1.

|| Or,

at all ad-

ventures

with me;

and so

ver. 24.

l 2 Sam.

22. 27.

Psalms

18. 26.

m Deut.

28. 53.

n 2 Chro.

34. 3, 4, 7.

## EXPLANATORY NOTES. CHAP. XXVI.

Ver. 1. *Standing images*, or pillars, were set up anciently as honorary monuments, or for religious purposes; the latter are here prohibited. Ver. 3—13. Great and precious promises were made to those who obeyed the commandments of the Lord. Plenty should crown the year, and peace be in all the land, even to its utmost boundaries; their enemies should bow before them, and he would cause their people to increase exceedingly. God's favour shall be continually towards them, his presence in the midst of them, and he would establish his covenant perpetually with them. Thus religion is profitable for the life which now is, and for that which is to come; God will not only give his people food and raiment; but be with them, and be their God, and they shall be his people. Ver. 14—17. The disobedient threatened with awful judgments; if their disobedience originated in carelessness and disregard of his commandments, which would in process of time cause them to loathe and hate his statutes, he would then visit them with his rod of correction, and should they despise it, he would unsheath his sword of judgment. The punishment to be inflicted on the rebellious, the great judgment and cause of all the others, is God's face being set against them; he threatens to cross their intentions and disappoint their hopes; evil and misfortune should

encompass and attend them. Ver. 18. God sheweth his long suffering in chastening his people by degrees, according to the measure of their sins, and threatening to inflict additional evil on those who would not amend their ways. *Seven times*, denotes great and terrible judgments; it is a complete number, chap. iv. 6. Gen. xxxiii. 3. Ver. 19. *Heavens iron, and earth brass*; that is, the heavens shall not give rain, and the earth shall not bring forth fruit. The blessing, ver. 4. stands opposed to this dreadful curse. Ver. 22. Comp. 2 Kings xvii. 25. Isa. xiii. 21, 22. Wild beasts naturally retire to deserts or uninhabited countries. The threatening in this verse strongly implies, that God would render the land defenceless by the weakness or wickedness of its rulers, who would treat them as wild beasts, Ezek. xiii. 4. or desolate by the cruelty and barbarity of its enemies. Ver. 26. Bread is called the staff of man, because it upholdeth his heart, Psal. civ. 15. To break this staff is to reduce to poverty and famine. *Ten* denotes many, Gen. xxi. 7. Bread by weight signifies great scarcity, Rev. vi. 5, 6. Ver. 29. This threatening is repeated and enlarged, Deut. xxviii. 55—57. Ezek. v. 10. fulfilled in the reign of king Jehoram, 2 Kings vi. 29. and at the final destruction of Jerusalem, and lamented by Jeremiah, Lam. iv. 10. Ver. 30. Comp. 2 Kings xxiii. 20. 2 Chron. xxxiv. 5. Psal. lxxix. 1—3. Ver. 31. Comp. Neh.



Before  
Christ  
1491.

even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the hands of their enemies; and the sound of a † shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 ¶ If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies, if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, ° I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai, by the hand of Moses.\*

o Deut.  
4. 31.  
Rom.  
11. 2.

ii. 17. Jer. ix. 11. Lam. v. 18. Ver. 40—46. The truth and importance of the instruction and promises in this passage, we find illustrated in Daniel, Ezra, Nehemiah, and others, who fought the Lord in the days of their affliction and were heard and delivered.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 2. In the preceding part of this book, laws are delivered respecting the various parts of the service of God, which all Israel were to regard, and this chapter contains the law concerning vows or voluntary services, which any grateful worshipper of God might choose to make for the honour of Jehovah. *Singular*, or separate, signifies to exempt after a singular manner from common use; and refers to avowing this or the other thing

PRACTICAL OBSERVATIONS.—\* CHAP. XXVI.] Blessed is the man who feareth the Lord, and walketh in his commandments; for godliness is profitable for the life that now is, and for that which is to come. But while the all bountiful God and Saviour gives us the precious things produced by the sun, and the precious things put forth by the moon, may these never be half as precious to our souls as “the good will of him who dwelt in the bush.” His celestial influences produce spiritual gifts and holy dispositions, which are accompanied with peace that passeth all understanding; the enjoyment of which is sufficient to reconcile us to every trial necessary for the proof of our faith, and the manifestation of the glory of our Lord Jesus, to whom we are called to be conformed in his sufferings and death as well as his glory. And Oh! that we may receive with humble submission all the chastisements of our Father; and may he bless them to restore us from our many wanderings, that we may carefully keep all his testimonies. Fearful judgments await apostates and the impenitent; if they escape one evil, a greater shall overtake them unless they repent. Let none of them, however, persevere in sin, from the melancholy and unreasonable conclusion, that their case is hopeless; for God is rich in mercy, for his name and covenant's sake, to all who call on him. He that covereth his sin shall not prosper; but whosoever confesseth and forsaketh shall find mercy. To this thousands of Abraham's race bear testimony: Oh! that they were joined by multitudes of their children, who in our age continue to justify themselves in rejecting the Messiah, whose day their great ancestor saw afar off and rejoiced.

## CHAP. XXVII.

Before  
Christ  
1491.

1 He that maketh a singular vow must be the Lord's. 3 The estimation of the person; 9 of a beast given by vow; 14 of a house; 16 of a field, and the redemption thereof, &c.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above, if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest;

12 And the priest shall value it, whether it be good or bad: † as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priests shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

† Heb.  
according  
to thy esti-  
mation, O  
priest, &c.

to be the Lord's, which any other precept of his law did not demand. A vow is a religious promise made to the Lord, generally accompanied with prayer and performed with thanksgivings, Numb. xxi. 2, 3. Psal. lxxvi. 13, 14. Ver. 6. Under the age of a month there was no valuation at all, for the prince was already known in the case of all the first-born; they were to be redeemed at five shekels each, Numb. iii. 40—47. Ver. 11. By *unclean beast*, is understood animals rendered unclean or unfit to be offered on the altar, by some blemish, and not animals unclean however perfect. It is however certain, that the price of a dog for any vow could not be brought into the house of the Lord, Deut. xxiii. 18. Ver. 12. The priests were appointed to value what God had not mentioned the value of; but the



Before  
Christ  
1491. 15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: || an homer of barley-seed shall be valued at fifty shekels of silver.

|| Or, the  
land of an  
homer, &c.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee; and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong.

25 And all thy estimations shall be according to the shekels of the sanctuary: <sup>a</sup> twenty gerahs shall be the shekel.

26 ¶ Only the <sup>†</sup> firstlings of the beasts, which should be the LORD's firstling, no man shall sanctify it: whether it be ox or sheep, it is the LORD's.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ <sup>b</sup> Notwithstanding, no devout thing that a man shall devote unto the LORD, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

30 ¶ And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments, which the LORD commanded Moses, for the children of Israel in mount Sinai.\*

price fixed by the law no one was to alter. Ver. 13. See ver. 19. *A fifth to thy estimation.* The reason of this injunction seems to be to guard against rash vows Ecclef. v. 2, 4, 5. Ver. 26. *The firstling*, or first-born was already sanctified to the Lord, and therefore not the object of a vow, because it was not one's own property; Exod. xiii. 2, 12. Ver. 28. *A devoted thing*, means more than a thing simply vowed; it seems a thing given to God, wholly without any limitation arising from future contingencies from the state of one's mind or circumstances.

Ver. 29. *Of men* devoted to death or sin, no one was to be redeemed, This is explained in the case of the men of Jericho and the Amalekites, &c. Josh. vi. 17. Deut. xxv. 19. Ver. 34. This book concludes, by stating these to be God's commandments, given by Moses, which the children of Israel were to obey. How much thankfulness should fill our breasts for the mercies we now enjoy in the clear light of the gospel, as we see no longer through the dark glass of types and shadows, having the truth clearly stated to us in the New Testament by Christ and his apostles.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII.] The vows and dedications under the law doubtless referred to him, who, for the redemption of man, said, Lo, I come to do thy will: thy law, O God, is within my heart. May the fulfilment of his vow, by laying down his life for the guilty, inspire us with hope, and his example and rich grace excite us to devote ourselves unreservedly, body, soul, and all that he hath given us, to the service and glory of God. Let us ever remember that for the sake of his people, Jesus consecrated himself, that they also might be consecrated through the truth. Finally, while we reflect on the grace of God in teaching the ancient church by such a number and variety of typical institutions, let us especially bless God, that their true import is fully illustrated in Christ, who is the end of the law for righteousness to every one who believeth.

## THE FOURTH BOOK OF MOSES,

### CALLLED

# NUMBERS.

### THE ARGUMENT.

The book of Numbers has its name from the numbering of the children of Israel, which is the business of the former chapters of this book. It begins in the second month of the second year after their departure out of Egypt, and ends in the eleventh month of the fortieth year, taking in the space of thirty nine years. This book contains likewise several laws which God gave to the Israelites; and an account of several remarkable events while they were in the wilderness.



Before  
Christ  
1490.

## CHAP. I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these are the names of the men that shall stand with you: Of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by their names:

18 And they assembled all the congregation together on the first day of the second month; and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them even of the tribe of Reuben, were forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according

to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them even of the tribe of Simeon, were fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, even of the tribe of Gad, were forty and five thousand, six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.

34 ¶ Of the children of Manasseh by their generations, after their families, by the house of their fathers, according to the number of their names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from

Before  
Christ  
1490.

EXPLANATORY NOTES. CHAP. I. Ver. 1. *Sinai*; here Israel remained to receive divine instruction, and to observe the passover, till the twentieth day of the second month. God spoke to them on the first day of the first month, when he proceeded to deliver them his laws, chap. ix. 1. in this he begins to settle the order of the church and commonwealth. Ver. 2. This is the second numbering of the children of Israel by Moses. He had formerly numbered them in the first year after their departure from Egypt. And he numbered them a third time in the fortieth, when the generation that came out of Egypt were dead, and the children were about to receive the typical inheritance. Ver. 3. The numbering of Israel by the command of God, shewed his providential care of them; and doing it by their armies, probably intimated that they were called

No. 9....64.

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to fight the battles of the Lord. Ver. 16. The wisdom of Israel's legislator appears in the order of the tribes, which is strictly according to their rank and employment. No one occupies an improper place, as will be obvious to every attentive and wise observer. Joseph was appointed a double portion, the birth-right, for he was Rachel's first-born, and more honourable in character and deeds than his brethren. Hence his sons, Ephraim and Manasseh were constituted the heads of two tribes. The younger is put first according to the declared purpose of God respecting him, Gen. xlviii. 19, 20. and he was made standard bearer, chap. ii. 18. Thus good order was observed, for God is not the author of confusion but of peace, 1 Cor. xiv. 33. Ver. 17—46. Those who were to number them appear to have been expeditious in the work allotted them; for



Before  
Christ  
1490.

twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of their names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 ¶ These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered, were six hundred thousand, and three thousand, and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof: and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents,

every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.\*

## CHAP. II.

*The order of the tribes in their tents.*

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: † far off about the tabernacle of the congregation shall they pitch. † Heb. over against.

3 ¶ And on the east side, toward the rising of the sun, shall they of the standards of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon, shall be captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand, and fourscore thousand, and six thousand and four hundred, throughout their armies: these shall first set forth.

10 ¶ On the south side shall be the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of ¶ Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand, and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand, and fifty and one thou-

in less than 21 days, the review and register were completed. Every tribe probably gave an account of every family; and every family of their number and age. And in their increase we may observe the predictions eminently fulfilled, compare Gen. xlix. Their total sum is 603,550, exactly the same as in Exod. xxviii. 26.

EXPLANATORY NOTES. CHAP. II. Ver. 2. Israel encamped around

the tabernacle, which was placed in their centre, and guarded by them from any injury. Thus the encamping round about Babylon was that none might escape, Jer. i. 29. While Israel kept their places and shewed suitable respect for God's sanctuary, he protected them from all danger. The Lord is the safety of his people, and they are known by encamping round about him, Psal. lxxvi. 11. Ver. 6. This tribe was much more numerous than the other tribes, chap. i. 27. the chief

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Many registered in Israel perished in the wilderness, but all those whose names are written in the Lamb's book of life, shall stand with him in mount Zion. They are indeed feeble and helpless, and their enemies are numerous and powerful; but God will as certainly give them complete victory as he hath procured for them redemption by his Son. Though we may have to mourn the death of many a true Israelite, and the apostasy of many a false one, yet the cause of God shall be maintained in the earth: he will raise up a seed to serve him in every generation, and honour them to promote his merciful or righteous purposes with the world, and at the time appointed put them in possession of the spiritual Canaan.



Before  
Christ  
1490.

land, and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward, with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place, by their standards.

18 ¶ On the west side shall be the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedabzur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideon.

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were an hundred thousand, and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan shall be on the north side by their armies; and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, were threecore and two thousand and seven hundred.

27 And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan.

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan were an hundred thousand, and fifty and seven thousand, and six hundred: they shall go hindmost with their standards.

32 ¶ These are those which were numbered of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, were six hundred thousand, and three thousand, and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.\*

## CHAP. III.

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the first-born. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, &c. 38 The place and charge of Moses and Aaron, &c.

THESE also are the generations of Aaron and Moses, in the day that the LORD spake with Moses in mount Sinai.

2 And these are the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar. <sup>a Exod. 6. 23.</sup>

3 These are the names of the sons of Aaron, the priest which were anointed, † whom he consecrated to minister in the priest's office. <sup>† Heb. whose hand he filled.</sup>

4 <sup>b</sup> And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father. <sup>b Levit. 10. 1. Chap. 26. 61. 1 Chron. 24. 2.</sup>

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron, and to his sons; they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levite shall be mine;

13 Because all the first-born are mine: <sup>c</sup> for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be; I am the LORD. <sup>c Chap. 8. 16. Exod. 13. 12. Lev. 27. 6. Luke 2. 23.</sup>

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house

are reckoned from a month old, ver. 15. on account of their being separated to God instead of the first-born in all the tribes, who had formerly ministered in holy things, Exod. xxiv. 5. And they are numbered from thirty to fifty years old in regard to their office, chap. iv. 3. To number them apart from their brethren denoted God's special favour towards them, and his care over them, chap. xxiii. 9. Ver. 4. Eleazar and Ithamar ministered in the sight of Aaron; that is, while he lived, Gen. xi. 28. From them descended a numerous race of priests, whom David divided into twenty four courses, 1 Chron. xxiv. 3, 4. Ver. 13. The Levites were given to Aaron instead of the first-born of Israel; and in this he was an eminent type of Christ, who hath received of his Father, the congre-

standard bearer of Israel, and the most valiant, for Judah went up first against the Canaanites; he was a lion whom none dared with impunity to rouse, Gen. xlix. 8, 9. His superiority continued till the supreme ruler and victorious captain of Jehovah's host appeared. Israel kept, each tribe, the place assigned them. Order in all things is beautiful, but especially in the church of God; hence Paul's commendation of the disciples at Colosse, Col. ii. 5, 6. comp. Psal. exxi. 3. Song vi. 4. chap. xxiii. 9—12. xxiv. 5, 6.

EXPLANATORY NOTES. CHAP. III. Ver. 1. In this chapter we have the genealogy and numbering of the priests and Levites; they are numbered apart from Israel, because of the holy work for which they are chosen. They

PRACTICAL OBSERVATIONS.—\* CHAP. II.] We are not only sojourners on earth, but soldiers called to fight the Lord's battles. Let us keep our eyes steadily fixed on our Almighty Leader and Commander, and confiding in his wisdom, power, and grace, let us be animated by his example to constant fidelity, that we may receive the crown of life. Let us cheerfully submit to the place assigned us by God's providence, and be guided in all things by his word, that we may shew forth his praises, who hath delivered us from the power of Satan, and translated us into the kingdom of his dear Son.



Before  
Christ  
1490.

† Heb.  
mouth.  
d Gen.  
46. 11.  
Exod.  
6. 16.  
Chap.  
26. 57.  
1 Chron.  
6. 1.

Before  
Christ  
1490.

† Heb.  
the office  
of the  
charge.

of their fathers, by their families: every male from a month old and upwards shalt thou number them.

16 And Moses numbered them, according to the word of the LORD, as he was commanded.

17 <sup>d</sup> And these were the sons of Levi, by their names: Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon, by their families; Libni, and Shimei.

19 And the sons of Kohath, by their families; Amram, and Izhar, Hebron, and Uzziel,

20 And the sons of Merari, by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 ¶ Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliafaph the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary, wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail:

these shall pitch on the side of the tabernacle northward.

36 And <sup>†</sup> *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, (I *am* the LORD,) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, *were* twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying.

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll; after the shekel of the sanctuary, shalt thou take them: (<sup>e</sup> the shekel *is* twenty gerabs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron, and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary;

51 And Moses gave the money of them that were redeemed unto Aaron, and to his sons, according to

gation of the first-born whose names are written in heaven. These wait on him as his servants, and the first-fruits to God, Rev. xiv. 4. They are brought for an offering to God out of all nations, Isa. lxvi. 20, 21; and they serve the Lord night and day in his temple, Rev. vii. 15. Ver. 39. Aaron was not numbered among the Levites; he was a person of great dignity, the elder brother of

Moses with whom he was associated in the government of Israel, Exod. vii. 7. Psal. lxxvii. 20. By marriage, he was brother to the prince of Judah, Exod. vi. 23. But his chief honour was to sacrifice for the whole church. Twenty two thousand, exclusive of the priests, and the first-born of the Levites, who were in a special manner the Lord's.

e Exod.

30. 13.

Levit.

27. 25.

Chap.

18. 16.

Ezek.

45. 12.



Before  
Christ  
1490.

the word of the LORD, as the LORD commanded Moses.\*

CHAP. IV.

1 The age and time of the Levites' service. 4 The carriages of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Elazar. 17 The office of the priests. 21 The carriage of the Gershonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, &c.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ¶ This shall be the service of the sons of Kohath, in the tabernacle of the congregation, about the most holy things.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it;

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

a Exod.  
25. 30.

¶ Or,  
pour out  
withal.

7 And upon the <sup>a</sup> table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ¶ cover withal: and the continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

b Exod.

25. 31.

c Exod.

25. 37, 38.

9 And they shall take a cloth of blue, and cover the <sup>b</sup> candlestick of the light, <sup>c</sup> and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon.

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the ¶ basons, all the vessels of the altar: and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

¶ Or,  
bowls.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch *any* holy thing, lest they die. These things are the burdens of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar, the son of Aaron the priest, *pertaineth* the oil for the light, and the <sup>d</sup> sweet incense, and the daily meat-offering, and the <sup>e</sup> anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

Before  
Christ  
1490.

d Exod.

e Exod.

30. 34.

30. 23.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From thirty years old and upward, until fifty years old, shalt thou number them; all that enter in <sup>†</sup> to perform the service, to do the work in the tabernacle of the congregation.

† Heb.  
to war the  
warfare.

24 This is the service of the families of the Gershonites, to serve, and for ¶ burdens.

¶ Or,  
carriages.

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the <sup>†</sup> appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

† Heb.  
mouths.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation; and their charge shall be under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers:

30 From thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the <sup>†</sup> service, to do the work of the tabernacle of the congregation.

† Heb.  
warfare.

31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation; <sup>†</sup> the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

† Exod.  
26. 15.

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

EXPLANATORY NOTES: CHAP. IV. Ver. 3. From thirty years old. This refers to their entering on the full exercise of their office. Moses numbered the Levites from twenty-five years old, allowing them five to learn the duties of their office, chap. viii. 24. But that they might have more time to

prepare for the faithful discharge of their duties, David, by the direction of God, numbered them from twenty years old, 1 Chron. xxviii. 13, 19. He also continued to number them from thirty years, according to the first institution; 1 Chron. xxiii. 3. This was a proper age for commencing their full ministra-

PRACTICAL OBSERVATIONS.—\* CHAP. III.] Let us walk worthy of the Lord, pleasing him in all things, since he hath conferred on us the royal priesthood with Christ Jesus. If we are indeed of the church of the first-born, whose names are written in heaven, we are redeemed not by corruptible things, but by the precious blood of Christ, that we may serve God acceptably, with reverence and godly fear, all the days of our life.



Before  
Christ  
1490.

33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, after their families, and after the house of their fathers.

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation :

36 And those that were numbered of them, by their families, were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD, by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers.

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation ;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old, and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation ;

44 Even those that were numbered of them, after their families, were three thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered, after their families; and after the house of their fathers,

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation ;

tion ; for then their bodies and minds would have reached their full vigour, compare Gen. xli. 46. 2 Sam. v. 4. Luke i. 35, 36. iii. 23. 1 Tim. iii. 6. The Levites retired from public service at fifty, when their strength would be naturally decreasing ; but they still attended the service in the tabernacle, chap. viii. 26. Ver. 34—49. The effective men of the two first families are much less than those of the Merarites who had the heaviest part of the duty. The whole total sum amounted to 8580 who were to attend to the service of the sanctuary, a small number when compared with the men of war.

EXPLANATORY NOTES. CHAP. V. Ver. 1—4. God having set his church and ministry in order, next gives laws to maintain the purity of his peo-

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden : thus were they numbered of him, as the LORD commanded Moses.\*

## CHAP. V.

1 The unclean removed out of the camp. 5 Restitution is to be made in trespasses. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying, 2 Command the children of Israel, that they put out of the camp every <sup>a</sup> leper, and every one that hath an <sup>b</sup> issue, and whosoever is defiled by <sup>c</sup> the dead :

3 Both male and female shall ye put out, without the camp shall ye put them ; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp : as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, <sup>a</sup> When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty :

7 Then they shall confess their sin which they have done : and he shall recompense his trespass <sup>c</sup> with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest, besides the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every || offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed thing shall be his : whatsoever any man giveth the priest, it shall be <sup>f</sup> his :

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner* ;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled ; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled :

ple, and for the exercise of godliness. The legal pollutions, figured our sins, and the removal of the polluted from the Lord's camp, the separation of sinners from the congregation of the righteous, Isa. lii. 1. 1 Cor. v. 13. Rev. xxi. 27. Ver. 7. Besides the restitution of unjust gain, or fraudulent acquisitions, confession is enjoined ; and it is better to be now put to shame before men, than to be covered with everlasting confusion before God, angels, and an assembled world. Confession belongs to all sin, and without it forgiveness cannot be obtained, 1 Kings viii. 33—50. Job xxiii. 27, 28. Prov. xxviii. 13. 1 John i. 9. Ver. 11—31. This law respecting jealousy is somewhat singular ; but it was calculated to have the best effect in preserving that purity which is often enjoined,

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] All God's people, especially his ministers, are appointed to laborious and persevering exertions in his service ; but he proportions their strength to their labour, and hath provided for them an ample reward. His church is now subject to changes ; she is scarcely to be traced where she once appeared glorious ; but an unchangeable state awaits her ; and all her children shall enter the heavenly temple to go no more out ; may Jehovah grant us the eternal participation of their blessedness.



Before Christ 1490. 15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD.

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water.

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness || *† with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, the LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to *† rot*, and thy belly to swell:

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh

When a husband entertained suspicion of his wife's unfaithfulness, where no evidence of the fact appeared, nor any other way of discovering the truth, he brought her to the priest, and the woman was then presented before the Lord, her head uncovered, the jealousy-offering put into her hand, and a solemn adjuration or imprecation was pronounced over her. If terrified with the just sense of her guilt and danger she confessed, she was dismissed and divorced without her dowry. If she persisted in her innocence, she replied, Amen; whereupon the curses were written on a parchment roll, and scraped into the water; then the priest took the jealousy-offering out of her hand, and having burnt an handful on the altar, as a memorial for good, if innocent; for evil, if guilty, she was obliged to drink the water. The immediate and miraculous effects of which appeared, if an adulteress; if innocent it was a blessing, and made

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Let us never forget that the place where Jehovah dwells is holy. May he preserve our souls from all evil when we enter his presence, lest we offer him the sacrifice of fools.—Marriage is honourable in all ranks; but the unchaste and the adulterer God will judge. If married persons would enjoy domestic happiness, as well as divine approbation, it is their wisdom to guard against every apparent or real cause of kindling jealousy in either of their bosoms; for it burneth like a furnace, and is cruel as the grave,

shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth aside to *another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.\*

CHAP. VI.

1 The law of the Nazarites. 22 The form of blessing the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall || *separate themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD;

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall ye drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his || separation shall he eat nothing that is made of the *† vine-tree*, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no *† razor* come upon his head; until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the *† consecration* of his God *† is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation;

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the

her fruitful. A husband having suspicion, was under the necessity of making this trial.

EXPLANATORY NOTES. CHAP. VI. Ver. 1—21. The law of the Nazarine is here appointed. This consisted in a solemn separation of themselves for God. It must be the voluntary engagement of a person at their own liberty whether man or woman, and for such a length of time as they chuse to vow, but never for less than thirty days. The person making such a vow, was under particular obligations, which are specified. The ordinance of Nazarites was a special glory in Israel, Lam. iv. 7. Amos ii. 11. Those who faithfully kept the vow of a Nazarite, were highly honoured of God. It was however but a legal service, a typical institution, which Christ hath taken away; and in him believers obtain a better blessing; for they are washed from their sins in

her fruitful. A husband having suspicion, was under the necessity of making this trial.



Before  
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1490.

† Heb.  
fall.

days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall † be lost, because his separation was defiled.

13 ¶ And this is the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation;

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

b Acts  
21. 24.

18 <sup>b</sup> And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put *it* in the fire which is under the sacrifice of peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven:

c Exod.  
29. 27.

20 And the priest shall wave *them* <sup>c</sup> for a wave-offering before the LORD: this is holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, besides *that* his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee;

25 The LORD make his face shine upon thee, and be gracious unto thee;

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel, and I will bless *them*.\*

his blood, and made priests to God. Ver. 22—27. The sacerdotal benediction was a part of the priest's office. *The Lord bless thee, Jehovah, Father, Son, and Holy Ghost, bestow on thee, the blessings of his eternal covenant of grace and peace; and keep thee from all those evils of sin and Satan, from which of thyself thou art unable to escape. The Lord make his face to shine upon thee, &c.* by enlightening thy darkness and warming thy heart with his enlivening rays, bestowing more abundant measures of his divine strength and consolations; assuring thy conscience of thy part and interest in his regard; and giving peace, such as nothing can interrupt, nothing can take away.

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] Jesus is the true Nazarite, who fulfilled all righteousness; may his holy example be contemplated by with pleasure, and carefully imitated. Our profession of following him is honourable; let us never discharge it by any act which would dishonour him, or interrupt our fellowship with God. Then shall he not disown us, when he cometh as the great high-priest over the house of God, to pronounce the whole family blessed, to receive them to himself, that where he is there they be for ever. In the hope of this event, let us joyfully serve the Lord all the days of our life, and at length in peace.

## CHAP. VII.

1 The offering of the princes at the dedication of the tabernacle: 10 their offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

Before  
Christ  
1490.

AND it came to pass on the day that Moses had fully <sup>a</sup> set up the tabernacle, and had anointed <sup>a</sup> it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels thereof, and had anointed them, and sanctified them,

a Exod.  
40. 18.

2 That the princes of Israel, heads of the house of their fathers. (who *were* the princes of the tribes, † and † Heb. who stood were over them that were numbered,) offered.

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

13 And his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a <sup>b</sup> meat-offering:

b Levit.

14 One spoon of ten *shekels* of gold, full of incense: 2. 1.

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for <sup>c</sup> a sin-offering:

c Levit.

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

4. 23.

EXPLANATORY NOTES. CHAP. VII. Ver. 1—9. The tabernacle was finished the first day of the first month of the second year, after the year that came out of Egypt, Exod. xl. 17, 18. as it was to be subject to frequent removal, the princes of Israel were careful to provide the necessary carriages for it. The princes were both able and willing to assist the Levites; the waggons were distributed according to their burthens; the sons of Kohath had none, because their charge was alike weighty; and more sacred, the Gershonites had four waggons; the sons of Merari, four. Ver. 18—89. The dedication of the altar began the same day it was set up. When Moses had consecrated it



Before  
Christ  
1490.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer.

19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

20 One spoon of gold of ten *shekels*, full of incense :

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

22 One kid of the goats for a sin-offering :

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer.

25 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

26 One golden spoon of ten *shekels*, full of incense :

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

28 One kid of the goats for a sin-offering :

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben did offer.

31 His offering was one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

32 One golden spoon of ten *shekels*, full of incense :

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

34 One kid of the goats for a sin-offering :

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer.

37 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

38 One golden spoon of ten *shekels*, full of incense :

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

40 One kid of the goats for a sin-offering :

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Shelumiel, the son of Zurishaddai.

42 ¶ On the sixth day Eliafaph the son of Deuel, prince of the children of Gad, offered.

43 His offering was one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl of seventy *shekels*, after the shekel of the sanctuary, both

of them full of fine flour mingled with oil, for a meat-offering :

44 One golden spoon of ten *shekels*, full of incense :

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

46 One kid of the goats for a sin-offering :

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliafaph the son of Deuel.

48 ¶ On the seventh day Elishama, the son of Ammihud, prince of the children of Ephraim, offered.

49 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

50 One golden spoon of ten *shekels*, full of incense :

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

52 One kid of the goats for a sin-offering :

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering was one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

56 One golden spoon of ten *shekels*, full of incense :

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

58 One kid of the goats for a sin-offering :

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered.

61 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

62 One golden spoon of ten *shekels*, full of incense :

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

64 One kid of the goats for a sin-offering :

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered.

67 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

68 One golden spoon of ten *shekels*, full of incense :

69 One young bullock, one ram, one lamb of the first year, for a burnt offering :

Before  
Christ  
1490.

the anointing oil then appeared the generous piety of the princes, each hastening with his offering to pay their grateful tribute to God. Each prince had a day allotted him to offer, probably to signify the equal right which all the princes

had in the altar, and the pleasure which God had in their offerings. Solemn dedication to a particular use was common with the Gentiles, as well as Jews; the latter even consecrated their dwelling-houses, Deut. xx. 5.



Before  
Christ  
1490.

70 One kid of the goats for a sin-offering :

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered.

73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

74 One golden spoon of ten shekels, full of incense :

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

76 One kid of the goats for a sin-offering :

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira, the son of Enan, prince of the children of Naphtali, offered.

79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering :

80 One golden spoon of ten shekels, full of incense :

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

82 One kid of the goats for a sin-offering :

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahira the son of Enan.

84 This was the dedication of the altar (in the day when it was anointed) by the princes of Israel : twelve chargers of silver, twelve silver bowls, twelve spoons of gold :

85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy : all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary.

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary : all the gold of the spoons was an hundred and twenty shekels.

87 All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering : and the kids of the goats for sin-offering twelve.

88 And all the oxen, for the sacrifice of the peace-offerings, were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

¶ That is,  
God.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with ¶ Him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony,

from between the two cherubims : and He spake unto him.\*

## CHAP. VIII.

1 How the lamps are to be lighted. 5 The consecration of the Levites : 23 the age and time of their service.

AND the LORD spake unto Moses, saying, 2 Speak unto Aaron, and say unto him, When thou <sup>a</sup> lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so : he lighted the lamps thereof over against the candlestick ; as the LORD commanded Moses.

4 <sup>b</sup> And this work of the candlestick was of beaten gold ; unto the shaft thereof, unto the flowers thereof, was <sup>c</sup> beaten work : according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them : Sprinkle water of purifying upon them, and <sup>†</sup> let them shave all their flesh, and let them wash their clothes, and so make themselves clean.8 Then let them take a young bullock with his meat-offering, <sup>even</sup> fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation ; and thou shalt gather the whole assembly of the children of Israel together.

10 And thou shalt bring the Levites before the LORD ; and the children of Israel shall put their hands upon the Levites :

11 And Aaron shall <sup>†</sup> offer the Levites before the LORD for an <sup>†</sup> offering of the children of Israel, that <sup>†</sup> they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks ; and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel ; and the Levites shall be <sup>d</sup> mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation : and thou shalt cleanse them, and offer them for an offering.

16 For they are wholly given unto me from among the children of Israel ; instead of such as open every womb, <sup>even</sup> instead of the first-born of all the children of Israel, have I taken them unto me.17 <sup>e</sup> For all the first-born of the children of Israel are mine both man and beast : on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1—4. The candlestick being prepared, the lamps are ordered to be lighted by Aaron, though afterward the priest in waiting performed the service. The fire was taken from the altar, the middle lamp being first lighted and the others from it. The number

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] It becomes the rich and honourable to abound in every good work, to which they are encouraged from the consideration that their example shall probably be imitated by multitudes to whom their influence extends. But alas ! how few of them are thus distinguished, the greater part are conspicuous by their splendid equipage, sumptuous table, and sensual pleasures, rather than zeal for the Lord of hosts. It is however only those who honour God, that he will honour.

of branches were seven, from which the tabernacle received its light. The candlestick was emblematical of the divine law which is called a lamp, Prov. vi. 23. and the seven lamps might represent the various and rich graces of the Spirit of God. Rev. iv. 5. Ver. 5—26. After the numbering of the Levites we

Before  
Christ  
1490.Exod.  
25. 37. &  
40. 25.Exod.  
25. 31.  
Exod.  
25. 18.† Heb.  
let them  
cause a  
razor to  
pass over,  
&c.† Heb.  
wave.  
† Heb.  
wave-of-  
fering.  
† Heb.  
they may  
be to ex-  
cite, &c.d Chap.  
3. 46.e Exod.  
13. 2.  
Ch. 3. 13,  
Luke  
2. 23.



Before  
Christ  
1490.† Heb.  
given.

19 And I have given the Levites as † a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This is it that *belongeth* unto the Levites: From twenty and five years old and upward they shall go in † to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall † cease waiting upon the service *thereof*, and shall serve no more;

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.\*

## CHAP. IX.

1 The passover is commanded again. 6 A second passover is allowed for them that were unclean or absent. 15 The cloud guideth the removing and encampings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep <sup>a</sup> the passover at his appointed season.

3 In the fourteenth day of this month, † at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep

the passover on that day: and they came before Moses and before Aaron on that day.

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD: according to the ordinance of the passover, and according to the manner thereof, so shall he do: <sup>c</sup> ye shall have one <sup>c</sup> ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And <sup>d</sup> on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day* and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: <sup>e</sup> as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud † tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud † abode from even unto the morning, and *that* the cloud was taken up in

Before  
Christ  
1490.b Exod.  
12. 46.  
John  
19. 36.c Exod.  
12. 49.d Exod.  
40. 34.e 1 Cor.  
10. 1.† Heb.  
prolonged† Heb.  
was.a Exod.  
12. 1, &c.  
Levit.  
23. 5.  
Chap.  
28. 16.  
Deut.  
16. 1, 2.  
† Heb.  
between  
the two  
evenings.

And their solemn consecration to God which was performed by various purifying rites. Holiness became all the people, but especially those appointed to bear the vessels of the Lord, (Ezra vi. 20. Isa. lii. 11.) and who were representatives of the church which is cleansed from sin by the washing of water and the word, that the might be presented to God without spot or wrinkle or any such thing, Ephes. v. 26, 27.

EXPLANATORY NOTES. CHAP. IX. Ver. 1—5. The order of time, it may be noticed, is not observed in this narrative; for God hath given the commandment respecting the passover in the first day of this month, chap. i. 1, 2. When the passover was instituted, Israel were enjoined to observe it when they came to Canaan, Exod. xii. 25. but nothing was said about keeping it on

their journey: hence they required an express warrant from Jehovah to observe it in the wilderness. It does not seem that they kept it more than once after leaving Egypt, till they entered Canaan, probably because their youths were uncircumcised. Ver. 9. God resolves the question respecting the case of the person who had defiled himself by touching a dead body, and makes an order for future generations. And every stranger proselyte is declared under the same law as an Israelite. Ver. 15—23. The miraculous pillar of the cloud rested on the tabernacle in the day of its erection. God gives them orders how to regulate their marches by the motions and guidance of it. How great and inestimable was the favour, thus visibly to have the presence of God, for a guardian and guide!

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] Christ is the light of the world; in him dwelleth all the treasures of knowledge; and whoever would know the Lord must be taught by him. Great was the dignity conferred on the Levites, similar honour have all the saints; they are made kings and priests unto God. Oh! that they may all walk worthy of their high calling; and manifest his glory whose they are, and whom they serve.



Before  
Christ  
1490. the morning, then they journeyed : whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel <sup>f</sup> abode in their tents, and journeyed not : but when it was taken up, they journeyed.

f Exod.  
40. 36,  
37.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed : they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.\*

## CHAP. X.

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran : 14 the order of the march. 29 Hobab is entreated by Moses not to leave them, &c.

AND the LORD spake unto Moses, saying,  
2 Make thee two trumpets of silver ; of a whole piece shalt thou make them : that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey : they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets : and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets ; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings ; that they may be to you for a memorial before your God : I am the LORD your God.

11 ¶ And it came to pass, on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai ; and the cloud rested in the wilderness of Paran.

13 And they first took their journey, according to the commandment of the LORD by the hand of Moses.

14 ¶ In the first place went the standard of the camp of the children of Judah, according to their armies : and over his host was <sup>b</sup> Nahshon the son of Amminadab.

a Chap.  
2. 3.  
b Chap.  
1. 7.

EXPLANATORY NOTES. CHAP. X. Ver. 11—28. God having fully settled their host, commands them to begin their march. They had four things on this first journey to confirm their faith, and strengthen their hope, while they travelled through the wilderness ; the command of God, the lifting up of the sym-

15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

17 And the tabernacle was taken down ; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward, according to their armies : and over his host was Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary ; and ¶ the other did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward, according to their armies : and over his host was Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideon.

25 ¶ And the standard of the camp of the children of Dan set forward, which was the re-reward of all the camps throughout their hosts : and over his host was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 † Thus were the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you : come thou with us, and we will do thee good ; for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go ; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee ; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey : and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting-place for them.

34 And the cloud of the LORD was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that a Psalm Moses said, <sup>d</sup> Rise up, LORD, and let thine enemies be scattered ; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the <sup>†</sup> many thousands of Israel.†

Before  
Christ  
1490.

c Chap.  
4. 4.  
¶ That is,  
the Ger-  
shonites,  
and the  
Merarites,  
see verse  
17.

† Heb.  
These.

d Psalm  
68. 1, 2.  
† Heb.  
ten thou-  
sand thou-  
sands.

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] Christ is our passover ; and no external circumstances can prevent us from feasting on him daily by faith. Those who condemn him and his ordinances have reason to dread utter and eternal exclusion from his presence. But all who love unfeignedly his name and house are accepted by him ; they have access to his throne, are supported by him, and shall obtain his blessing.

PRACTICAL OBSERVATIONS.—† CHAP. X.] The laws for the regulation of Israel were well adapted to prevent all disorder in their assemblies.

bolic cloud, the prayer of Moses, and the sound of the trumpets. Thus were they furnished with all good means to conduct them to the promised inheritance. This speech of Moses to his father-in-law, was, according to time, delivered some time before, when he came to him with Zipporah.



Before  
Christ  
1490.

## CHAP. XI.

1 The burning at Taberah quenched by Moses' prayer. 4 The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge: 16 God divideth his burden unto seventy elders, &c.

|| Or, were as it were complained. Heb. it was evil in the ears of, &c. a Psalm 78. 21. Heb. sunk. That is, aburning. b As Exod. 12. 38. Heb. lusted a lust. Heb. returned and wept. c 1 Cor. 10. 6. d Exod. 16. 14, 31. Heb. eye of it as the eye of.

AND when the people || complained, + it displeased the LORD; and the LORD heard it: and his anger was kindled: and the fire of the LORD burnt <sup>a</sup> among them, and consumed *them that were in* the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire + was quenched.

3 And he called the name of the place || Taberah; because the fire of the LORD burnt among them.

4 ¶ And the <sup>b</sup> mixed multitude that *was* among them + fell a lusting: and the children of Israel also + wept again, and said, <sup>c</sup> Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away; *there is* nothing at all, besides this manna, *before* our eyes.

7 And <sup>d</sup> the manna *was* as coriander-feed, and the + colour thereof as the colour of bdellium.

8 And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of *it* was as as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom (as a nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

EXPLANATORY NOTES. CHAP. XI. Ver. 1. In the preceding part of this book, the favour of God to Israel is manifested by preparing them for war, and for entering on their inheritance in Canaan; but they continued to prove ungrateful, and dissatisfied with the divine conduct. Of this we have sufficient evidence in their future murmurings and rebellions, which the historian proceeds in this chapter to narrate. Consumed in the uttermost part of the camp. It was probably in this part of the camp that the sin which provoked God began and prevailed, among those who were exhausted and faint by journeying, see Deut. xxv. 18. Ver. 4. Israel had no sooner repented of one evil, and intreated Moses to intercede for them, than they fell into another, if not a greater, see Psal. lxxviii. 34—38. They were on this occasion misled by the evil example of the mixed multitude who accompanied them from Egypt. These consisting of Egyptians and many belonging to other nations, who sojourned in Egypt, had probably not experienced such misery in that country as Israel, and hence in time of disappointment and distress were disposed to wish that they had never left it. Ver. 16. From this injunction to Moses to choose *seventy men* to assist him the Jews judged it proper, that the great council of their nation should consist of

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: (for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt :) therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a + whole month, until it come out at + Heb. your nostrils, and it be loathsome unto you: because <sup>month of days.</sup> that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, <sup>e Isaiah 50. 2. & 59. 1.</sup> Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came

seventy one persons. Ver. 17. I will take, or separate, of the spirit that is on thee; that is, God would confer on these men of the influences of the same Spirit, who qualified Moses; but it does not mean that any of the influences which rested on him would be taken from him to qualify them; comp. 2 Kings ii. 15. where we are informed that the spirit of Elijah rested on Elisha, when similar gifts of the Spirit were granted the latter, which the former enjoyed. The gifts of the Spirit of God are numerous and various, and without them none are qualified for any office or work in the church of God. Ver. 18. Sanctify; that is, they were to separate themselves from all manner of sin, and thus prepare themselves to receive the gifts which God was about to bestow. The term frequently signifies to prepare, Jer. vi. 4. li. 18. Ver. 20. Month of days, means a whole month, as a year of days denotes a whole year, 2 Sam. xiv. 28. Gen. xxix. 14. The people's request was granted; it were better for them had it been denied. Gifts in anger are judgments in disguise. Ver. 25. To prophecy was not only to foretell future events, but also to declare divine truth under the spirit of inspiration, Gen. xx. 7. Exod. vii. 1. 1 Cor. xiv. 3. Ver. 26. It is probable that Eldad and Medad had not retired to the tabernacle from modesty or an appre-

in their marches, and in their feasts, to lead them to acknowledge their absolute dependence on God, who was their gracious protector and guide. Let it be our concern to ascertain if we know that joyful sound which proclaims salvation to all nations. Happy are they who rejoice in, and from gratitude for, the good it announces, gladly assemble with God's people, and submit to his government. They are sojourners on earth; but they look for the city of their God; their best seasons on earth may end; but the period of eternal enjoyment is before them. Nor ought they to despond, however painful or tedious their journey; for while they cleave to the Lord he will be with them; and having him for their guide and protector they shall see no evil. A wife and faithful friend is at all times valuable; but in some cases of incalculable advantage. Let not however our benevolence be confined to such; for the God whom we serve is rich in mercy to all who call on him. May it be our daily experience to enter on every work with prayer; for without the confidence of God we cannot prosper.



Before  
Christ  
1490.

to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad : and the spirit rested upon them, (and they were of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp.

27 And there ran a young man and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? Would God that all the LORD's people were prophets, and that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

f Exod.  
16 13.  
Psalms  
78. 26.  
† Heb.  
as it were  
the way  
of a day.

31 ¶ And there went forth <sup>f</sup> a wind from the LORD, and brought quails from the sea, and let them fall by the camp, <sup>†</sup> as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp.

g Psalm  
78. 30, 31.

33 And while <sup>g</sup> the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people; and the LORD smote the people with a very great plague.

¶ That is,  
the graves  
of lust.  
† Heb.  
they were  
in, &c.

34 And he called the name of that place || Kibroth-hattaavah : because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and <sup>†</sup> abode at Hazeroth.\*

## CHAP. XII.

1 God rebuketh the sedition of Miriam and Aaron. 10 Miriam's leprosy is healed at the prayer of Moses. 14 God commandeth her to be shut out of the camp.

¶ Or,  
Cushite.

AND Miriam and Aaron spake against Moses because of the || Ethiopian woman whom he

had chosen, 1 Sam. x. 22. but the Lord found them out, qualified them, and they obeyed the divine impulse. Ver. 31.—35. God gave them flesh to eat; either that delicious bird called a quail, or as learned men have conjectured, locusts, in such a quantity, that they were heaped two cubits high, and covered the space of sixteen miles square. God smote them with a very great plague, even in the very act of eating them, and calls the place *Kibroth-Hattaavah*, the graves of lust. From this place they journeyed till they came to Hazeroth, where they abode some time in consequence of the unhappy event recorded in the following chapter; the disaffection of Miriam and Aaron to Moses.

EXPLANATORY NOTES. CHAP. XII. Ver. 1. Of all the persons in the camp, Aaron and Miriam were surely the last from whom Moses would apprehend any complaint; they were not ignorant of the honours which God had conferred on him, by which he testified his entire approbation of him; and they were his near relations, much respected by him, and highly honoured by God. It is supposed from the language in the original, that Miriam, jealous of her authority, had instigated Aaron to this ungrateful conduct against their brother. And accordingly she was the chief sufferer, plagued with the leprosy, Moses' wife,

had <sup>†</sup> married : for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, <sup>a</sup> above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam : and they both came forth.

6 And he said, Hear now my words : If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, <sup>b</sup> who is faithful in all mine house.

8 With him will I speak <sup>c</sup> mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold : wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them, and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow : And Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas ! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be <sup>d</sup> shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven

Before  
Christ  
1490.

† Heb.  
taken.

a Eccles.  
45. 4.

b Hebr.  
3. 2.

c Exod.  
33. 11.

d Levit.  
13. 46.

the daughter of the prince of Midian. Ainsworth supposes that she is called an Ethiopian because the Midianites dwelt in the land of Cush, and hence they were called Cushites. Perhaps they were also of the same colour, and equally given to idolatry. It is very remarkable, that Aaron and Miriam should now find fault with Moses for having married Zipporah, since they had never before expressed any dissatisfaction. But influenced by ambition to be like him, they sought to depreciate his character, and it is much to his honour that they could not bring against him any just accusation. Ver. 3. Moses was greatly distinguished for meekness; and for this he is highly commended, notwithstanding that he had sometimes indulged anger. Thus the Lord pardons his people's sins, and recommends their excellencies to imitation, comp. Jam. v. 11. 2 Pet. ii. 7, 8. Ver. 8. I speak mouth to mouth, means plainly, familiarly; Moses was admitted into God's presence, and heard him speak to him as a man does to his friend, Exod. xxxiii. 11. In this respect he excelled all the prophets, and was an eminent type of the Lord Jesus Christ. Ver. 10. Leprous, white as snow : that is, the worst kind of leprosy, Exod. iv. 6. 2 Kings v. 27. Those seized with it were shut out of the camp, Lev. xiii. and here God departed as an indication of his great displeasure : he did not wait to hear the confession or prayers of the

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] Alas ! how ungrateful is man ; the greatest mercies he soon forgets, and repines under the most salutary afflictions. Let us be humble and return to the Lord. Great is his long-suffering with our backslidings and numerous provocations ; while the meekest men are soon offended by our unreasonable conduct. The prayer of a righteous man avails much ; and it is a distinguished mercy to have an interest in it. Worldly professors of religion soon discover in time of temptations that the promises of God are little estimated by them ; and giving them a place in the church tends to her ruin. But the Lord can preserve her, and to affect this he graciously raises and qualifies proper instruments. These need to maintain constantly the government of their spirits, for many of their brethren will often ascribe their most disinterested and beneficial labours to the worst motives. Entire submission to God secures lasting happiness, while those who oppose him will find their very blessings a curse.



Before  
Christ  
1490.

days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.\*

## CHAP. XIII.

1 The names of the men who were sent to search the land: 17 their instructions; 21 their acts; 26 their relation.

**A**ND the LORD spake unto Moses, saying, 2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses, by the commandment of the LORD, sent them from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: Of the tribe of Reuben; Shammua the son of Zaccur.

5 Of the tribe of Simeon; Shaphat the son of Hori.

6 Of the tribe of Judah; Caleb the son of Jephunneh.

7 Of the tribe of Issachar; Igal the son of Joseph.

8 Of the tribe of Ephraim; Othia the son of Nun.

9 Of the tribe of Benjamin; Palti the son of Raphu.

10 Of the tribe of Zebulun; Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh; Gaddi the son of Sufi.

12 Of the tribe of Dan; Ammiel the son of Gemalli.

13 Of the tribe of Asher; Sethur the son of Michael.

14 Of the tribe of Naphtali; Nahbi the son of Vophsi.

15 Of the tribe of Gad; Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called Othia the son of Nun, Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain;

18 And see the land, what it is: and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not: and be ye of good courage, and bring of the fruit of the land. (Now the time was the time of the first-ripe grapes.)

21 ¶ So they went up, and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron, where Ahiman, Sheshai, and Talmi, the children of Anak were. (Now Hebron was built seven years before Zoan in Egypt.)

23 <sup>a</sup> And they came unto the || brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the || brook || Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with <sup>d</sup> milk and honey; and this is the fruit of it.

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and, moreover, we saw the children of Anak there.

29 The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

guilty persons. Ver. 11. Aaron felt himself unworthy of access to God, and humbled himself before him; and acknowledging the exaltation of Moses, besought him in behalf of their sister. Moses, whose love and compassion equalled his meekness, prayed for her, and the Lord granted his request, and thus gave a renewed testimony of his delight in him, Job xlii. 7, 8. Ver. 14. To spit in, or before the face, was an expressive mark of disapprobation, shame and contempt, Job xxx. 10. Isa. l. 6. The leper remained excluded from the camp seven days after his cleansing, Lev. xiv. 8. Ver. 15. The people not journeying till Miriam was restored to them, testified that respect for her which she deserved as one whom God had sent to guide them, Exod. xv. 20. Mic. vi. 4.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. The Lord spake, The proposal to send spies originated with the people, whose request it appears Moses brought before the Lord, who enjoined him to gratify their wishes;

comp. Deut. i. 19—24. Ver. 16. The change of Othia's name to that of Jehoshua, or Joshua, a saviour, was for his honour, which his uniform conduct merited, and which his future office and work in leading Israel to victory and glory, fully illustrated, by which he became an eminent type of Jesus, the Saviour, who saves his people from all their enemies, that they may serve God in holiness and righteousness all the days of their life. Ver. 30. Joshua agreed to the declaration of Caleb, chap. xiv. 6, 7. Moses joined them in encouraging the people; but the influence of the unbelieving princes prevailed, and involved them in many and grievous troubles, Deut. i. 29, 33. Ver. 32. Eateth up; that is, killeth the inhabitants, Ezek. xxxvi. 13. This alludes to the prevalence of civil wars, some of which are noticed, chap. xxi. 28, 29. Deut. ii. 23. These wars are referred to as a proof that the inhabitants inured to fight would with more difficulty be overcome.

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] Nothing produces hotter disputes, nor betrays the evils lurking in the human heart, more than jealousy of power. Grace, natural affection, duty, and safety are trampled under by those who aspire to dignity and grandeur. Contrasted with such characters, how great and amiable doth Moses' conduct appear! God manifests particular pleasure in vindicating and honouring his faithful and disinterested servants; and he will avenge the injuries which they patiently endure. It is therefore dangerous to revile them; and those guilty shall at last bow to them and confess their sins. But God often deals most sharply with his most eminent servants when they offend him; and marks the abominable nature of their sin in the pain or shame of their punishment. Their entire submission to the chastisement redounds to their honour, and illustrates the grace of God in them. Affectionate intercessions for those who have injured us, are profitable to them, honouring to us, and acceptable to God.

PRACTICAL OBSERVATIONS.—† CHAP. XIII.] Many characters employed in the most important transactions, are only memorable for their lasting



Before  
Christ  
1490.

## CHAP. XIV.

1 The people murmur at the news; 6 Joshua and Caleb labour to still them. 11 God threateneth them. 13 Moses entreateth God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raised the evil report die by a plague. 40 The people that would invade the land are smitten.

**A**ND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or, would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt.

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes.

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the LORD is with us; fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And <sup>a</sup> Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them.)

14 And they will tell it to the inhabitants of this land: for they have heard that thou, LORD, art among this people; that thou, LORD, art seen face to face; and that <sup>b</sup> thy cloud standeth over them; and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now, if thou shalt kill all this people as one man, then the nations, which have heard the fame of thee, will speak, saying,

16 Because the LORD was not <sup>c</sup> able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD is <sup>d</sup> long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; <sup>e</sup> visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.

20 And the LORD said, I have pardoned, according to thy word:

21 But as truly as I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 † Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:

24 But my servant <sup>f</sup> Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwell in the valley.) To-morrow turn you, and get you into the wilderness, by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, <sup>g</sup> As truly as I live, faith the

† Heb.  
shadow.<sup>a</sup> Exod.  
32. 12.Before  
Christ  
1490.<sup>b</sup> Exod.  
13. 21.<sup>c</sup> Deut.  
9. 28.<sup>d</sup> Exod.  
34. 6.<sup>e</sup> Psalm  
103. 8.<sup>f</sup> Exod.  
20. 5. &  
34. 7.|| Or,  
hitherto.† Heb.  
I, they see  
the land.<sup>f</sup> Joshua  
14. 6.<sup>g</sup> Chap.  
26. 65. &  
32. 11.Deut.  
1. 31.

**EXPLANATORY NOTES.** CHAP. XIV. Ver. 1—4. Discontent now spreads through the camp, every face gathers blackness, despair seizes the host and unmanly tears fill their eyes, while cowardly terrors destroy their courage. They clamour against Moses and Aaron, and wish they had died in Egypt or the wilderness, rather than be reduced to their imaginary distresses; and they charge that gracious Jehovah, who had fed and preserved them so long and so richly, with the most horrid design of deceiving and destroying them. At last they come to the desperate resolution of returning to Egypt, and resolve to choose a captain in order to head their mutiny, and lead them back to that land of bondage. Ver. 5—10. Vain is every attempt to prevent those who are bent on their own ruin. Moses and Aaron fell upon their faces, either surprised at their unaccountable procedure, or rather, conscious of their great sin, to supplicate God's patience and continuance of the mercies which they had forfeited. Caleb and Joshua second their prayers, with every forcible argument, and filled with indignation and grief at their ingratitude and rebellion, they rend their clothes, and entreat them to consider the falsity of their report, and the unreasonableness of their fears. They shew that the people were not so numerous as they apprehended, that their defence was gone, as the Lord had deter-

mined to punish them, by delivering them and their land into the hands of his chosen people. Deaf to every remonstrance, instead of taking their advice, the rulers of the congregation bade the people stone these faithful witnesses. God appears to confound such a daring and impious deed, and to rescue his servants from their wicked design. Ver. 21. This oath of God primarily respects the just administration of his government of Israel, manifested in punishing them for their iniquities by destroying the rebellious in the wilderness, while he failed not to accomplish his promises to the fathers: But it was also illustrated in all his conduct in every age to Israel, especially in the latter state, when they were all, except a remnant rejected; and the Gentiles called to enjoy the blessings of the covenant given to Abraham. To this event the oath in this verse has an ultimate reference, comp. Deut. xxxii. 22. Thus God will not wait a people who shall joyfully receive the good which he has provided, and contemplate with satisfaction the glorious display of his perfections in the redemption and government of the world. Ver. 22. Ten times; for many times, Gen. xxxi. 7. Job. xix. 33. But the charge is true in the literal import of the phrase, for the people had sinned against the Lord ten times, Exod. xiv. 11, 12. xv. 23, 24. xvi. 2, 20, 27, 28. xxii. 1—3. xxxii. Numb. xi. 1, 4. Ver. 25.

infamy. The manifold experience of the power of God, and the greatness or number of his promises, avail not to preserve those from unbelief who trust their sense and reasonings rather than the express revelation of Heaven. Let us credit what the Lord hath said concerning the heavenly Canaan and the way to it; and not be intimidated by any danger or difficulty. Let the testimony of God, the earnest of the Spirit, and fellowship with the saints strengthen our desire to depart and be with Christ, which is far better.



Before  
Christ  
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h See  
Ver. 2.  
Chap.  
26. 64.

† Heb.  
lifted up  
my hand.

h Or,  
feed.

i Psalm  
95. 10.  
Ezek.  
4. 6.  
h Or,  
altering  
of my  
purpose.

k 1 Cor.  
10. 10.  
Heb.  
3. 17.  
Jude 5.

1 Deut.  
1. 41.

LORD, " as ye have spoken in mine ears, so will I do to you.

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land concerning which I <sup>†</sup>ware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcases, they shall fall in this wilderness.

33 And your children shall wander || in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* <sup>i</sup> forty days, (each day for a year,) shall he bear your iniquities, *even* forty years; and ye shall know || my breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land.

37 Even those men, that did bring up the evil report upon the land, <sup>k</sup> died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land lived still.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, <sup>i</sup> we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper?

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

The people now were in *Kadesh*, where they abode many days, and then, for their trial and punishment, returned into the wilderness, by the way of the Red sea, Deut. i. 46. ii. 1. Ver. 33. *Bear your whoredoms*; that is, the punishment of their alienations of heart and life from God. Ver. 34. The fulfilment of God's promises are inseparable from the faith and obedience of his people; and therefore when they distrust and disobey him, he ceases to fulfil his word of promise, and corrects them for their sins. This is called *his breach of promise*, which evidently does not imply any change of mind in him, but a change of conduct which is occasioned by his people's sins, and ceases when they return to him, see Deut. xxxi. 16, 17. Zech. xi. 10. Jude ver. 5. Rom. xi. 22. Ver. 44. The removals of the ark were regulated by the movements of the cloud, the sign of God's presence; without which no one is able to meet with safety his enemies, chap. ix. 15.

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] Behold here a striking instance of the direful influence of untractable dispositions and unmortified passions hurrying men on to their ruin. But God tenderly observes the dangers of his faithful servants, and interferes for their relief at the critical moment. Battered are the people, whose rulers intercede with God on their behalf; and fill their mouths with arguments provided by God himself. He will graciously hear their prayers, even when he will not forbear to shew his indignation against sin. But though he is rich in mercy and long suffering he remembers every part of the sinners' conduct; and sooner or latter he will render to all according to their works. Let us therefore beware lest there be in any of us an evil heart of unbelief.

44 But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp:

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and <sup>m</sup> discomfited them, *even* unto Hormah.\*

## CHAP. XV.

1 The law of the meat-offering, and the drink-offering. 14, 29 The stranger is under the same law. 17 The law of the first of the dough for an heave-offering. 22, 27 The sacrifices for sins of ignorance. 30 The punishment for presumption. 32 He that violated the sabbath is stoned. 37 The law of fringes.

AND the LORD spake unto Moses, saying.

2 <sup>a</sup> Speak unto the children of Israel, and say <sup>a</sup> <sup>Levit.</sup> unto them, When ye be come into the land of your <sup>23. 10.</sup> habitations, which I give unto you.

3 And will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice <sup>b</sup> in <sup>†</sup> performing a vow, <sup>b</sup> <sup>Levit.</sup> or in a free-will-offering, or in your solemn feasts, to <sup>22. 21.</sup> make a <sup>c</sup> sweet favour unto the LORD, of the herd, or <sup>†</sup> <sup>Heb.</sup> of the flock; <sup>separat-</sup>

4 Then <sup>d</sup> shall he that offereth his offering unto the LORD, bring a meat-offering of a tenth-deal of flour, mingled with the fourth <sup>e</sup> part of an hin of oil. <sup>c</sup> <sup>Exod.</sup> <sup>29. 18.</sup> <sup>d</sup> <sup>Levit.</sup> <sup>2. 1. &</sup>

5 And the fourth <sup>e</sup> part of an hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb. <sup>6. 14.</sup>

6 Or for a ram, thou shalt prepare <sup>f</sup> for a meat-offering two tenth-deals of flour, mingled with the third <sup>f</sup> part of an hin of oil.

7 And for a drink-offering thou shalt offer the third <sup>f</sup> part of an hin of wine, <sup>f</sup> for a sweet favour unto the LORD.

8 And when thou preparest a bullock <sup>g</sup> for a burnt-offering, or <sup>g</sup> for a sacrifice in performing a vow, or peace-offerings unto the LORD;

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering, half an hin of wine, <sup>h</sup> for an offering made by fire, of a sweet favour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet favour unto the LORD.

14 ¶ And if a stranger sojourn with you, or who-

EXPLANATORY NOTES. CHAP. XV. Ver. 1—21. God had spared them at Moses' request, and in the opening of this chapter intimates his fixed purpose of bringing them into the land of Canaan, and repeats and enlarges the system of religious institutions, which they were to observe. Thus mercy accompanies judgment in all God's dealings with his church. He hath concluded all under sin, that the promises of life might be given to all who believe, Gal. iii. 22. Ver. 30—41. Though sins of ignorance admitted of sacrifices, presumptuous sins were excluded from the benefit of them. 1. The nature and punishment of presumptuous sins; we may sin against knowledge, or the remonstrances of our conscience; yet without that insolent contempt and defiance of God, which constitutes the character of the presumptuous sinner. Every sin is dangerous, but when a hardened heart denies God's truth, quarrels with God's justice, mocks at his threatenings, re-

Before  
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m Deut.  
1. 44.

b Levit.  
22. 21.  
† Heb.  
separat-

c Exod.  
29. 18.  
d Levit.  
2. 1. &  
6. 14.



Before  
Christ  
cir. 1490.

Exod.  
12. 49.  
Chap.  
9. 14.

soever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 \* One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

16 One law, and one manner, shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whether I bring you;

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough for an heave-offering: as ye do the heave-offering of the thrashing-floor, so shall ye heave it.

21 Of the first of your dough he shall give unto the LORD an heave-offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

24 Then it shall be, if ought be committed by ignorance, † without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the † manner, and one kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

27 ¶ And † if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that † sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doth ought † presumptuously, (whether he be born in the land, or a stranger,) the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off: his iniquity shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him † in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring:

40 That ye may remember and do all my commandments, and be holy unto your God.

41 I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.\*

## CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram. 23 Moses separateth the people from the rebels' tents. 31 The earth swalloweth up Korah and a fire consumeth others, &c.

NOW <sup>a</sup> Korah the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram the sons of Eliab; and On the son of Peleth, sons of Reuben, took men:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes

jects his government, and casts off his fear, then the state is desperate indeed and punishment certain and dreadful ensues. 2. A presumptuous sabbath-breaker is detected and suffers for his crime. He was in contempt of the divine authority, gathering sticks to light a fire, for which he is brought before the rulers, and as the case was unprecedented, is put in prison, till God determines what his sentence should be; it is pronounced, and in consequence of it he is stoned to death. 3. As the Jews were God's peculiar people they are to be different in their wearing apparel from the nations around them. They are ordered by God to wear fringes at the four corners of their garments

not so much for ornament as use, to remind them continually, which ever way they looked, of the obligation they were under to obey God's commandments. This institution the Jews abused much, and forgot altogether its original import, Matth. xxiii. 5.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1—3. How ruinous are the consequences of ambition! To this the greatest states, and most flourishing churches may ascribe their fall. 1. The ringleader in this rebellion was Korah, a Levite, a near relation of Moses and Aaron, yet filled with envy at the honour God had put on them; Dathan and Abiram, and On, of the tribe of Reuben

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] When shall we appear in the Canaan above, to join the innumerable multitude of the redeemed in offering the sacrifices of praise and thanks continually to God and the Lamb! Oh! the inconceivable glory which will then break in on our souls; sins of ignorance or presumption, a wicked heart or corrupt world, will no more defile us; but one continual day of pure and satisfactory happiness will employ our minds to all eternity.—Meanwhile let us be thankful that the Gentiles have in all ages been admitted to the provision of the church: And let us not fail to consider ourselves and substance the Lord's property, for the use of which we are responsible to him. Let us also live habitually sensible of the value of Christ's sacrifice to take away sin; and keep at the utmost distance from all secret faults, especially presumptuous sins; for these bring on men the wrath and indignation of the Lord.



## The rebellion of Korah, Dathan, &amp;c.

Before of the assembly, <sup>b</sup> famous in the congregation, men  
Christ of renown :  
cir. 1471.

<sup>b</sup> Chap. 26. 9. 3 And they gathered themselves together against  
† Heb. Moses and against Aaron, and said unto them, † Ye  
It is much take too much upon y u, seeing all the congregation  
for you. are holy, every one of them, and the LORD is among  
them : wherefore then lift ye up yourselves above  
the congregation of the LORD ?

4 And when Moses heard it, he fell upon his face :

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow the LORD will shew who are his, and who is holy ; and will cause him to come near unto him ; even him whom he hath chosen will he cause to come near unto him.

6 This do : Take you censers, Korah, and all his company ;

7 And put fire therein, and put incense in them before the LORD to-morrow : and it shall be, that the man whom the LORD doth choose, he shall be holy : ye take too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi ;

9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them ?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee : and seek ye the priesthood also ?

11 For which cause, both thou and all thy company are gathered together against the LORD : and what is Aaron, that ye murmur against him ?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab ; which said, We will not come up :

13 It is a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us ?

14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards : wilt thou † put out the eyes of these men ? we will not come up.

15 And Moses was very wroth, and said unto the LORD, <sup>c</sup> Respect not thou their offering : I have not taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow :

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers ; thou also, and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. Before Christ cir. 1471.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation : and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the Spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation ?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram ; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan and Abiram, on every side : and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works ; (for I have not done them of mine own mind ;)

29 If these men die † the common death of all men, † Heb. as every man dieth, or if they be visited after the visitation of all men, then the LORD hath not sent me.

30 But if the LORD † make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit ; then ye shall understand that these men have provoked the LORD. † Heb. create a creature.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them : d Chap. 27. 3. Deut. 11. 6. Psal. 106. 7.

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them : and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them : for they said, Lest the earth swallow us up also.

join him in their discontent, perhaps because Judah was preferred. Reuben had forfeited the honour of the first-born, and it was probably this privilege which his sons, by the most unlawful means, wished to recover. They camped next to the Korathites, whose unrighteous conduct they were too ready to imitate ; Woe to the wicked, and woe to their neighbour. This rebellion became most alarming ; Korah covered his own ambition by pretending great regard for the congregation, whom he pronounced all holy, and therefore each one as well qualified as Aaron's sons for the office of priesthood. By this reasoning, it is probable that he wished to put aside the Lord's choice, and substitute in its place the will of the multitude. His flattery seduced first 250 most distinguished princes ; and at length all the congregation, ver 19. Thus the hypocrite with his mouth destroyeth his neighbour ; but through his knowledge shall the just be delivered. Ver. 4—11. The burning of incense in the censer was the peculiar work of the priest, Lev. xvi. 12, 13. 2 Chron. xxvi. 18. Moses wisely proposed to the rebels

that those whom God accepted in performing this work should hold the priestly office, and thus he left the dispute to be decided by God, who had already in the presence of all Israel, revealed his wrath against those who had dared to burn incense in a manner which he disapproved, Lev. x Ver. 14. Wilt thou put out the eyes of these men ? that is, of the whole congregation, by endeavouring to impose on them. A more false or insolent charge had never been brought against any of God's servants. But evil men and seducers wax worse and worse, deceiving and being deceived. Ver. 19. The appearance of the glory of the Lord was calculated to awaken the congregation to consider the danger to which they exposed themselves, by opposing a chief part of the order which the Lord had instituted among them. And this was probably the effect ; for the multitude speedily left their deluded leaders, and escaped complete and universal destruction. Ver. 32. All the men that pertaineth unto, or had joined the rebellion of, Korah. His sons were excepted, they had



Before  
Christ  
cir. 1471. 35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered: and they were made broad plates for a covering of the altar;

40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD, that he be not as Korah, and as his company; as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.\*

## CHAP. XVII.

1 Aaron's rod, among all the rods, only flourisheth; 10 it is left for a monument for the rebels.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation, before the testimony, <sup>a</sup> where I will meet with you. <sup>a Exod. 25. 22.</sup>

5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him <sup>†</sup> a rod apiece, <sup>† Heb. a rod for one prince, a rod for one prince.</sup> for each prince one, according to their father's houses, even twelve rods; and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring <sup>b</sup> Aaron's rod again before the testimony, to be kept for <sup>b Hebr. 9. 4.</sup>

either not associated with their father, or had forsaken him, see chap. xxvi. 11. Ver. 33, 34. Comp. Psal. lxi. 16. lv. 16. This dreadful catastrophe is an awful emblem of the consummation of all things, when the wicked shall be separated from the congregation of the just, and "turned into hell, with all the nations that forget God." Ver. 35. As the princes had sinned in assuming the office of the priests by burning incense, so they were consumed by fire, comp. Lev. x. 2. Psal. cvi. 18. Ver. 38. *Sinners*: a term frequently denoting notoriously wicked persons, 1 Sam. xv. 18. Gen. xiii. 13. They had sinned against their own souls, when they by their conduct procured their own death and destruction, Prov. xx. 2. A sign to warn all Israel of the danger of presumptuously opposing God and his servants, Ezek. xiv. 8. 1 Cor. x. 11. Ver. 41. Though favour be shewn to the wicked, they will not learn righteousness. Though Moses and Aaron had prayed for the people and almost ventured their life for them, and the punishment of the rebels had been visibly sent by God, yet it was ascribed to them, without any other reason than that it had vindicated their cause; a sufficient reason, however, every one must see, to command the esteem and confidence rather than the opposition of all Israel. That this renewed, unexpected, and almost unaccountable rebellion, would provoke Jehovah against his chosen was certain; but that he did not utterly destroy them, is one of the strongest evidences that he has

no pleasure in the death of sinners. Ver. 48. Aaron, the type of Christ, stood between the living and the dead, that by an atonement he might make expiation for the living and preserve them from the plague. It was stayed, which shews the efficacy of the prayers and intercessions of the faithful, but especially the efficacy of Christ's work, comp. 2 Sam. xxiv. 16.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. A rod, or staff was used as an ensign of authority; which the princes of Israel carried, Chap. xxi. 18. On each rod the name of the tribe was to be written, that by the sign which was to follow it might be evident what tribe was chosen for the service of the sanctuary. Thus God dealt mercifully with his people; for though he had already testified in many ways his approbation of Aaron, yet he condescended to add another miracle that all their scruples might be removed. Ver. 8. By the flourishing of Aaron's rod the priesthood was confirmed in his family, as the vision of the productive vine was a sign to Pharaoh's butler of his restoration to his office, Gen. xl. 10—13. The increase and permanence of the church of God are taught in language which probably alludes to this miracle, Isa. xxvii. 6. Ver. 10. Aaron's rod was preserved for a sign to future generations; and was probably a type of the continued priesthood of Christ. *Rebels*, or sons of rebellion. They were so denominated, because of their proneness to rebel

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] Unmerited honours generally puff up men to their own destruction. If exalted above many of their brethren, they can bear subjection to none. Opposition of God's servants, is by him accounted rebellion against himself; and often would whole nations be ruined, but for the intercessions of those whom they persecute. While God is long-suffering, he sets up proper memorials of his judgments. These, however, are insufficient to restrain hardened sinners from persevering in their sins.—How like their master, Christ, do those ministers act, who hazard their lives to save those who abuse them! Let us admire and adore our great High-Priest, who veiled the glory of Deity, and suffered instead of sinners, to stop the plague of sin, already begun in the woes of life, the stings of conscience, and the sentence of death. In him we have redemption through his blood, according to the riches of sovereign grace.



Before a token against the † rebels; and thou shalt quite take away their murmurings from me, that they die not.  
 11 And Moses did so; as the LORD commanded him, so did he.  
 12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.  
 13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?\*

CHAP. XVIII.

1 The charge of the priests and Levites. 9 The priests' portion. 21 The Levites' portion. 23 The heave-offering to the priests out of the Levites' portion.

**A**ND the LORD said unto Aaron, Thou and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee, shall minister before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel.

6 And I, behold, I have <sup>a</sup> taken, your brethren the Levites from among the children of Israel; to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, by reason of

the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, reserved from the fire: Every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee, and for thy sons.

10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto <sup>b</sup> thee, and to thy <sup>b</sup> sons, and to thy daughters with thee, by a statute for ever; every one that is clean in thy house shall eat of it.

12 All the <sup>†</sup> best of the oil, and all the best of the <sup>†</sup> wine, and of the wheat, the first-fruits of them, which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine: every one that is clean in thine house shall eat of it.

14 <sup>c</sup> Every thing devoted in Israel shall be thine.

15 Every thing that openeth <sup>d</sup> the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, <sup>e</sup> which is twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the <sup>f</sup> wave-breast and as the right shoulder are thine.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee, and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou

against the Lord, Deut. ix. 24. Ver. 13. Shall we be consumed with dying? This seems to be a deprecation, by which they acknowledged their sins, and implored mercy. In this sense interrogations often occur, Psalm lxxxv. 6. Isa. lxiv. 12. Lam. v. 22.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1. Bear the iniquity of the sanctuary; that is, Aaron's house would suffer punishment for all violations of the law done in the sanctuary, which was committed to their trust. They were also responsible for the faithful performance of the duties of their own office, and strictly charged to prevent any one from intruding into it. Ver. 2. Joined; a term which alludes to the name of Levi, Gen. xxix. 34. It is afterwards applied to those who joined themselves to the Lord and his people; Esther ix. 27. Isa. lvi. 3. Jer. i. 5. The Levites ministered to Aaron to the congregation, chap. xvi. 9. to the Lord, Deut. x. 8. and in the name of the Lord, Deut. xxiii. 6, 7. Their work of preparing the sacrifices to be offered by the priests was done before the tabernacle. Ver. 4. A stranger, includes all who belonged not to the priesthood; in respect of which a Levite or Israelite was

on a level with a Gentile, chap. iii. 10. Ver. 5. The charge of the sanctuary was entrusted to the priesthood, for the good of the people, who, if the sanctuary was neglected, might be tempted to officiate as priests, and bring on themselves that wrath, which they dreaded in consequence of the punishment inflicted on Korah. Thus God graciously endeavoured to dispel the fear which had seized the people, chap. xvii. 12, 13. Ver. 8. As God anointed and consecrated the priests and Levites for his holy service, he mercifully granted and ordained, that they should be supported by the provision of the holy place, 1 Cor. ix. 13, 14. Ver. 10. Every male; females were not to eat of the most holy things, Lev. vi. 18, 29. vii. 6. A different law is ordained in the kingdom of Christ, Gal. iii. 28. Ver. 11. Strangers or hired servants, like those ceremonially unclean, were not permitted to eat of the holy things, but the priests' slaves were under the same law with his children, Lev. xxii. 10, 11. Ver. 12. Comp. Neh. x. 35—39. Ver. 14. comp. Lev. xxvii. 28. Ver. 15. Comp. Notes on Exod. xiii. 13. Ver. 29. Out of all your gifts, which most probably included the land attached to their cities, chap. xxxv. 4. for as all Canaan was the Lord's

PRACTICAL OBSERVATIONS.—\* CHAP. XVII.] How rich the grace of God, who deigns even to work miracles for the salvation of those who have ungratefully and obstinately rebelled against him. Let all his servants, therefore, delight to do good to those who hate them, and bless those who despitefully use and persecute them.—None but the rod of Jesus, his almighty power and perfect righteousness, can bring forth the blessed fruits of eternal salvation to his people. Let us rejoice that he lives to save, and will assuredly bless all, who place entire confidence in him, with the fruits of the Spirit, and the tree of life, which is in the midst of the paradise of God.



Before  
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g Deut.  
10. 9. &  
18. 2.  
Joshua  
13. 14, 33.  
Ezekiel  
44. 28.  
† Heb.  
to die.

have any part among them; <sup>s</sup> I am thy part and thine inheritance among the children of Israel.

21 ¶ And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, <sup>†</sup> and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity. *It shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth part of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the thrashing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

† Heb.  
fat.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the <sup>†</sup> best thereof, *even* the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the thrashing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.\*

### CHAP. XIX.

1 The water of separation made of the ashes of a red heifer. 11 The law for the use of it in the purification of the unclean.

It was proper that the Levites as well as the other tribes should acknowledge his grace and love in granting a part to them, by giving him tithes of all. This duty, the Jews viewed extending to the priests. Ver. 32. We are taught how holy things might be polluted, Lev. xix. 7, 8. xxii. 2, 3, 9, 10, 15, 16.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1. The preceding chapter chiefly instructed the ministers of the sanctuary in their duty; but here the people are principally concerned, for they are taught how to cleanse themselves from all ceremonial impurity, that they might be accepted in God's sanctuary, and obtain his grace and mercy. *Never came any yoke*, that is, was not employed in any work; a qualification peculiar to the heifer, comp. Deut. xxi. 4. Ver. 3. comp. Heb. xiii. 11, 12. Malefactors were put to death like the heifer, without the camp, and lepers were shut out of it, chap. xv. 36. Lev. xxiv. 10. Did not this prefigure Messiah dying under the curse for us? Ver. 7. *Wash his clothes*; a token of uncleanness, Lev. xi. 12. xv. 5. The precept is concerning those who burned the heifer, and who gathered up the ashes, ver. 8, 9, 10.

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] The work of the ministry is not more necessary than it is important; and much care, diligence, and fidelity are required of him who would discharge it honourably. God will have his servants provided for to live without worldly care; and a godly people will not fail to make a liberal provision for them. But let the Jewish ministry, chiefly remind us of him who came not to be ministered unto but to minister, and to give his life a ransom for many. He alone sustained the pressure of divine wrath, which we have merited, and hath provided abundant provision for all his house; and his house we are if we hold fast the beginning of our confidence, and steadfastness of hope firm unto the end.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her <sup>a</sup> forth without the camp, and <sup>a</sup> one shall flay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and <sup>b</sup> sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And <sup>c</sup> one shall burn the heifer in his sight; <sup>c</sup> her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any <sup>†</sup> man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD: and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

A striking proof of the imperfection of the priesthood: for if the priests defiled themselves when engaged in the work of purifying the people, it was surely necessary that a priest should arise of an order and character different from the family of Aaron, comp. Heb. vii. 26—28. This also probably signified that all who had a hand in Christ's death became unclean, liable to the curse. Ver. 9. *Water of separation*, means water containing the heifer's ashes to sprinkle on those separated because of uncleanness. It prefigured the blood of Christ, which prescribed for ever its efficacy to cleanse from all sin, Heb. ix. 13, 14. Zech. xiii. 1. Ver. 11. Comp. chap. vi. 2. Lev. vii. 19, 21. During seven days the unclean were shut out from the camp, to which in after ages Jerusalem, the holy city, corresponded, because all the males ascended thither to worship God. Ver. 13. *Cut off*, separated from the nation of Israel, put to death. To this punishment he was subjected if he despised the water of separation, and presumptuously disobeyed the law respecting it; but if he had sinned ignorantly, a sacrifice expiated his guilt, Lev. v. 3—6. Ver. 14, 15. The air of the tent

† Heb.  
soul of  
man.



Before  
Christ  
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14 This is the law, when a man dieth in a tent; All that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the † ashes of the burnt heiter of purification for sin, and † running water shall be put thereto in a vessel;

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.\*

### CHAP. XX.

1 The children of Israel come to Zin, where Miriam dieth: 2 they murmur for want of water. 7 Moses, smiting the rock, bringeth forth water at Meribah. 22 The death of Aaron.

1453.

**T**HEN came the children of Israel, even the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation:

was considered infectious: hence every open vessel in it was unclean. Ver. 22. *Whatsoever the unclean toucheth shall be unclean.* Person put in the italic seems an improper supplement; for every thing which the unclean person touched was not only unclean, but rendered every thing which it again touched also unclean: an emblem of sin, which pervades the whole man, and infects all who approach it. A little leaven leaveneth the whole lump; one sinner may defile a family, a city, a nation, a world. "In Adam all die;" thanks to God, that, "In Christ shall all be made alive."

**EXPLANATORY NOTES.** CHAP. XX. Ver. 1. The generation which came out of Egypt were now almost all dead, as appears from Deut. ii. 14, 15. The Zin to which the new race came was on the borders of Canaan, chap. xxxiv. 3, 4. Josh. xv. 3. and is therefore different from the place of the same name, Exod. xvi. 1. which bordered on Egypt. Between this place and Hazeroth, where Israel rested, chap. xii. 16. there were eighteen stations, chap. xxxiii. 18—36. They came to Zin in the first month of the last year of their sojourning. From the sending of the spies, chap. xiii. to this time was about 38 years, and yet few things are recorded of them except their murmurings and rebellions by which they provoked the Lord, and his righteous and merciful conduct towards them; which tend to shew that where sin abounds, divine grace much more abounds. And these things are written for our learning, that we through patience and comfort of the scriptures might have hope. Kadesh, not that place called Kadesh-barnea, chap. xiii. 26. Here Israel abode four months, and removed to mount Hor, where Aaron died, chap. xxxiii. 38. Ver. 2. The gene-

and they gathered themselves together against Moses and against Aaron.

3 And the people<sup>a</sup> chode with Moses, and spake, saying, Would God that we had died<sup>b</sup> when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13<sup>c</sup> This is the water of ¶ Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto

Before  
Christ  
1453.

<sup>a</sup> Exod.  
17. 2.  
<sup>b</sup> Chap.  
11. 1, 33.

<sup>c</sup> Psal.  
106. 32,  
&c.  
¶ That is,  
Strife.

ration who came out of Egypt, were miraculously supplied with water in the wilderness of Rephidim. This water appears to have failed when other supplies could be had on the borders of Canaan. But these also failing, the children were tried like their fathers, and discovered the same spirit of discontent and distrust in God. Both these miracles resembled one another in several respects, comp. Exod. xvii. Ver. 10. Moses was chargeable with unbelief, and disobedience; for he did not speak honourably of God's power, and instead of addressing the rock, ver. 8. he spoke to the people in anger. The unteachable disposition, and unreasonable conduct of the people, who, after all the evil which they had seen their fathers bring on themselves by their rebellion, seemed to walk in their steps, probably provoked him; but he might be also grieved and provoked, from the apprehension that they would bring on themselves utter destruction by persisting in rebellion against the Lord, chap. xxxii. 14, 15. Ver. 13. The Lord is sanctified when his perfections are manifested by his works of power and mercy, as here, or of holiness and justice, Ezek. xxxviii. 16, 22, 33. Lev. x. 3. Ver. 14—21. Notwithstanding Esau's apostasy, his descendants were viewed and treated for a long time by Israel as their brethren, Deut. xxiii. 7. Obad. 10, 11. The message sent them at this time, was in obedience to the command of God; see Deut. ii. 1—7. Angel, or messenger; if the former, Messiah is meant, Exod. iii. 2. if the latter, Moses; the term is frequently applied to messengers, Judg. ii. 1. 2 Chron. xxxvi. 15, 16. Hag. i. 13. *The king's way*; that is, the road common to travellers. It was the duty of Esau to have met his brother with provision, and yet he refused the most moderate and just request.

**PRACTICAL OBSERVATIONS.**—\* CHAP. XIX.] Human reason unsubjected to God often treats some of its institutions with contempt. How absurd, would some say, to make ashes mixed in water the means of purification. Let not the wise man glory in his wisdom; for the foolishness of God is wiser than men. This institution was one of the most remarkable shadows of the effectual means of holiness, provided by God in Christ; and though the cross of Jesus exhibited for the salvation of men, is foolishness to many, it is the power and wisdom of God to all who believe. Let us therefore live by faith in the word of God and esteem all his institutions: This is our life.



Before  
Christ  
1453.

the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath † befallen us ;

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time ; and the Egyptians vexed us and our fathers :

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt ; and, behold, we are in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, through thy country : we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells : we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high-way ; and if I and my cattle drink of thy water, then I will pay for it : I will only (without doing any thing else) go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border : wherefore Israel turned away from him.

22 ¶ And the children of Israel, even the whole congregation, journeyed from <sup>d</sup> Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people : for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my † word at the water of Meribah.

25 <sup>e</sup> Take Aaron and Eleazar his son, and bring them up unto mount Hor ;

26 And strip Aaron of his garments, and put them upon Eleazar his son : and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD commanded : and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son ; and <sup>f</sup> Aaron died

there in the top of the mount : and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.\*

## CHAP. XXI.

1 Israel, with some loss, destroy the Canaanites at Hormah. 4 The people murmuring are plagued with fiery serpents ; 7 they repenting are headed by a brazen serpent, &c.

AND when <sup>a</sup> king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites ; and they utterly destroyed them and their cities ; and he called the name of the place || Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom : and the soul of the people was much || † discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness ? for there is no bread, neither is there any water ; and <sup>b</sup> our soul loatheth this light bread.

6 And <sup>c</sup> the LORD sent fiery serpents among the people, and they bit the people ; and much people of Israel died.

7 ¶ Therefore the LORD came to Moses, and said, We have sinned ; for we have spoken against the LORD, and against thee : pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole : and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And <sup>d</sup> Moses made a serpent of brass, and put it upon a pole ; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Thus God teaches his people to have no confidence in the flesh. But Israel endured patiently, and turned away by the wilderness of Moab, a more circuitous and distressing course than through Edom, chap. xxi. 4, 5. Deut. ii. 8. Judg. xi. 17, 18. Ver. 28. The transferring of the priestly garments from father to son, indicated the imperfection of the office. But it must have comforted Aaron to see his son succeeding him ; and probably his holy soul beheld afar off the assumption of the office of priest, by him, who by one offering would perfect for ever the sanctified, and continue a priest for ever. If so, he died full of expectation as well as peace ; rejoicing in God's salvation. Ver. 29. The whole congregation mourned for Aaron and for Moses, whom they had frequently viewed as their greatest enemies. They mourned thirty, instead of seven days, the usual period of mourning in Israel, Gen. i. 10. The burial of Aaron is mentioned, Deut. x. 6. It is the lot of many of the most distinguished servants of God, to be more honoured after their death than during their life.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1—3. The overthrow of Israel when they formerly approached Canaan, 38 years past, and the hand of God against them in the wilderness might embolden the Canaanites to attack them ; and God, to try his people, and to convince them that it was not their

sword which would conquer the promised land, permitted the enemy at first to prevail. King Arad, or rather, king of Arad, which was the name of his city, Josh. xii. 14. Utterly destroy, or devote ; the persons were to die, and their property to be consecrated to the Lord, Lev. xxvii. 28, 29. Joshua vi. 17—24. This vow could not be fully performed till Israel entered Canaan, and conquered the cities of the king of Arad, Josh. xii. 14. Judg. i. 16, 17. Ver. 4. Discouraged, grievously vexed, Judg. xvi. 16. Job xxi. 4. Zech. xi. 8. Ver. 6. The fiery serpents had wings which rendered them more extensively destructive, Isa. xiv. 19. xxx. 6. Serpents abounded much in the wilderness, but God hitherto preserved Israel from receiving injury from them, Deut. viii. 15. The animals were subject to the power of Jehovah, Amos iii. 9. Ver. 8. The serpent which Moses made represented those which destroyed the people ; and their deliverance by looking to it typified salvation by faith in Christ, John iii. 14, 15. Isa. xi. 10. Ver. 10—12. See more fully an account of Israel's journeys at this time, chap. xxxiii. Ver. 14. Of the book here referred to, nothing further is known. Vahab in Suphah, or a whirlwind, see margin. This is thought to allude to some city or king of Moab, subdued by Sihon, ver. 26. and Moses mentions it to shew that the district from Aaron to Ar might be lawfully seized by Israel,

PRACTICAL OBSERVATIONS.—[CHAP. XX.] Contemplate with solemn awe the ravages of death in the most distinguished family of Israel, or in the world. Miriam, Aaron, and Moses, die in one year. While the most honourable and righteous sleep in Jesus, let our eyes be fixed on him : he ever lives to make intercession for us, and to save all who come to him. Happy are those whom he conducts, he leaves them not till they safely arrive within the new Jerusalem, to go no more out. How evil and extensive the influence of sin ! The new generation chosen to possess the land of Canaan, soon manifest the perverse spirit of their fathers, and notwithstanding all that they had witnessed, and were promised, they require more trials to humble them, that they may be prepared to enter the promised land. But their God was long-suffering and rich in grace, he forgave their sins, supplied their wants, and gave them victory over all their enemies.



Sihon and Og overcome.

Before  
Christ  
1452.e Chap.  
33. 43.  
|| Or,  
heaps of  
Abarim.|| Or,  
Vaheb in  
Suphah.† Heb.  
leaneth.† Heb.  
Ascend.  
|| Or,  
answer.† Heb.  
field.|| Or,  
the hill.|| Or,  
the wil-  
derness.f Deut.  
2. 26, 27.Judges  
11. 19.g Deut.  
29. 7.h Josh.  
12. 1.Psalms  
135. 10.Amos  
2. 9.

10 ¶ And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sun-rising.

12 ¶ From thence they removed and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, || What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and † lieth upon the border of Moab.

16 And from thence they went to Beer; that is the well, whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, † Spring up, O well; || sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 And from Bamoth in the valley, that is in the † country of Moab, to the top of || Pisgah, which looketh toward || Jeshimon.

21 ¶ And † Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards: we will not drink of the waters of the well; but we will go along by the king's high-way, until we be passed thy borders.

23 † And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness; and he came to Jahaz, and fought against Israel.

24 And † Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

since it had ceased to be the property of Moab, whose lands they were not to injure, Deut. ii. 34. Ver. 21. This message to Sihon was in obedience to the command of God, Deut. ii. 26. Ver. 22. *We will not drink of the waters*, without suitable remuneration, see Deut. ii. 28. Water was precious, because scarce in these countries. Ver. 24. The border of Ammon was strong, defended by the river Jabbok, and mountains, Deut. ii. 37. hence the Ammonites had not been subdued by Sihon, and Israel were not to war against them, because they were their relations by Lot the father of Moab and Ammon, Ver. 27. *Proverbs*, or parables, generally spoken by the prophets in Israel, Ezek. xvii. 2. xx. 49. Ver. 29, 30. *Chemosh* was the God of the Moabites and probably of the Ammonites, 1 Kings i. 33. Judg. xi. 24. Jer. xlviii. 7, 13. *We have shot at them: Heshbon is perished*, or, Their lamp is perished from Heshbon. *Lamp*, in prophetic language, signifies kingdom, dominion, or kingly power, 1 Kings xi. 36. xv. 4. Ver. 35. This land was the first fruits of Israel's toils, an earnest and pledge of the promised inheritance, and their conquest of it demanded from them

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the † villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee Moab! thou art undone, O people of † Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them: Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah; which reacheth unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jazer, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ † And they turned, and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and † thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.\*

## CHAP. XXII.

1 Balak's first message for Balaam is refused: 15 his second message containeth him: 22 an angel would have slain him, if his ass had not saved him: 36 Balak entertaineth him.

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was fore afraid of the people, because they were many; and Moab was distressed because of the children of Israel.

thanksgiving to God, without whose help all their efforts had been vain, comp. Psal. cxxxvi. 17—22.

EXPLANATORY NOTES. CHAP. XXII. Ver. 1—4. The plains of Moab reached to the Jordan, opposite Jericho, and here Israel remained till Aaron died, encamping from Beth-jesimoth to Abel-thittim, chap. xxviii. 49. Many remarkable events happened to them while they remained here; an account of which takes up the following part of this book; the whole of Deuteronomy, and the beginning of Joshua. Their posterity are called on to remember these things that they might know the righteousness of God, Mic. vi. 5. Balak, a man of great power and policy was at this time king of Moab: he saw all that Israel had done to the Amorites, not, however, like a wise man to be instructed, but with an evil eye; his ambitious spirit gave him no rest; he was filled with fearful apprehensions, when there was no reason for uneasiness: for Israel passed him by in peace according to the commandment of God, Deut. ii. 9. To oppose Israel, he sought the alliance of the elders or rulers of Midian, who had def-

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] Let us depend constantly on the Lord, and wealth and honour are ours; and let us fear offending him, for his instruments of vengeance are numerous, every thing is ready to execute his will. But great is his mercy towards man; for as Moses lifted up the serpent in the wilderness for the salvation of Israel, so was the Son of man lifted up on the cross, that whosoever believeth on him might not perish, but have eternal life. And in all our wilderness journeys our God hath granted us in his Son wells of salvation, to comfort and encourage our hearts. Nor will he forsake us till he gives us an inheritance in the goodly land, when our souls and all that is within us shall bless his name for ever and ever. At the time appointed his promises shall all be fulfilled.



Before  
Christ  
1452.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grafs of the field. And Balak the son of Zippor was king of the Moabites at that time.

a Joshua  
24. 9.

5 <sup>a</sup> He sent messengers therefore unto Balaam the son of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the <sup>†</sup> face of the earth, and they abide over against me.

† Heb. ye.

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blest *is* blessed, and he whom thou curst *is* cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me. And the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure <sup>†</sup> I shall be able to overcome them, and drive them out.

† Heb.  
I shall  
prevail  
in fighting  
against  
him.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more and more honourable than they.

16 And they came to Balaam, and said to him,

Thus saith Balak the son of Zippor, <sup>†</sup> Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come <sup>†</sup> therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, <sup>b</sup> If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants *were* with him.)

23 And <sup>c</sup> the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

c 2 Pet.  
2. 16.  
Jude 11.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Baalam: and Baalam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

cended from Abraham, as he had from Lot; but with apostacy from their progenitor's faith they had lost all natural affection for their brethren the children of Israel. Ver. 5. Balaam is as extraordinary a character as is any where drawn in the sacred oracles. We are certain that he was a wicked person; for he was completely under the influence of ambition and covetousness. But whether he was merely a heathen diviner or a false prophet of the Lord, cannot be so easily decided: the latter however, seems most probable from what is said of him. He dwelt in Pethor, a city of Aram or Mesopotamia. This was Abraham's native country: and here Jacob and his family sojourned a long time with Laban his uncle. Hence, though idolatry prevailed, it is probable many of the inhabitants might retain some knowledge of the true God; and therefore Balaam might find it of advantage to profess himself a prophet of God. And he seems to speak to Balak in such language as plainly intimates that the king of Moab knew and recognised him in this character: "I cannot" said he to Balak's servants, "go beyond the word of the Lord my God, tarry ye here this night, that I may know what the Lord will say to me more." Nor need we wonder, that Balaam, though not an Israelite, knew the Lord; for the knowledge of the true God was not confined to that nation; nor did God limit the revelation of his mind, by dreams and visions to the prophets of Israel. He spake to Job; to his friends; to Melchizedec; to Abimelech king of Egypt; to Laban the Assyrian; to Pharaoh, Gen. xli. 21. and to Nebuchadnezzar king of Babylon. Balaam appears to have corrupted the true religion, by associating with it the false; and by this means sought to deceive those who knew God, and secure the favour of idolaters; his religion was merely an instrument to promote his honour and wealth; for he did not scruple to indulge the basest hypocrisy, or to commit the most flagrant falsehood and injustice to secure his temporal interest. And therefore he is

with propriety mentioned as the father of false prophets and teachers in the apostolic age, who corrupted Christianity, and rendered it subservient to the basest purposes. Ver. 13, 14. Balaam here reporteth to the messengers but part of the Lord's speech to him. Had he declared the whole it might have put an end to an evil work. But willing to ingratiate himself into favour, rather than consult the honour of God, he conceals a part, and plainly insinuates by what he relates, that he would, had God permitted him, gladly have gratified the king. The messengers acted an equally unworthy part; for they only referred to the prophet's unwillingness, without adverting to what they knew was the cause, which they well knew would have been information by no means acceptable to the king. Ver. 23—35. God is pleased to confound the wisdom of the wise, and the understanding of the prudent; and by means which they judge base, to demonstrate that the foolishness of God is wiser than men, 1 Cor. i. 25. Visions were often beheld by prophets, when their companions saw nothing, Dan. x. 6. Acts ix. 7. Balaam was a great prophet, and probably accustomed to visions, but here he is blind, while his ass more wise than his master, sees the vision, and speaking with man's speech, rebukes the madness of the prophet. Thus God manifested that he would not want instruments to effect his purposes, and that it was folly and madness to oppose him. If infidels would but consider this, they would for ever cease to ridicule this or any other part of the sacred oracles. Balaam, by his conduct when the ass rebuked him, betrayed desperate boldness, determined wickedness and great ignorance. Unmoved by a scene the most alarming, he seeks to justify himself in the practice of the most barbarous cruelty. He believed the ass to merit the severest punishment, because as he foolishly imagined, the animal had insulted him; and yet he was insensible of his own guilt in contemning the most High; Out of his own mouth



Before  
Christ  
1452.

† Heb.  
who hath  
ridden  
upon me.  
|| Or,  
ever since  
thou wast,  
&c.

|| Or,  
bowed  
himself.  
† Heb.  
to be an  
adversary  
unto thee.

† Heb.  
be evil in  
thine eyes.

|| Or,  
A city of  
streets.

30 And the as's said unto Balaam, *Am* not I thine as's, † upon which thou hast ridden || ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and || fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine as's these three times? Behold, I went out † to withstand thee, because *thy way is perverse before me*:

33 And the as's saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stodest in the way against me: now therefore, if it † displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto || Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.\*

## CHAP. XXIII.

1, 14, 28 Balak's sacrifices. 7, 18 Balaam's parables.

he was condemned. Ver. 34. He acknowledgeth his sin in smiting his as's, but his purpose to curse Israel with a view of advancing his own interest, gave him no uneasiness. And although he could not be ignorant that this was the real cause of the angel standing in his way, he still shews more inclination to proceed than return: he well knew that to go on to gratify his desire was evil, yet his love of the unrighteous wages induced him to insinuate doubts on the subject; by adding, "if it displease thee, I will go back." Nothing but dire necessity could induce him to return; and nothing but this urged him to bless Israel, whom he would gladly have cursed. He was compelled, by the same power that made his as's speak, to pronounce Israel blessed. He had received positive prohibition of going to Balak, and yet he hoped for a repeal. He at length obtained permission; but what permission! the prohibition was an act of friendship; the permission is an act of indignation. It resembled the case of Ephraim; "He is joined to his idols, let him alone." The spirit of the language was, "go, and take the consequences; but although you carry your point here, I will be obeyed; the word which I speak unto thee, that thou shalt do."

EXPLANATORY NOTES. CHAP. XXIII. Ver. 1—6. Although the false prophet knew the mind of God, still, doubtless to gain the good graces of the

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken: and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And || he went to a high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he and all the princes of Moab.

7 ¶ And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob: and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let † me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of || Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and † put a word

Before  
Christ  
1452.

|| Or,  
he went  
solitary.

† Heb.  
my soul,  
or life.

|| Or,  
the hill.

a Chap.  
22. 35.

king, he pretends to consult him. It is probable that by building seven altars, he had his own honour more in view than reverence for his Maker. Seven bullocks or rams were what God himself required in the law, Lev. i. and which the patriarchs and Job's friends were taught to offer, when they sought to know the mind of God, Job xiii. 8. From the latter sources, it is probable Balaam had received his knowledge. He required seven altars on which to offer his sacrifices; which was more in conformity to the practice of idolaters than of the worshippers of the true God. But though he sought not the Lord lawfully, yet for the good of his people, the Lord met him. Thus the Lord to advance his own honour, and promote his cause, frequently speaks by men, who are objects of his displeasure. Ver. 7—10. In this passage we are taught the security of Israel, none can curse those whom God hath blessed; their separation from the rest of the world, a people living alone; distinguished in every age from all men by their laws, religion, and customs; their increase, the promise of God to Abraham hath been abundantly fulfilled; his seed are innumerable, Gen. xiii. 16. A tribute of felicity is extorted from the reluctant lips of the unrighteous prophet: he desires to die the death of God's people, and that his latter end, or posterity, might be like theirs. But alas! he opposed them while he lived; and

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] How fatal the influence of the conduct of those who exhibit the most splendid talents and highest attainments in knowledge associated with the basest desires, and disguised by hypocritical pretensions to the most eminent virtues! The hypocrite by his mouth destroys his neighbour, who has forsaken God and is guided by his own imaginations. Those whose hearts are set on evil, God may permit to proceed as far as to manifest their folly for the instruction of others, while they are confounded by their own devices. But let Israel rejoice; for no weapon formed against them shall prosper: the angels of the Lord shall plead their cause against every enemy, and the Lord of all will be their protection. Let my tent be pitched among them while I live, and let my lot be to stand with them at the end of the days.



Before  
Christ  
1452.Before  
Christ  
1452.

## CHAP. XXIV.

1 Balaam, leaving divinations, prophesieth the happiness of Israel; 10 Balak in anger dismisseth him; 15 he prophesieth of the Star of Jacob and the destruction of some nations.

a Chap.  
23. 3, 15.

† Heb.

to the

meeting

of en-

chant-

ments.

b Chap.

23. 7, 18,

† Heb.

who had

his eyes

shut but

now

opened.

in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

b Chap.  
24. 8.

22<sup>b</sup> God brought them out of Egypt: he hath as it were the strength of an unicorn.

¶ Or, in.

23 Surely there is no enchantment ¶ against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.\*

he died in the midst of their enemies. Ver. 19. See 1 Sam. xv. 25. The divine threatenings or promises may be delayed, which has a semblance of change in the eyes of short-sighted men; but mutability is essential to his nature, and may be traced through all his purposes, words, and operations. Ver. 21. Much iniquity and perverseness were manifested in Israel; but the Lord covered their guilt and forgave their transgressions. And thus God was in Christ, not imputing the trespasses of Jews or Gentiles who believed. Ver. 22. By the term unicorn most naturalists understand the rhinoceros, an animal of prodigious strength. This may refer to God or Israel, to whom Jehovah gave strength to overcome all their enemies. Ver. 24. Comp. Gen. xlix. 9. Mic. v. 8. Ver. 27—30. This is Balak's third and last attempt against Israel. He had hitherto imputed the blessing of Balaam to the prophet's own inclination, or to his seeing the whole multitude encamped. Now he perceives that it was wholly of God, and therefore presumptuously seeks to obtain his favour by sacrifices; but the sacrifices of the wicked are an abomination to the Lord. Peor, the place chosen for sacrifice was sacred to Baal-Peor, the idol of Moab. Here the king ventured to propitiate the Deity, and Balaam willingly countenanced him, for he was earnest to obtain the wages of unrighteousness.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 1, 3. Balaam was at length convinced of the inefficacy of his heathenish enchantments, concerning

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at <sup>a</sup> other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him.

3<sup>b</sup> And he took up his parable, and said, Balaam the son of Beor hath said, and the man † whose eyes are open hath said;

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the LORD hath planted, and as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters; and his king shall be higher than Agag, and his kingdom shall be exalted.

8<sup>c</sup> God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9<sup>d</sup> He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesteth thee, and cursed is he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

which see Deut. xviii. 10, 14. but this evil heart remained unchanged. He set his face towards the wilderness, where Israel lay encamped, probably to devise mischief against them. But though his counsel to Balak, chap. xxxi. 16. brought evil on them, yet, impelled by the prophetic spirit, he pronounced them superior to all their enemies. Ver. 3. The man whose eyes are open, may allude to the circumstance of Balaam's journey, when his eyes were closed against the visions of the most High; the time that the angel withstood him, and he saw him not. But the original rather implies, "who had his eyes shut," and probably refers to his falling into a trance: he saw every object clearly while his eyes were as shut; for he was completely absorbed in the scenes which passed before him. Ver. 4. Falling, probably like the prophets, into a deep sleep, while, as if their eyes were open, they distinctly beheld what was exhibited before them, Gen. xv. Ezek. i. Dan. viii. 17, 18. Ver. 6. The lign-aloes, some tree giving a pleasant odour. The cedar, a lofty tree; an emblem of dignity and glory, Ezek. xxxi. 34. Ver. 7. He shall pour water out of his buckets, denotes great prosperity. No drought would consume their harvests, and destroy the fruits of the land. Agag was king of the Amalekites in the days of Saul. If it was not a common name for their kings, it is one of those striking instances in prophecy, where nations and persons are mentioned by name long before their existence. Ver. 8, 9. Comp. chap. xxiii. 22. Gen. xlix. 9. Ver. 10. Smote his hands; a sign of indignation and contempt,

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] Contemplate with gratitude the infinite mercy, and faithfulness of God to his people, he not only preserves them from evil, and raises up for them innumerable friends, but he compels their subtlest and most determined foes to speak honourably of them in the midst of their enemies. Many times hath God given great and marvellous deliverances for his church, which have forced the enemy to proclaim,—"The Lord hath done great things for them." But the strongest convictions of God's mercy, and love to his chosen seem ineffectual to disengage the hearts of some men from endeavouring to gratify their vilest desires, and to execute their purposes which they have themselves pronounced not less wicked than vain. Thus Balaam the son of Beor, went on perversely for filthy lucre's sake, to curse those whom he had declared blessed of the Lord.



Before  
Christ  
1452.

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall *¶* smite the corners of Moab, and destroy all the children of Sheth.

¶ Or, smile through the princes of Moab.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

¶ Or, the first of the nations that warred against Israel.

Ex. 17. 8.

¶ Or,

shall be

even to de-

struction.

† Heb.

Kain.

¶ Or,

how long

shall it be

ere Ashur

carry thee

away cap-

tive?

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* *¶* the first of the nations, but his latter end *¶* shall be that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock:

22 Nevertheless *†* the Kenite shall be wasted, *¶* until Ashur shall carry thee away captive.

23 And he took up his parable, and said, Alas! who shall live when God doeth this?

24 And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place; and Balak also went his way.\*

## CHAP. XXV.

1 Israel, at Shittim, commit whoredom and idolatry. 6 Phinehas killeth

Job xxvii. 23. Lam. ii. 15. Ver. 11. Comp. Prov. xi. 18. Ver. 14. Latter days; that is a distant period in Israel's history. Moab was at present safe for God had enjoined Israel not to touch them; but when they persisted in sin, for their punishment they were overthrown, 2 Sam. viii. 2. Jer. xlviii. Ver. 17. This prophecy perhaps respected David the conqueror of Moab, but its ultimate and full meaning applies only to Messiah, whom every eye shall see, Rev. i. 7. He is the king, to whom the earth is given for a possession, and by his sceptre of truth and righteousness he shall subdue all nations. *Destroy all the children of Sheth*; an expression on the meaning of which, critics are much divided. It is read variously; "rule over," instead of "destroy," which is perhaps the most natural import of the passage; "the children of the East, or the sons of noise," for the "children of Sheth;" which is applied to the Edomites. Others suppose that *Sheth* is the name of some distinguished prince or place of Moab. Ver. 21, 22. *Nest in a rock*; a similitude denoting a secure habitation, Job xxix. 28. The Kenites were protected by Israel, 1 Sam. xv. 6. and of course would suffer with them from the power of Assyria, 2 Kings xvii. 6. Ver. 24. *Chittim*; a general name for the countries and islands lying on the Mediterranean. Assyria was first subdued by Alexander, king of Macedon, and afterwards acknowledged the power of Rome. *Eber*, supposed to mean the Jews, the posterity of Heber. They suffered much from the Romans, who with all the enemies of the Jews, were devoted to destruction. And their empire, with that of Macedon and Assyria, has perished for ever. Such shall be the end of all the enemies of God and his people.

PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] Pride, ambition, and covetousness prevent the noblest sentiments from producing any salutary impression on the heart. Happy are those who are objects of the favour of God: His knowledge how infinite! he perfectly discerns every circumstance of nations, persons, and ages innumerable, before there is the smallest appearance thereof. He sees all changes to the end, all the destruction and havock which sin will make in the world of one nation after another. Blessed be the Lord, who hath raised up a Prince of salvation in the house of his servant Jacob; a Star to enlighten the Gentiles and the glory of his people Israel; a Captain of Salvation, to go forth conquering and to conquer. May his name be blessed for ever, and all nations call him blessed! and oh! that we may share of his blessedness, and in due time sing the song of Moses and the Lamb.

Zimri and Cozbi: 10 God therefore giveth him an everlasting priesthood.  
16 The Midianites are to be vexed.

Before  
Christ  
1452.

AND Israel abode in *2* Shittim, and the people began to commit whoredom with the daughters of Moab.

a Chap. 33. 49.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor; and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, *b* Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. *b* Deut. 4. 3. Joshua 22. 17.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

7 And *b* when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; *c* Psalm 106. 30. 1 Mac. 2. 54.

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And *d* those that died in the plague were twenty and four thousand. *d* 1 Cor. 10. 8.

10 ¶ And the LORD spake unto Moses, saying,

11 *e* Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy. *e* Psalm 106. 30.

12 Wherefore say, *f* Behold, I give unto him my covenant of peace: *f* Eccles. 45. 24. 1 Mac. 2. 54.

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

EXPLANATORY NOTES. CHAP. XXV. Ver. 1, 2. Balaam is an awful proof that evil men and seducers wax worse and worse. He had escaped the sword of the angel that he might not injure Israel, he had pronounced those blessed who blessed them, and those cursed who cursed them; he had desired to die their death, and that his latter end might be like theirs, and yet he dared to consult their destruction. It was according to his counsel (chap. xxxi. 16. Rev. ii. 14.) that the daughters of Moab went into the camp of Israel, and involved them in greater misery than all his former purposes could effect. Ver. 3. *Joined*, or yoked, a term denoting communion in religious, or ungodly society, 2 Cor. vi. 14. *Baal*, lord or patron, the name of the idol, probably representing the sun; *peor*, the name of a mountain, where perhaps the idol was worshipped, chap. xxiii. 28. and of the idol, chap. xxv. 17. Josh. xxii. 17. Ver. 5. The Midianites were the chief agents of this wickedness, yet Israel first suffered; for judgment begins at God's house, Ezek. ix. 6. 1 Pet. iv. 7. Ver. 9. *Plague*, probably denotes a pestilence sent by God, chap. xvi. 50. 1 Chron. xxi. 22. Psalm cvi. 29. but it also signifies slaughter by the sword, 1 Sam. iv. 17. perhaps both are here meant. Probably a thousand were slain by the judges, ver. 5. and the others by the plague, which may afford a reason for the account of this event by Paul differing from that given in this verse, comp. Note on 1 Cor. x. 8. Ver. 10—13. Phinehas lived to a good old age, Judg. xx. 28. his sons were successively high-priests till the Babylonish captivity; Ezra the scribe and priest was of his line. Ezra viii. 1—5. A very different judgment was pronounced on Eli, because of his lukewarmness in God's service, 1 Sam. ii. 3. Ver. 14. It is probable that the



Before  
Christ  
1452. 14 Now the name of the Israelite that was slain,  
even that was slain with the Midianitish woman, was  
Zimri, the son of Salu, a prince of a † chief house  
among the Simeonites.

† Heb. 15 And the name of the Midianitish woman that  
house of a was slain was Cozbi, the daughter of Zur; he was  
father. head over a people, and of a chief house in Midian.

g Chap. 16 ¶ And the LORD spake unto Moses, saying,  
31. 2. 17 Vex the Midianites, and smite them:

18 For they vex you with their wives, wherewith  
they have beguiled you in the matter of Peor, and in  
the matter of Cozbi, the daughter of a prince of  
Midian, their sister, which was slain in the day of the  
plague for Peor's sake.\*

## CHAP. XXVI.

1 The sum of all Israel is taken in the plains of Moab; 52 the law of  
dividing among them the inheritance of the land. 57 The families and  
number of the Levites, &c.

**A**ND it came to pass after the plague, that the  
LORD spake unto Moses, and unto Eleazar  
the son of Aaron the priest, saying,

a Chap. 2 Take the sum of all the congregation of the chil-  
1. 3. dren of Israel, <sup>a</sup> from twenty years old and upward,  
throughout their father's house, all that are able to go  
to war in Israel.

3 And Moses and Eleazar the priest spake with  
them in the plains of Moab, by Jordan near Jericho,  
saying,

b Chap. 4 Take the sum of the people, from twenty years old  
1. 1. and upward; as the LORD <sup>b</sup> commanded Moses and  
the children of Israel, which went forth out of the  
land of Egypt.

c Gen. 5 ¶ Reuben, the eldest son of Israel: the chil-  
46. 8. dren of Reuben; Hanoch, of whom cometh the family of  
Exodus 6. 14. the Hanochites: of Pallu, the family of the Palluites:  
1 Chron. 5. 1. 6 Of Hezron, the family of the Hezronites: of  
Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and  
they that were numbered of them were forty and three  
thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

d Chap. 9 And the sons of Eliab; Nemuel, and Dathan,  
16. 1. and Abiram. This is that Dathan and Abiram which  
were <sup>d</sup> famous in the congregation, who strove against  
Moses and against Aaron in the company of Korah,  
when they strove against the LORD:

10 And the earth opened her mouth, and swallowed  
them up together with Korah, when that company  
died, what time the fire devoured two hundred and  
fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon, after their families: of  
Nemuel, the family of the Nemuelites: of Jamin, the  
family of the Jaminites: of Jachin, the family of the  
Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul,  
the family of the Shaulites.

14 These are the families of the Simeonites, twenty  
and two thousand and two hundred.

15 ¶ The children of Gad, after their families: of  
Zephon, the family of the Zephonites: of Haggi, the  
family of the Haggites: of Shuni, the family of the  
Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the  
family of the Erites:

17 Of Arod, the family of the Arodites: of Areli,  
the family of the Arelites.

18 These are the families of the children of Gad,  
according to those that were numbered of them, forty  
thousand and five hundred.

19 ¶ The sons of Judah were Er and Onan: and  
Er and Onan died in the land of Canaan.

20 And the sons of Judah, after their families, were;  
of Shelah, the family of the Shelanites: of Pharez,  
the family of the Pharezites: of Zerah, the family of  
the Zarhites.

21 And the sons of Pharez were; of Hezron, the  
family of the Hezronites: of Hamul, the family of  
the Hamulites.

22 These are the families of Judah, according to  
those that were numbered of them, threescore and  
sixteen thousand and five hundred.

23 ¶ Of the sons of Issachar, after their families:  
of Tola, the family of the Tolaites: of Pua, the  
family of the Punites:

24 Of Jashub, the family of the Jashubites: of  
Shimron, the family of the Shimronites.

25 These are the families of Issachar, according to  
those that were numbered of them, threescore and  
four thousand and three hundred.

26 ¶ Of the sons of Zebulun, after their families:  
of Sered, the family of the Sardites: of Elon, the  
family of the Elonites: of Jahleel, the family of the  
Jahleelites.

27 These are the families of the Zebulunites, ac-  
cording to those that were numbered of them, three-  
score thousand and five hundred.

28 ¶ The sons of Joseph, after their families, were  
Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the fa-  
mily of the Machirites; and Machir begat Gilead: <sup>f</sup> Joshua  
of Gilead come the family of the Gileadites. 17. 1.

30 These are the sons of Gilead: of Jeezer, the  
family of the Jeezerites: of Helek, the family of the  
Helekites:

31 And of Asriel, the family of the Asrielites: and  
of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemida-  
ites: and of Hephher, the family of the Hephherites.

33 And Zelophehad the son of Hephher had no <sup>g</sup> Chap.  
27. 1.

Simeonites had been much influenced by the example of Zimri, and suffered much  
by the plague, for their number seems greatly diminished, comp. chap. i. 22, 23.  
xxvi. 1, 14. Ver. 16. Comp. Jer. xxv. 29. The Midianites were the active in-  
struments of leading Israel to sin, and they received Balaam their worst enemy,  
chap. xxxi. 8. and therefore immediate punishment is pronounced on them, rather  
than the king of Moab, whom in this instance it seems they served.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 2. This is the third

time Israel were numbered to fight the battles of the Lord, comp. note on chap.  
1, 2. Notwithstanding the number of deaths, some of the tribes appear to have in-  
creased since the last numbering. Ver. 11. Comp. chap. xvi. 5. Exod. vi. 24.  
The sons of Korah held their office in the days of David, 1 Chron. vi. 31, 32.  
Of them came two deservedly esteemed in Israel; Samuel the prophet and Ha-  
man the musician, 1 Chron. vi. 33, 34. comp. 1 Sam. i. 20. Ver. 22. Judah had  
increased, comp. chap. ii. 4. he prevailed above his brethren, Gen. xlix. 8—10.

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] How assiduous the instruments of Satan! if they prevail not against the church one way, they will try  
another. Let us, however, not forget that no device can hurt us but that of our own lusts; that one sin leads to another; and that few temptations are more dangerous  
than the unlawful love of women. The more exalted the sinner's station, he merits the greater punishment, to prevent the direful effects of his extensive influence.  
Prudent zeal for God and righteousness, in opposition to prevailing wickedness, is a great blessing to nations and churches; and those who manifest it deserve the  
highest praise and greatest reward.



Before  
Christ  
1452.

sons, but daughters : and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These are the sons of Ephraim, after their families : of Shuthelah, the family of the Shuthalhites : of Becher, the family of the Bachrites : of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah : of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph, after their families.

38 ¶ The sons of Benjamin, after their families : of Bela, the family of the Belaites : of Ashbel, the family of the Ashbelites : of Ahiram, the family of the Ahiramites :

39 Of Shupham, the family of the Shuphamites : of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman : of Ard, the family of the Ardites : and of Naaman, the family of the Naamites.

41 These are the sons of Benjamin, after their families : and they that were numbered of them were forty and five thousand and six hundred.

42 ¶ These are the sons of Dan after their families : of Shuham, the family of the Shuhamites. These are the families of Dan, after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, were three-score and four thousand and four hundred.

44 ¶ Of the children of Asher, after their families : of Jimna, the family of the Jimnites : of Jesui, the family of the Jesuites : of Beriah, the family of the Beriites.

45 Of the sons of Beriah : of Heber, the family of the Heberites : of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali, after their families : of Jahzeel, the family of the Jahzeelites : of Guni, the family of the Gunites :

49 Of Jezer, the family of the Jezerites : of Shilem, the family of the Shilemites.

50 These are the families of Naphtali, according to their families : and they that were numbered of them were forty and five thousand and four hundred.

51 These were the numbered of the children of

Before  
Christ  
1452.

Israel, six hundred thousand, and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 <sup>h</sup> To many thou shalt <sup>†</sup> give the more inheritance, and to few thou shalt <sup>†</sup> give the less inheritance : to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be <sup>†</sup> divided by lot : according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ \* And these are they that were numbered of the Levites, after their families : of Gershon, the family of the Gershonites : of Kohath, the family of the Kohathites : of Merari, the family of the Merarites.

58 These are the families of the Levites : the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was <sup>†</sup> Jochebed, <sup>1</sup> the daughter of Levi, whom *her mother* bare to Levi in Egypt : and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And <sup>m</sup> Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them were twenty and three thousand, all males, from a month old and upward : for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai :

65 For the LORD had said of them, They <sup>a</sup> shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.\*

CHAP. XXVII.

<sup>1</sup> The daughters of Zelophehad sue for an inheritance. <sup>6</sup> The law of inheritance. <sup>12</sup> Moses being told of his death, sueth for a successor ; Joshua is appointed to succeed him. <sup>a</sup> Chap. 26. 33.

**T**HEN came the daughters of <sup>a</sup> Zelophehad, the son of Hopher, the son of Gilead, the son of 17. 3.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 3. Zelophehad had died for his own sin as other men who fell in the wilderness, he had not been an agent or supporter of the public rebellions ; and hence his daughters presumed that his inheritance was not forfeited, but belonged to them. They applied to Moses, and submitted their cause to his righteous judgment. Their application was successful, and tended more to promote public good than their own private interest ; for many families in all probability, would have lost their inheritance in the future ages of Israel, but for the law which was now delivered ; See it executed in the cases of these honourable women, Josh. xvii. 3, 4. Ver. 12. Abiram

Ver. 34. Manasseh had increased much more than any other of the tribes, Numb. ii. 21. and thus Joseph appeared the son of a fruitful vine, Gen. xlix. 22. Ver. 36. Of Eran came Joshua the son of Nun, and saviour of Israel, 1 Chron. vii. 26, 27. Ver. 51. Israel had multiplied in Egypt, in the iron furnace, but for their sins they had decreased in the wilderness, Psal. lxxviii. 17—33. Seven tribes had however increased since the last numbering. Ver. 56. The possession by lot, may typify the inheritance granted to those whose names are written in the book of life, Rev. xxi. 27. or the gifts of the Spirit given according to the sovereign will of God, 1 Cor. xii. 4—11.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVI.] Astonishing are the revolutions effected in a few years in some families, tribes, and nations ! The threatenings of God, as well as his promises, are all exactly, though gradually fulfilled. Happy are they alone who are faithful to God and their brethren. They are safe in the midst of innumerable calamities, derive advantage from the severest trials, survive the triumphs of death, the destruction of the visible universe of God, and shall stand honourable and blessed in the better country, the place where Jehovah delights to dwell.



Before  
Christ  
1452.

Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

b Chap.

14. 35. &  
26. 64, 65.

3 Our father<sup>b</sup> died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

† Heb.  
diminished.

4 Why should the name of our father be † done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it; and it shall be unto the children of Israel, a statute of judgment; as the LORD commanded Moses.

c Deut.  
32. 49.

12 ¶ And the LORD said unto Moses, <sup>c</sup> Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

d Chap.  
20. 24.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as <sup>d</sup> Aaron thy brother was gathered.

e Chap.  
20. 24.

14 For ye <sup>e</sup> rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the

f Exod.  
17. 7.

<sup>f</sup> water of Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him <sup>g</sup> after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he; and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge; as the LORD commanded by the hand of Moses.\*

### CHAP. XXVIII.

<sup>1</sup> Offerings are to be observed. <sup>3</sup> The continual burnt-offering: <sup>9</sup> the offering on the sabbath, <sup>11</sup> on the new-moons, <sup>16</sup> at the passover, <sup>26</sup> and in the day of first-fruits.

AND the LORD spake unto Moses, saying, <sup>2</sup> Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices, made by fire, *for* † a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, <sup>a</sup> This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot, † day by day, *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer † at even;

5 And a tenth *part* of an ephah of flour for <sup>a</sup> meat-offering, mingled with the fourth *part* of an <sup>b</sup> hin of beaten oil.

6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof shall be the fourth *part* of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a

was a common name for a cluster of hills in this district. Moses died on that part of them which is called mount Nebo, opposite Jericho, Deut. xxxii. 49. He was permitted to see the goodly land afar off, and he died to enjoy the heavenly Canaan. Ver. 15—17. The same ardent love for Israel which induced him to forsake the honours of Pharaoh's court, and bear with their forwardness and ingratitude about 40 years, animated him when God summoned him to die. His unfeigned and fervent prayer that all should go well with them after his death, manifests a noble example of disinterested zeal: compare the conduct of Paul, Acts xx. 28—35. but especially the conduct of the prophet like to Moses whose love, compassion, and disinterested zeal have no parallel, John xvii. Phil. ii. 1—8. Ver 18—20. God gave Joshua a charge in addition to that of Moses, Deut. xxxi. 7, 8, 14, 15. The honour of Moses which he was to put on Joshua

signifies the gifts qualifying him for his office, or the transference of his authority by the laying out of his hands on Joshua, and appointing him chief leader in the presence of the congregation. *Ask counsel for him*, in all doubtful cases on which none could decide but God, who delivered his mind by Urim and Thummim. The priest performed the same office in after ages for the kings of Israel, 1 Sam. xxiii. 9—12. xxviii. 6.

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 1—15. The former generations to whom these laws had been given being dead, they are here solemnly repeated to their posterity. The sacrifices were ordained for a sweet savour unto the Lord. Doubtless he had no pleasure in the shed blood of any animal, but as a type of that sacrifice which was worthy of his delight, and which affords peace and hope to the guilty, comp. Eph. v. 1, 2. The same sacrifices are enjoined

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII.] Oh that it may be our highest ambition to obtain a place in the heavenly Canaan among all them that are sanctified. And may we in every difficulty approach the throne of grace, and cheerfully submit to the divine will respecting us, whether it be life or death. If we have good hope through grace, nothing surely ought to be nearer our heart, while we breathe, than the prosperity of God's cause in the world. And may the Lord give us inclination and ability to serve him faithfully at all times: nor let us faint in our work when our brethren are called away by death, for our Lord abides with us for ever.



Before  
Christ  
1452.

meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every sabbath, besides the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks and one ram, seven lambs of the first year without spot:

12 And three tenth deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two-tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet favour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: *this is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

d Exod.  
12. 18.  
Levit.  
23. 5.

16 ¶ And in the fourteenth day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

e Levit.  
23. 7.

18 In the *e* first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*.

19 But ye shall offer a sacrifice made by fire, *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these besides the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet favour unto the LORD: it shall be offered besides the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet favour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

on the day of Pentecost, the feast of the first-fruits, which were offered on the days of holy convocation at the passover, and on the new moons. The truth and accomplishment of all the Jewish solemnities we have in Christ, who by his one offering hath obtained for us eternal redemption, and given us his Spirit, and placed us in his kingdom of righteousness, peace, and joy, that we might offer up the sacrifice of praise continually, giving thanks in his name.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVIII.] It hath pleased the Father that in Christ all fulness should dwell; and therefore he can daily supply all our wants. Let us therefore contemplate him continually as over all, and live on him, and live to him. May we esteem his person, favour, and communications of his love, better than all new moons or feasts of the richest enjoyments.

No. 11....6d.

T t

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth deals unto one ram.

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.\*

Before  
Christ  
1452.

# CHAP. XXIX.

1 *The offering at the feast of trumpets, 7 at the day of afflicting their souls, 12 and on the eight days of the feast of tabernacles.*

AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: *a* it is a day of blowing the trumpets unto you. a Levit. 23. 24.

2 And ye shall offer a burnt-offering for a sweet favour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, and two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs;

5 And one kid of the goats *for* a sin-offering, to make an atonement for you:

6 Besides the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet favour, a sacrifice made by fire unto the LORD.

7 ¶ And *b* ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*: b Levit. 16. 29. & 23. 27.

8 But ye shall offer a burnt-offering unto the LORD for a sweet favour: one young bullock, one ram, and seven lambs of the first year: they shall be unto you without blemish.

9 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, and two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs;

11 One kid of the goats *for* a sin-offering, besides the sin-offering of atonement, and the continual burnt-offering, and the meat-offering, of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet favour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year: they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled

EXPLANATORY NOTES. CHAP. XXIX. Ver. 1. *The seventh month*, answered to our September; called the "end of the year," Exod. xxiii. 16. xxxiv. 22. and observed as such by Israel in their civil affairs, Lev. xxv. 9, 10. but to commemorate the deliverance from Egypt the ecclesiastic year began in March, Exod. xii. 2. and hence the last of the civil was the seventh of the ecclesiastical year. This month was distinguished by more solemnities than any other; the



Before  
Christ  
1452.

with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs ;

16 And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day, *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year, without spot :

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

19 And one kid of the goats for a sin-offering, besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish :

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

22 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day, ten bullocks, two rams, and fourteen lambs of the first year, without blemish :

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

25 And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year, without spot :

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

28 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year, without blemish :

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number after the manner ;

31 And one goat for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year, without blemish :

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

34 And one goat for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

first day ushered in the feast of trumpets, the tenth the annual fast, the fifteenth, the feast of booths or tabernacles, which lasted several days, each day required a bullock fewer than what were sacrificed the preceding day. This probably was designed to impress the minds of the people with the importance of spiritual worship, if not to intimate the future abolition of sacrifices, comp. Notes on Lev. xvi. xxiii. 23—44. Neh. viii. 14—18. Ver. 39. Israel were to be blef-

35 ¶ On the eighth day ye shall have a solemn assembly ; ye shall do no servile work therein ;

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD : one bullock, one ram, seven lambs of the first year, without blemish :

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner ;

38 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall do unto the LORD in your *or*, set feasts, besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.\*

## CHAP. XXX.

1 Vows are not to be broken. 3 The exception of a maid's vow, 6 of a wife's, 9 of a widow's or her that is divorced.

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond ; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth ;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her ; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth ; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand ; and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul ;

7 And her husband heard it, and held his peace at her in the day that he heard it : then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard it : then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect ; and the LORD shall forgive her.

9 ¶ But of every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

fed with such abundance, that it is supposed many of them to express their thankfulness would bring voluntary offerings of which the stranger, the poor, the widow, and the fatherless might partake, comp. Deut. xvi. 10—15.

EXPLANATORY NOTES. CHAP. XXX. Ver. 2. Religious vows were practised from the earliest times, Gen. xxviii. 20. We have a minute account of them in Lev. xxvii. All that proceedeth out of his mouth ; includes every settled

PRACTICAL OBSERVATIONS.—\* CHAP. XXIX.] May the frequent repetitions of the laws of Moses remind us of the infinite importance of that glorious liberty of the gospel to which they administered ; and separate from which they were of no essential value, see Lev. xxiii. Practical Observations.



Before  
Christ  
1452.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard it, and held his peace, at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceedeth out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

15 But if he shall any wife make them void after that he hath heard them; then he shall bear her iniquity.

16 These are the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.\*

### CHAP. XXXI.

<sup>1</sup> The Midianites are spoiled, and Balaam slain. <sup>13</sup> Moses is wroth with the officers for saving the women alive. <sup>19</sup> How the soldiers, with their captives and spoil, are to be purified. <sup>25</sup> The proportion whereby the prey is to be divided. <sup>48</sup> The voluntary oblation unto the treasury of the Lord.

AND the LORD spake unto Moses, saying, <sup>2</sup> Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 † Of every tribe a thousand throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, besides the rest of them that were slain; namely, <sup>c</sup> Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also, the son of Beor, they slew with the sword.

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the

spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, <sup>d</sup> these caused the children of Israel, through the <sup>e</sup> counsel of Balaam, to commit trespasses against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore <sup>f</sup> kill every male among the little ones, and kill every woman that hath known man by lying with <sup>†</sup> him.

18 But all the women-children that have not known a man, by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and <sup>g</sup> whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

20 And purify all <sup>your</sup> raiment, and all <sup>†</sup> that is made of skins, and all work of goats' hair, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying, <sup>†</sup> Take the sum of the prey <sup>†</sup> that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation;

27 And divide the prey into two parts, between them that took the war upon them, who went out to battle, and between all the congregation;

a Chap.  
25. 17.  
b Chap.  
27. 13.

† Heb.  
a thou-  
sand of a  
tribe; a  
thousand  
of a tribe.

c Joshua  
13. 21.

Before  
Christ  
1452.

† Heb.  
host of  
war.

d Chap.  
25. 2.  
e 2 Pet.  
2. 15.

f Judges  
21. 11.

† Heb.  
a male.

g Chap.  
19. 11, &c.

† Heb.  
instru-  
ment, or,  
vessel of  
skins.

† Heb.  
of the  
captivity.

purpose of his heart as well as his avowed purpose; for both were equally known to the Lord, see Note on Matth. iv. 4. Ver. 15. If the husband did not condemn the vows of his wife when he heard them, and yet afterwards opposed her fulfilling them, the whole guilt of her unfaithfulness lay upon him. This law also applies to the father.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 2. Vengeance belongs to God; and none are allowed to execute it, unless commissioned by him, Rom. xii. 19. xiii. 4. The Midianites were descendants of Midian, son of Abraham by Keturah, Gen. xxv. 1, 2. A probable reason why they were punished be-

fore the Moabites, who were also guilty of causing Israel to sin, is stated in the Note on chap. xiv. 16. They were, however, more nearly related to Israel than the Moabites, which greatly increased their guilt. Ver. 4—6. Twelve thousand soldiers were few compared to the armies of Israel, and to the Midianites, who were governed by five kings; but this small number was chosen, that the victory might appear to be of God, comp. Judg. vii. 2. 1 Sam. xiv. 6. Phinehas, whose zeal in this cause had been proved and rewarded, had the honourable work assigned him as priest to blow the trumpets, which breathed martial ardour into every heart. Ver. 23, 24. comp. Note on chap. xiv. Ver. 27. Comp. Josh.

PRACTICAL OBSERVATIONS.—\* CHAP. XXX.] God hates robbery for burnt-offering; he requires nothing from his people inconsistent with their best interest, their own happiness, and that of their relations and the world. While we therefore serve him, let us sacredly regard every social duty. Mercy is preferable to sacrifice; moral precepts are eternally binding, ceremonial give place to them. May we know how to estimate every part of the divine will, and walk so as to please God.



Before  
Christ  
1452.Or,  
goats.

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep.

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the *||* flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep.

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute *which was* the LORD's heave-offering, unto Eleazar the priest; as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation *was* three hundred thousand, and thirty thousand, and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons,)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our *†* charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the

LORD, what every man hath *†* gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold *†* of them, *even* all wrought jewels.

52 And all the gold of the *†* offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (For the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought in into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.\*

## CHAP. XXXII.

1 The Reubenites and the Gadites sue for their inheritance on the east side Jordan: 6 Moses reproveth them: 16 they offer him conditions to his content. 33 Moses assigneth them the land, &c.

**N**OW the children of Reuben, and the children of Gad, had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore *†* discourage ye the heart of the *†* children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For <sup>a</sup> when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, <sup>b</sup> from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not *†* wholly followed me;

12 Save Caleb the son of Jephunneh the Kenezite,

xxii. 8. 1 Sam. xxx. 24, 25. Ver. 28. The tribute to the Lord was an acknowledgment that he was their supreme Lord and King, who gave them victory and wealth, 2 Sam. viii. 11, 12. Isa. xviii. 7. Of the soldiers' spoil who had engaged the enemy, God required only the five-hundredth part instead of the fiftieth of the spoil granted to their brethren; and thus the former were rewarded for their labour and danger in the service of God. Ver. 49, 50. That not one of the soldiers fell in battle was a special proof of God's care of Israel, and was well calculated to

excite their thankfulness, and encourage to proceed in the good warfare to which they were called. They expressed their gratitude by an oblation, or free-will-offering, to make an atonement, probably to expiate their sin in sparing the women, ver. 14, 17. that no plague might seize them, Exod. xxx. 12.

EXPLANATORY NOTES. CHAP. XXXII. Ver. 1. Jazer was a city, and Gilead a mountain, taken from the Amorites, chap. xxi. 62. the last was distinguished for extensive and good pasture. Ver. 5. This request seemed to indi-

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] Enticers to sin are the most dangerous enemies, and subject to the heaviest curse of the Almighty: but he delighteth to honour those who fear him. He can perform the greatest works by means most unsuitable in the eyes of human wisdom. Compassion exercised instead of justice, sometimes expose us to serious dangers. We are only safe while we submit implicitly to heavenly direction. Conscious that in many things we offend, let us wash ourselves in the blood of the Lamb, and present ourselves and our all to God as a thank-offering;

Before  
Christ  
1452.† Heb.  
found.† Heb.  
heave-  
offering.† Heb.  
break.a Chap.  
13. 24.b Chap.  
14. 28, 29.† Heb.  
fulfilled  
after me.



Before  
Christ  
1452.

and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14 And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones;

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

c Joshua  
1. 14.

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war.

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD; then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build your cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben, spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

d Joshua  
4. 12.

27<sup>d</sup> But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of

cate distrust in God's power to conquer Canaan, or impatience to obtain rest, and selfishness, a desire to promote their own interest, to the neglect of their brethren, whom their conduct was calculated to discourage. Compliance with it might seem to set an evil precedent, and induce other tribes to seek for their inheritance out of that part of the country which might be next conquered, and leave the rest of their brethren to oppose their enemies, and make it difficult to divide the country equally. Ver. 16—19. This explanation shewed the reasonableness of their request, and cleared them of immoderate regard for their own things, and therefore Moses, and it would appear, all Israel, were satisfied. The petitioners seem to have had more cattle than the other tribes, and the country first conquered was particularly fit for pasture. Their settling there would be advantageous for them, and not hurtful to their brethren, whose welfare they were determined to seek. Confiding in the protection of God, they were willing

Gad, and the children of Reuben, will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it and dispossessed the Amorites which was in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.\*

## CHAP. XXXIII.

1 The two and forty journeys of the Israelites. 50 The Canaanites are to be destroyed.

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys, by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they departed from Rameses in the first

to leave their families and flocks, and proceed to Canaan, and remain with their brethren, till all the country was subdued, divided, and occupied. Nor did they purpose or promise more than they performed, Josh. xxii. 1—9. Ver. 33. Half the tribe of Manasseh, are not mentioned requesting their lot with Reuben and Gad; but probably because the country was large and suited them, it was granted to them in honour of their faith and fortitude in conquering it. ver. 38. comp. Josh. xvii. 1. They received it on the same terms with their brethren. Josh. iv. 12. Ver. 38. The ancient names appear to have been given in honour of idols. The rejection of these names, and the adoption of new ones, perhaps indicated Israel's hatred of idolatry. Happy for them had they retained this spirit.

EXPLANATORY NOTES. CHAP. XXXIII. Ver. 1. The journeying of Israel probably was emblematical of the temporal state of the church under the

PRACTICAL OBSERVATIONS.—\* CHAP. XXXII.] Since the best men may mistake the import of their neighbours' words and designs, let us be candid and avoid rash judging. In our intercourse together, let every article of agreement be fully understood, that future disputings may be prevented. Holy indignation against sin, in whatever form it appears, is praiseworthy and useful; and it is wise to destroy every thing which tends to alienate us from God.



Before  
Christ  
1491.

month, on the fifteenth day of the first month : on the morrow after the passover of the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all *their* first-born, which the LORD had smitten among them : upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

<sup>b</sup> Exod. 13. 20. 6 And they departed from <sup>b</sup> Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon : and they pitched before Migdol.

<sup>c</sup> Exod. 15. 22. 8 And they departed from before Pi-hahiroth, and <sup>c</sup> passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

<sup>d</sup> Exod. 15. 27. 9 And they removed from Marah, and <sup>d</sup> came unto Elim : and in Elim *were* twelve fountains of water, and threescore and ten palm-trees ; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the <sup>e</sup> wilderness of Sin.

<sup>e</sup> Exod. 16. 1. 12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

<sup>f</sup> Exod. 17. 1. 14 And they removed from Alush, and encamped at <sup>f</sup> Rephidim, where was no water for the people to drink.

1490. 15 And they departed from Rephidim, and pitched in the <sup>g</sup> wilderness of Sinai.

<sup>g</sup> Exod. 16. 1. 16 And they removed from the desert of Sinai, and pitched <sup>h</sup> at || Kibroth-hattaavah.

<sup>h</sup> Chap. 11. 34. 17 And <sup>i</sup> they departed from Kibroth-hattaavah, and encamped at Hazeroth.

<sup>i</sup> That is, The graves of Isrl. 18 And they departed from Hazeroth, and pitched in Rithmah.

<sup>i</sup> Chap. 11. 35. 19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and <sup>k</sup> encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and <sup>k</sup> encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the <sup>l</sup> wilderness of Zin, which *is* Kadesh.

37 And they removed from <sup>m</sup> Kadesh, and pitched in Mount Hor, in the edge of the land of Edom.

38 And <sup>n</sup> Aaron the priest went up into Mount Hor, at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

40 And <sup>o</sup> king Arad the Canaanite, which dwelt in the south in the land of Canaan heard of the coming of the children of Israel.

41 And they departed from mount <sup>p</sup> Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in || Ije-abarim, in the border of Moab.

45 And they departed from Ije-abarim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho.

49 And they pitched by Jordan, from Beth-jesimoth even unto || <sup>q</sup> Abel-shittim, in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, <sup>r</sup> When ye are passed over Jordan into the land of Canaan ;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants* of the land and dwell therein : for I have given you the land to possess it.

54 And <sup>s</sup> ye shall divide the land by lot for an inheritance among your families ; and to the more ye shall <sup>t</sup> give the more inheritance, and to the fewer ye shall <sup>t</sup> give the less inheritance : every man's inheritance shall be in the place where his lot falleth ; according to the tribes of your fathers ye shall inherit.

law, in opposition to the kingdom of Christ, or the church state under him, see Isa. xxxiii. 20. Heb. xii. 27, 28. Ver. 35. Ezion-gaber ; a port on the Red Sea, 1 Kings ix. 26. xxiii. 48. Thus Israel had returned to this sea, according to the

command of God, chap. xiv. 25. Deut. ii. 1. Ver. 65. The future history of Israel exhibits an affecting illustration of this verse. They spared the heathen nations, imitated their practices, and became many times their slaves.



Before  
Christ  
1453.t Joshua  
23. 13.  
Judges  
2. 3.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you, in the land wherein ye dwell.

56 Moreover, it shall come to pass, that I shall do unto you, as I thought to do unto them.\*

## CHAP. XXXIV.

1 The borders of the land. 16 The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying, 2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof.)

a Joshua  
15. 1.

3 Then <sup>a</sup> your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the utmost coast of the salt sea eastward.

4 And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go to Hazar-addar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor.

8 From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham.

† Heb.  
shoulder.

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the † side of the sea of Chinnereth eastward.

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land, with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot,

EXPLANATORY NOTES.—CHAP. XXXIV. Ver. 1—29. The limits of Canaan are here geographically described, that Israel might know how far they were to conquer, according to God's appointment. Though they were promised more extensive dominion, which they afterwards subdued, even to Euphrates; yet the portion of land was small which they occupied, being only about a hundred and sixty miles in length, and fifty in breadth, having on the north, mount Hor, on the south Kadesh-barnea, on the west the Mediterranean, and on the east, the Dead sea. The fertility of the land more than compensated for its smallness; it not only supplied the wants of such a vast multitude, but enabled them to send large exports of the produce to other countries, by which they

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIII.] A faithful record of providential events is of incalculable importance. Remembering the innumerable proofs of our ingratitude and perverseness, we are humble and disposed to distrust ourselves; while the numerous, unspeakable proofs of the love, wisdom, and faithfulness of God, encourage and strengthen our confidence in him, as our guide through life and death, and our reward for ever.—Meanwhile, in the prospect of appearing in Zion, let us carefully keep ourselves unspotted from the world, that we may be accounted worthy to stand in the presence of God and the Lamb.

PRACTICAL OBSERVATIONS.—† CHAP. XXXIV.] How instructive the boundaries of the promised land! Sodom, the memorial of heaven's vengeance, at the south-east; Egypt at the south-west; the wilderness at the south, memorials of many sins, great afflictions, marvellous works, numerous and unspeakable mercies; the goodly mountain Lebanon on the north; the Jordan, emblem of death, at the east: and the great sea, the emblem of eternity, at the west. And are not we surrounded by many tokens and monuments, fitted to remind us of the way which the Lord hath led us, and of the place appointed us?

which the LORD commanded to give unto the nine tribes, and to the half-tribe.

Before  
Christ  
1452.

14 <sup>b</sup> For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance, and half the tribe of Manasseh have received their inheritance:

b Chap.  
32. 33.  
Joshua  
14. 2, 3.

15 The two tribes and the half-tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sun-rising.

16 <sup>c</sup> And the LORD spake unto Moses, saying,

17 These are the names of the men which shall divide the land unto you; <sup>c</sup> Eleazar the priest, and Joshua the son of Nun.

c Joshua  
19. 31.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud,

21 Of the tribe of Benjamin, Elidad the son of Chiflon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Haniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud, the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.†

## CHAP. XXXV.

1 Eight and forty cities for the Levites with their suburbs, and measure thereof; six of them are to be cities of refuge. 9 The laws of murder. 31 No satisfaction for murder.

AND the LORD spake unto Moses in the plains of Moab, by Jordan, near Jericho, saying,

1451.

2 <sup>a</sup> Command the children of Israel, that they give under the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

a Joshua  
21. 2.

were enriched. They had not as yet taken possession of one foot of Canaan, but God will have them look upon the conquest as certain, and the land is accordingly divided among the remaining nine tribes and a-half. Eleazar and Joshua are the chief commissioners to divide the land, assisted by a prince of each tribe, to take care of their distinct interests, and to avoid all suspicion and discontentment.

EXPLANATORY NOTES. CHAP. XXXV. Ver. 1, 2. That nothing might be wanting to preserve the internal peace and promote the prosperity of Israel in Canaan, Jehovah inspired Moses to divide accurately, according to the tribes a country little known to him or them. This division being done, as recorded



Before  
Christ  
1451.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites there shall be <sup>b</sup> six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and <sup>†</sup> to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which <sup>†</sup> he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, <sup>c</sup> When ye be come over Jordan into the land of Canaan,

11 Then ye shall appoint you cities to be cities of refuge for you: that the slayer may flee thither, which killeth any person <sup>†</sup> at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; and every one that killeth any person unawares may flee thither.

16 <sup>d</sup> And if he smite him with an instrument of iron, so that he die, he is a murderer; the murderer shall surely be put to death.

17 And if he smite him <sup>†</sup> with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But <sup>e</sup> if he thrust him of hatred, or hurl at him by laying of wait that he die;

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly <sup>f</sup> without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whether he has fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whether he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; <sup>†</sup> he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest; but after the death of the high priest the slayer shall return into the land of his possession.

29 So these things shall be for a statute of judgment unto you, throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the <sup>g</sup> mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31 ¶ Moreover, ye shall take no satisfaction for the life of a murderer, which is <sup>†</sup> guilty of death; but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye are; for blood it defileth the land: and <sup>†</sup> the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.\*

b Deut.  
4. 41.  
Joshua20. 2. &  
21. 3.† Heb.  
above  
them ye  
shall give.† Heb.  
they in-  
herit.c Deut.  
19. 2.  
Joshua  
20. 2.† Heb.  
by error.d Exod.  
21. 14.† Heb.  
with a  
stone of  
the hand.Before  
Christ  
1451.e Deut.  
19. 11.f Exod.  
21. 13.† Heb.  
no blood  
shall be  
to him.g Deut.  
17. 6. &  
19. 15.  
Matth.

18. 16.

2 Corin.  
13. 1.Hebr.  
10. 28.† Heb.  
fauldy to  
die.† Heb.  
there can  
be no ex-  
piation for  
the land.

in the preceding chapter, the sacred writer proceeds to settle the lot of Levi, who had no proper share of Canaan; for the Lord was his inheritance. Little cultivated lands (perhaps none at all) were given to the ministers of the sanctuary, lest by attending to them they might be diverted from the more important duties of their office; nor did they need any while their brethren valued their services, and in obedience to God, gave them the tithes of all the produce of the land. But for their accommodation, cities were appointed them with their suburbs. These cities were situated among the various tribes; and hence the Levites had the best opportunity afforded them of instructing all Israel. Thus the curse pronounced on Levi, that he should be scattered in Israel, Gen. xlix. 5, 7. was changed into a blessing, because his sons were zealous for the Lord, Exod. xxxii. 29. The arable ground and villages in their suburbs are supposed to have remained in the possession

of the tribes to whom they had previously been distributed, but the example adduced in proof of this, in the case of Caleb may perhaps be only an exception from the general rule in honour of his faith and fortitude, Josh. xiv. 13, 14. xxi. 11, 12. Ver. 4, 5. The thousand cubits in the former verse may mean the size of the suburbs, and the two thousand in the latter, may include these and a thousand allotted for the city; but the Hebrews understand the one thousand for the cattle, the two for fields and vineyards, exclusive of the city. Ver. 9—15. Comp. Notes on Deut. xix. Ver. 34. Idolatrous practices impiously stained like murder, the land of Israel, Psal. cvi. 38. Jer. iii. 2, 9. The punishment of these practices is urged by a powerful argument, the Lord dwelt in the land; it was therefore holy, Zech. ii. 12. Psal. xciii. 5. Numb. v. 3.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXV.] How heinous is the guilt of hating and murdering man. If the guilty escape present punishment God's sword will in due time reach them. But the vilest sinner may find refuge in Christ from the wrath to come. He lives eternally in the presence of God, and the efficacy of his atonement is unchangeable. Trust in him for ever, for in him is everlasting protection.



Before  
Christ  
1451.

CHAP. XXXVI.

1 The inconvenience of the inheritance of daughters, 5 is remedied by marrying in their own tribes: 10 The daughters of Zelophehad are married to their father's brother's sons.

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes the chief fathers of the children of Israel;

2 And they said, <sup>a</sup> The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe <sup>†</sup> whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be, then shall their inheritance be put into the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This is the thing which the LORD doth command

concerning the daughters of Zelophehad, saying, Let them <sup>†</sup> marry to whom they think best; <sup>b</sup> only to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall <sup>†</sup> keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 <sup>c</sup> For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons.

12 And they were married <sup>†</sup> into the families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan near Jericho.\*

Before  
Christ  
1451.

Before  
Christ  
1451.

† Heb. be wives. b Tobit 1. 9. † Heb. cleave to the, &c.

c Chap. 27. 1.

† Heb. to some that were of the families.

EXPLANATORY NOTES. CHAP. XXXVI. Ver. 1—13. The princes of Manasseh were not dissatisfied with the law respecting daughters, becoming heiresses; but they discerned the dangerous consequences of such a law; if left unguarded, it tended to derange the order established by God till the coming of the Messiah, and probably increase the wealth of one tribe at the expence of another. No sooner did the legislator perceive this than he prescribed a law to confirm every inheritance in its own tribe. Forced marriages are not desirable, and the laws of Israel did not encourage them. An Israelite might marry any one of his own nation, except where the public good was concerned. Heirs and heiresses were confined to their own tribes; priests, as they had no inheritance might marry women of any tribe, and daughters not heiresses were under no restraint, except what their wisdom, piety, and prudence dictated.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVI.] The prudent foresee evil and avoid it; but fools pass on and are punished. How graciously God watches over the concerns of his people; and directs them in all their ways, while they acknowledge him. Let every believer in Jesus be attentive to the near and tender relations of life, that he may be united only to such as are united to the Lord; and in the regulation of his whole conduct, let him take heed to the commandments delivered him by the Lord from heaven: and hold fast by faith his inheritance in Christ Jesus.

¶ THE FIFTH BOOK OF MOSES,

CALLLED

DEUTERONOMY.

THE ARGUMENT.

The fifth book of Moses is called Deuteronomy, which signifies a second law, because it is a repetition of the laws which God had given forty years before to the children of Israel, after their coming out of the land of Egypt. It pleased God that Moses should repeat these laws before his death; because those that heard them the first time were all dead in the wilderness. Besides this, we read in this book several beautiful exhortations, which Moses addressed to the children of Israel before his death.

Before  
Christ  
1451.

CHAP. I.

1 Moses' speech in the end of the fortieth year, briefly rehearsing the story 6 of God's promise, 9 of giving them officers, 19 of sending the spies to search the land, &c.

THESE be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in

the plain over against ¶ the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 ( There are eleven days' journey from Horeb, by the way of mount Seir, unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that

Before  
Christ  
1451.

Before  
Christ  
1451.

† Or, Zuph.

EXPLANATORY NOTES. CHAP. I. Ver. 1. Jordan; the most distinguished river of Canaan, much famed throughout the scriptures. It commenced its course in mount Libanus, bounded Canaan on the east, running south till it

emptied itself in the sea of Chinnereth, which has several names in the New Testament, Numb. xxxiv. 11. comp. Note on Matth. iv. 12—16. and thence passed on to the salt sea, Numb. xxxiv. 12. On the west, Canaan was bounded

No. 11,66d. X x



Before  
Christ  
1451.a Numb.  
21. 24.† Heb.  
all his  
neigh-  
bours.† Heb.  
given.b Gen.  
15. 18. &  
17. 7, 8.† Heb.  
give.† Heb.  
gave.c John  
7. 24.d Lev.  
19. 15.  
Chap.  
16. 16.  
1 Sam.  
16. 7.  
Prov.  
24. 23.  
† Heb.  
acknow-  
ledge  
faces.

Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4<sup>a</sup> After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you and take your journey, and go to the mount of the Amorites, and unto † all the places nigh thereunto in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have † set the land before you: go in and possess the land which the LORD sware unto your fathers, <sup>b</sup> Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 † Take you wife men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is good for us* to do.

15 So I took the chief of your tribes, wise men, and known, and † made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and <sup>c</sup> judge righteously between *every* man and his brother, and the stranger *that is with him*.

17 <sup>d</sup> Ye shall not † respect persons in judgment, *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well; and <sup>e</sup> I took twelve men of you, one of a tribe:

24 And <sup>f</sup> they turned, and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have † discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great, and walled up to heaven: and, moreover, we have seen the sons of the <sup>g</sup> Anakims there.

29 Then I said unto you, dread not, neither be afraid of them.

30 The LORD your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God.

33 <sup>h</sup> Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 <sup>i</sup> Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon, and to his children, because he hath † wholly followed the LORD.

by the Mediterranean, and on the north and south by mountains. *The Red*, Zuph on the margin, is certainly not the Red sea in Egypt, but some place unknown to us on the Jordan, which probably received its name from the reeds that grew in it. The same word occurs, Numb. xxi. 14. improperly translated in our version, the Red sea. *Paran*, the name of a mountain and wilderness, Numb. xiii. 1. chap. xxxii. 2. north of which Moses repeated and explained the law as we have it in this book. He began to write or relate its contents the first day of the *eleventh month*, and must have proceeded with diligence, for he died soon after, as appears from various things noticed of this period. Israel mourned for him thirty days, spies were sent to view the land, the people were led through Jordan, circumcised, and began to observe the passover the four-

teenth day of the first month, Josh. v. Ver. 6. Israel remained about a year near Horeb or Sinai, where they were instructed in the law of God, Numb. xix. 1, 2. x. 11, 12. Ver. 7. The possessions of Israel did not extend eastward to the Euphrates till Solomon's reign, 1 Kings iv. 21. Ver. 9—18. See the event to which this refers, Exod. xviii. 18. Numb. xi. 24. Jethro advised the constitution of inferior judges, and God approved it. Ver. 23. The proposal of the people was approved or permitted by God, Numb. xiii. 2, 3. It was good in itself, and imitated by Joshua; but it proved a snare to Israel through their unbelief, and the bad example of ten of the spies. Ver. 37. *With me* and Aaron, for he also transgressed and was rebuked on this occasion. They were guilty of unbelief, and the people provoked them to dishonour God

Before  
Christ  
1451.

1490.

e Numb.  
13. 3.f Numb.  
13. 24.† Heb.  
melted.g Numb.  
13. 28.h Exod.  
13. 21.i Numb.  
14. 23, 24.† Heb.  
fulfilled to  
go after.



Before  
Christ  
1451.

37 <sup>k</sup> Also the LORD was angry with me for your fakes, saying, Thou also shalt not go in thither.  
38 But Joshua the son of Nun, which standeth before thee, he shall go in thither : encourage him ; for he shall cause Israel to inherit it.

39 Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered and said unto me, <sup>1</sup> We have sinned against the LORD, and will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight ; for I *am* not among you ; lest ye be smitten before your enemies.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the LORD, and <sup>†</sup> went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD ; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.<sup>\*</sup>

## CHAP. II.

<sup>1</sup> The story is continued that they were not to meddle with the Edomites, 9 Nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was to be subdued by them.

**T**HEN we turned, and took our journey into the wilderness, by the way of the Red sea, as the LORD spake unto me ; and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough : turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you : take ye good heed unto yourselves therefore.

5 Meddle not with them ; for I will not give you of their land, <sup>†</sup> no, not so much as a foot-breadth ; <sup>a</sup> because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat ; and ye shall also buy water of them for money that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand : he knoweth thy walking

with their lips, Psal. cvi. 32, 33. Ver. 44. *As bees*, that on being enraged, collect together, and defend themselves at the hazard of life, and fiercely attack the intruder, Psal. cxviii. 12.

EXPLANATORY NOTES. CHAP. II. Ver. 1. *Mount Seir* : that is, the land of Edom, Gen. xxxvi. 8, 9, 20. About this time Israel traversed the wilderness, and were much distressed, Numb. xxi. 4. Ver. 3. Similar language was used by God in Horeb, chap. i. 6. The people now wandered many years, and had experienced great affliction ; but God in mercy remembered them, and

through this great wilderness : these forty years the LORD thy God *hath* been with thee : thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned, and passed by the way of the wilderness of Moab.

9 ¶ And the LORD said unto me, ¶ Distress not the Moabites, neither contend with them in battle ; for I will not give thee of their land *for* a possession ; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims ;

11 Which also were accounted giants, as the Anakims ; but the Moabites called them Emims.

12 <sup>b</sup> The Horims also dwelt in Seir before time ; but the children of Esau, <sup>†</sup> succeeded them, when they had destroyed them from before them, and dwelt in their <sup>¶</sup> stead, as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over <sup>c</sup> the brook Zered : and we went over the brook Zered.

14 And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years ; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day.

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them : for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot, *for* a possession.

20 (That also was accounted a land of giants : giants dwelt therein in old time ; and the Ammonites call them Zamzummims ;

21 A people great, and many, and tall as the Anakims ; but the LORD destroyed them before them ; and they succeeded them, and dwelt in their stead :

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them ; and they succeeded them, and dwelt in their stead, even unto this day :

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

called them this second time to proceed to Canaan, not to return again to the terrible wilderness. *Northward* : not however in their former course, by Kadeshbarnea, but through the country of Sihon, king of the Amorites, which lay between Edom and Moab. Ver. 5—8. Comp. Note on Numb. xx. 14—21. Ver. 9. The Moabites and Ammonites descended from Lot, and had become idolaters ; yet for the sake of their father they were long permitted to possess the land which they had seized : Ver. 12. *As Israel did* ; is either prophetic, or rather refers to that part conquered and given to Reuben, &c. Ver. 25. Comp.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Who can behold Moses the aged servant of Jehovah, delighting to retrace all the great things which God had shewed him, without admiring those holy principles, which he laboured to impress on the minds of Israel. It becomes the aged to remind their friends of the providence and oracles of God, which will always present some new and affecting subject of contemplation. The most eminent saints often share with the wicked in temporal misery. They who weep not for their sins are frequently forced to lament their sufferings.



Before  
Christ  
1451.  
† Heb.  
begin  
possess.

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; † begin to possess it, and contend with him in battle.

25 This day will I begin to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon, with words of peace, saying,

d Numb.  
21. 21, 22.

27 <sup>d</sup> Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet,

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

e Numb.  
21. 23.

32 <sup>e</sup> Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

† Heb.  
every city  
of men,  
women,  
and little  
ones.

34 And we took all his cities at that time, and utterly destroyed † the men, and the women, and the little ones, of every city; we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us.

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, *nor* unto the cities in the mountains, *nor* unto whatsoever the LORD our God forbade us.\*

### CHAP. III.

1 The story of the conquest of Og king of Bashan: the bigness of his bed.

12 The distribution of those lands to the two tribes and half. 23 Moses' prayer to enter into the land, &c.

a Numb.  
21. 33,  
&c.  
Chap.  
29. 7.

**T**HEN we turned, and went up the way to Bashan: and <sup>a</sup> Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

b Numb.  
21. 24.

2 And the LORD said unto me, Fear him not: For I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto <sup>b</sup> Sihon king of the Amorites, which dwelt at Heshbon.

Before  
Christ  
1451.  
c Numb.  
21. 35.

3 So the LORD our God delivered into our hands <sup>c</sup> Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars, besides unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion, and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan:

11 For only Og king of Bashan remained of the remnant of the giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and <sup>d</sup> the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri and Maachathi, and <sup>e</sup> called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, || under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: <sup>f</sup> ye shall pass over armed before your brethren the children of Israel, all *that are* † meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you,

20 Until the LORD have given rest unto your bre-

Josh. ii. 9—11. Ver. 26—37. The reasonable request of Israel was a trial to Sihon, and his refusal, from want of true wisdom, which is the gift of God, brought on him punishment merited by his former wickedness, compare Notes on Numb. xxi. 14—31.

EXPLANATORY NOTES. CHAP. III. Ver. 1. Comp. Note on Numb. xxi. 35. Bashan was famed for a fruitful soil, good pasture, and of course

fat cattle, chap. xxxii. 14. Jer. l. 19. Amos iv. 1. Micah vii. 14. Ver. 10. Og was probably a descendant of the Rephaims, who dwelt in *Ashteroth*, the seat of his kingdom, Josh. xiii. 12. compare Gen. xiv. 5. Ver. 21. The experience of past favours strengthens our faith in God; we believe that he is faithful to fulfil all his promises, as certainly as he has fulfilled a few of them; see examples of this use of past experience of divine mercy, 1 Sam. xvii. 36, 37. 2 Cor. i. 10.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] God greatly honours his distinguished servants, and for their sake, he confers many temporal favours on the wicked. The people of God ought to be always generous and forgiving; neither injuring their enemies nor unnecessarily burdening their friends. Nations ripe for divine judgments, generally by their folly, injustice, and cruelty, bring on themselves swift destruction. While we behold the revolutions of states and empires may we see the importance of belonging to that kingdom which cannot be moved.



Before  
Christ  
1451.g Joshua  
22. 4.  
h Numb.  
27. 18.

thren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan : and *then* shall ye <sup>2</sup> return every man unto his possession, which I have given you.

21 ¶ And <sup>h</sup> I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings : so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them : for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O LORD God, thou hast begun to shew thy servant thy greatness, and thy mighty hand : for what God *is there* in heaven or in earth that can do according to thy works, and according to thy might ?

25 I pray thee let me go over and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

i Numb.  
20. 12.  
Chap.  
1. 37.

26 But <sup>i</sup> the LORD was wroth with me for your sakes, and would not hear me : and the LORD said unto me, Let it suffice thee ; speak no more unto me of this matter.

¶ Or,  
the hill.

27 Get thee up unto the top of ¶ Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes : for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him ; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.\*

## CHAP. IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on that side Jordan.*

**N**OW therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

a Chap.  
12. 32.  
Josh. 1. 7.  
Prov.  
30. 6.  
Revel.  
22. 18.  
b Numb.  
25. 4, &c.

2 <sup>a</sup> Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of <sup>b</sup> Baal-peor : for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

2 Tim. iv. 17, 18. Ver. 25. Canaan was a mountainous country, but exceedingly productive. Libanus to the north was a mountain distinguished by the number, strength, height, and fragrance of its trees. Moses resigned cheerfully the government of Israel, but he continued to indulge ardent desire of entering Canaan before he died, not from the love of wealth, ease, or honour, for these he had resigned in Egypt, but because he viewed Canaan the object of the promises made to the fathers, and the figure of the eternal inheritance in heaven. And like the fathers he was privileged to see the object of the promises afar off, and was comforted and then with joy he committed his spirit to Jehovah. Ver. 29. Comp. Notes on Numb. xxiii. 27—30. xxv. 3.

EXPLANATORY NOTES. CHAP. IV. Ver. 1, 2. Having reviewed the providences of God to Israel, Moses proceeds to urge on them the importance of faithfully keeping the sacred oracles entrusted to their care. They are warned against enlarging or diminishing the word which God had delivered to them. Thus he condemned the traditions of men which have frequently been

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

Before  
Christ  
1451.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore, and do *them* ; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wife and understanding people.

7 For what nation *is there* so great, who *hath* God so nigh unto them, as the LORD our God *is* in all things that we call upon him for ?

8 And what nation *is there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day ?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life ; but teach them thy sons, and thy sons' sons :

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

11 And ye came near, and stood under the mountain ; and the <sup>c</sup> mountain burned with fire unto the <sup>c</sup> midst of heaven, with darkness, clouds, and thick darkness. <sup>c</sup> Exod. 19. 18. <sup>†</sup> Heb. heart.

12 And the LORD spake unto you out of the midst of the fire : ye heard the voice of the words, but saw no similitude ; <sup>†</sup> only ye *heard* a voice. <sup>†</sup> Heb. save a voice.

13 And he declared unto you his covenant which he commanded you to perform, *even* ten commandments ; and he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire,)

16 Lest ye corrupt *yourselves*, and make you a gra-

introduced into the church of God. The sacred oracles are delivered by God as the exclusive rule of faith and practice : and of their sufficiency no one doubts, who daily considers their Author and contents, see Prov. xxx. 6. Gal. iii. 15. 2 Tim. iii. 16, 17. Rev. xxii. 18, 19. Ver. 3, 4. Comp. Notes on Numb. xxv. They who keep themselves from apostacy in the time of trial, God will preserve from destruction in the day of punishment, see Ezek. ix. 4, 6. 2 Tim. ii. 19. Rev. iii. 10. xx. 4. Ver. 7. God is *nigh* those to whom he manifests his gracious character as the Saviour ready to hear their prayers, and deliver them, and they draw nigh to him, when by faith they cleave to him, and implore the supply of their wants, Psalms lxxiii. 28. cxlv. 18. Isa. lviii. 2. Heb. vii. 19. James iv. 8. Ver. 9, 10. This precept is often enjoined ; and obedience was the proper means of preserving the true glory of Israel, who were a people near to God, and wiser than all nations of the earth. The knowledge of divine revelation is true wisdom ; and what wisdom do those possess, who know not, or who have rejected the counsel of Jehovah ? Jer. viii. 9. Ver. 15. Comp. Note on John v.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] Proud men despise warnings, and often spring the mine which destroys them. He who has God for his friend need fear no evil ; for there is no might or counsel against him. The race is not to the swift, nor the battle to the strong ; Created might is of no avail when God is the opposer ; he can deal with giants as with grasshoppers. It is pleasing to see aged saints cheerfully resigning their station and life, when assured that their place shall be honourably filled by their successors. Let us bless God for his constant care of his church ; he grants her every talent and blessing necessary to her comfort, permanence, and glory.



Before  
Christ  
1451.

ven image, the similitude of any figure, the likeness of male or female;

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air;

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth.

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as ye are this day.

21 Furthermore, the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee for an inheritance;

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming fire, *even* a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man

upon the earth; and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight, with his mighty power out of Egypt;

38 To drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

39 Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan, toward the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 *Namely*,<sup>e</sup> Bezer in the wilderness in the plain country of the Reubenites; and Ramoth in Gilead of the Gadites; and Golan in Bashan of the Manassites.

44 ¶ And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan, toward the sun-rising;

48 From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon.

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.\*

d Chap.  
9. 3.  
Hebr.  
12. 29.† Heb.  
have found  
thee.Before  
Christ  
1451.f Numb.  
21. 24.  
Ch. 1. 4.  
g Numb.  
21. 35.  
Ch. 3. 3.h Chap.  
3. 17.

37, 38. Ver. 19. The worship of the luminaries of heaven was perhaps the first form which idolatry assumed, Job xxxi. 26. Ver. 44. This is the law, refers

chiefly to the next chapter, where Moses begins to repeat and enforce the laws of God.



Before  
Christ  
1451.

## CHAP. V.

1 The covenant in Horeb. 6 The ten commandments. 22 At the people's request Moses receiveth the law from God.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

2<sup>a</sup> The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even us*, who are all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, <sup>c</sup> visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

10<sup>d</sup> And shewing mercy unto thousands of them that love me, and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

12 Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days shalt thou labour, and do all thy work;

14 But the seventh day is the <sup>e</sup> sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant, and thy maid-servant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days

may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17<sup>f</sup> Thou shalt not kill.

18<sup>g</sup> Neither shalt thou commit adultery.

19<sup>h</sup> Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21<sup>i</sup> Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them on two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders.

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and <sup>k</sup> we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he <sup>l</sup> liveth.

25 Now therefore why should we die? for this great fire will consume us. If we <sup>†</sup> hear the voice of the LORD our God any more, then we shall die.

26 For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and <sup>m</sup> speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do it.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again:

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Before  
Christ  
1451.f Matth.  
5. 21.g Luke  
18. 20.h Rom.  
13. 9.i Exod.  
20. 17.k Exod.  
19. 19.l Chap.  
4. 33.† Heb.  
add to  
hear.m Exod.  
20. 19.b Exod.  
20. 2, &c.c Levit.  
26. 1.d Psalm  
81. 10.e Heb.  
servants.c Exod.  
34. 7.d Jerem.  
32. 18.e Gen.  
2. 2.f Hebr.  
4. 4.

EXPLANATORY NOTES. CHAP. V. Ver. 3. God condescended to confirm his covenant with Israel by a typical sacrifice, that he might encourage them to obey him; and while they kept this covenant their happiness was secured. The covenant not made with the fathers means the law delivered from mount Sinai, comp. Gal. iii. 17. But this law or covenant was not of a different nature from the covenants made or given to Abraham, Isaac, and Jacob, but subservient to them; obedience to the former was necessary to the enjoyment of the blessing revealed in the latter: the one respected the grant of Canaan to Abraham's race, but especially the promise of Messiah; and the blessings of his kingdom were typified by the other. Ver. 5. Moses was mediator between God and Israel and was therefore a type of Messiah who executes this office for

all his people: he stands in their room, receives the law from his father, and delivers it to them. Ver. 6—21. See Notes on Exod. xx. where the same laws are delivered. Ver. 25. *Wherefore should we die?* This interrogation implied their deep sense of guilt and danger, and desire of mercy and salvation. And God graciously relieved Israel from their fears by constituting Moses their mediator, and promising them a prophet like to him, comp. chap. xviii. 15—18. Ver. 26. *Living God*, is an expression implying the supremacy of Jehovah, his infinite superiority over idols, his almighty power to give and support life, and his eternal existence, Psal. evi. 28. 1 Thess. i. 9. Job xix. 25. Dan. vi. 26. Rev. x. 6. This view of his character alarms the guilty, but is most encouraging to those who have confidence in him as their friend, 1 Tim. iv. 10. Rev. i. 18. Ver.

of the importance of the word of God. With what solemnity ought the truths of God to be proclaimed! His glory and the eternal salvation of men are deeply concerned in them. Let us receive every article of the divine message with solemn awe and regard; and regulated by it, we shall escape the judgments denounced against hypocrites and unbelievers. Recollecting the manifold, distinguishing manifestations of God's love and mercy to his people, may we serve him with joy and gladness all the days of our life.



Before  
Christ  
1451.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.\*

CHAP. VI.

<sup>1</sup> The end of the law is obedience; <sup>3</sup> an exhortation to it.

NOW these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye † go to possess it;

† Heb.  
pass over.

2 That thou mightest fear the LORD thy God, to keep all his statutes, and his commandments which I command thee; thou, and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel; The LORD our God is one LORD:

5 And <sup>a</sup> thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And <sup>b</sup> these words, which I command thee this day, shall be in thine heart;

7 And thou shalt † teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not;

11 And houses full of all good things, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; <sup>c</sup> when thou shalt have eaten, and be full;

12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of † bondage.

13 Thou shalt <sup>d</sup> fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which are round about you;

15 (For the LORD thy God is a jealous God among you;) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ Ye shall not tempt the LORD your God, <sup>e</sup> as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do that which is right and good in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ And when thy son asketh thee † in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and † fore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.†

CHAP. VII.

<sup>1</sup> All communication with the nations is forbidden, <sup>4</sup> for fear of idolatry, <sup>6</sup> for the holiness of the people, <sup>9</sup> for the nature of God in his mercy and justice, <sup>17</sup> for the assurance of victory, &c.

WHEN the <sup>a</sup> LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; <sup>b</sup> thou shalt make no covenant with them, nor shew mercy unto them;

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods; so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their † images, and cut

and might signifies the whole strength of every faculty of the mind and soul, the understanding, judgment, will, and affections. Ver. 8, 9. These figurative expressions were designed to impress the minds of Israel with the importance of familiar acquaintance with the sacred oracles, and constant application of them to regulate every part of their conduct in personal, domestic, and social duty, compare Note on Exod. xiii. 9.

32. To keep God's law carefully and universally is expressed by not turning to the right or to the left, chap. xvii. 11, 20. xxviii. 14. Prov. iv. 27.

EXPLANATORY NOTES. CHAP. VI. Ver. 5, 6. All thine heart, is often put for the understanding and judgment 1 Kings iii. 9—12. Prov. ii. 2, 10. Rom. x. 10. and to love with all the heart is opposed to the feigned or ignorant profession of love to the Lord, Matth. xv. 8. Soul often denotes the seat of the affections;

PRACTICAL OBSERVATIONS.—\* CHAP. V.] The dispensation of Moses was the glory of Israel; but blessed be Jehovah, who hath given us a greater lawgiver, a more powerful mediator, and a dispensation founded on better promises. How often are we directed to the covenant established in Christ, and exhibited by shadows and types to Israel! Oh! that the law of Christ may be the object of our warmest affections, and frequent meditations. May it be our happiness to be justified by his blood; and through the influence of the Holy Spirit, may we yield unreserved obedience to all his commandments.

PRACTICAL OBSERVATIONS.—† CHAP. VI.] It is of the utmost consequence that believers faithfully regard the religious instruction of their families, from whom God chooses a race to serve him instead of their fathers. Let children and servants be instructed in the remarkable appearances of God for his people, as well as the doctrines and precepts of revelation; and that nothing less than the universal obedience of faith and gratitude, is acceptable in the sight of God. May it be our care and delight to manifest to all, whose we are, and whom we serve in the gospel of God's dear Son.



Before  
Christ  
1451.  
down their groves, and burn their graven images with fire.

c Chap. 14. 2. & 26. 19. d Exod. 19. 5. 1 Pet. 2. 9. 6 For thou art an holy people unto the LORD thy God: <sup>d</sup> the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; (for ye were the fewest of all people;)

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes and the judgments, which I command thee this day to do them.

† Heb. because. 12 Wherefore it shall come to pass, † if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers.

13 And he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

e Exod. 23. 26. & e. 14 Thou shalt be blessed above all people: <sup>e</sup> there shall not be male or female barren among you, or among your cattle.

f Exod. 3. 14. & 15. 26. 15 And the LORD will take away from thee all sickness, and will put none of the <sup>f</sup> evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

g Exod. 23. 33. 16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* <sup>g</sup> a snare unto thee.

EXPLANATORY NOTES. CHAP. VII. Ver. 3, 4. The injunctions in the preceding verse respect the devoted nations; but the one in ver. 3. applies to all heathens; and was regarded by the faithful in Israel, Ezra ix. 1, 2. The violation of it by Solomon and others was attended with the unhappy consequences of which Moses here warns Israel, 1 Kings xi. 1—8. The importance of this precept is evident, for the marriages of the sons of God with idolaters seem to have been the principal cause of the first great degeneracy from the true religion in the world, Gen. vi. 2. The same law is enjoined in the New Testament, 1 Cor. vii. 39. whence it is obvious that it was delivered to Israel, in order that they might preserve the true religion, as well as be kept separate from the nations. Ver. 5. Groves appear to have been consecrated in early times to the worship of the true God, Gen. xxi. 33. but they became unsuitable for the national state of Israel, and were now generally consecrated to idols, hence they were prohibited; and on the same principal altars were not to be built by Israel, except in the place where the Lord should choose. The other religious laws practised by the faithful before Moses, formed a conspicuous part of his law; such as the sacrifice, altar, distinction between clean and unclean, purification by washing, vows, anointing pillars of memorial, the privilege of the first-born,

17 If thou shalt say in thine heart, These nations are more than I, how can I dispossess them?

18 Thou shalt not be afraid of them; but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out; so shall the LORD thy God do unto all the people of whom thou art afraid.

20 <sup>h</sup> Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. <sup>h</sup> Exod. 23. 28. Joshua 24. 12.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

22 And the LORD thy God will † put out those † nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. <sup>†</sup> Heb. pluck off.

23 But the LORD thy God shall deliver them † unto thee, and shall destroy them with a mighty destruction, until they be destroyed. <sup>†</sup> Heb. before thy face.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods <sup>i</sup> shall ye burn with fire: thou <sup>k</sup> shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. <sup>i</sup> Chap. 12. 3. <sup>k</sup> Joshua 7. 1, 21. <sup>2</sup> Mac. 2. 40.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it; and thou shalt utterly abhor it; <sup>l</sup> for it is a cursed thing. <sup>1</sup> Chap. 13. 17.

## CHAP. VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the ways which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

the duty of younger brethren preserving the name of the elder, the public punishment of the adulterer and idolater, to which we may add circumcision, Gen. viii. 20. xxv. 31. xxviii. 18—22. xxxv. 2. xxxviii. 8. Job. xxxi. 11, 28. These were all doubtless of divine appointment, for the observance of them by the faithful was well-pleasing to the Lord; and probably he had delivered them to his people in the first ages during the frequent private communications which he held with them. Ver. 10. Repay, recompense, reward, with vengeance or punishment, as in chap. xxxii. 35, 41. It is called payment or reward, because it shall be according to his work, Job xxxiv. 11. Psal. lxii. 13. Ver. 20. See Note on Exod. xxiii. 28. Ver. 22. Comp. Josh. xv. 63. Judg. iii. 1. Ver. 24. See this also fulfilled, Josh. x. 34. xii. 7, 24. Ver. 25. Shall burn with fire, as David did the idols of the Philistines, 1 Chron. xiv. 12.

EXPLANATORY NOTES. CHAP. VIII. Ver. 2. Remember all the way; that is, all the providential or miraculous events which they witnessed in the wilderness; to these scripture writers often refer, Psal. lxxviii. 52, 53. exxxvi. 16. Jer. ii. 2, 6. Amos ii. 10. 1 Cor. x. 11, 12. To know, to prove, not for the Creator's information, but to discover to man his proper character, and to manifest the divine perfections, 2 Chron. xxxii. 31. 1 Pet. vi. 7. Ver. 3. Comp. Note on

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] The sovereignty of God extends to all things; and he is the supreme judge, who shall do all things right. Mankind have forfeited their life, and when God demands from them what is not their own, it certainly becomes them so submit. It is dangerous to form alliances with the wicked, from the vain expectation or plausible pretence of converting them; for God hath warned that they will corrupt and seduce us. Faith in the love and redeeming grace of God, is the effectual means of disposing and strengthening our souls to holy obedience. We fear not the most powerful or subtle enemies when we know that God is with us; for we are assured, though our conquest be gradual, it shall at last be complete.



Before  
Christ  
1451.

a Matth.  
4. 4.  
Luke  
4. 4.  
b Neh.  
9. 21.

† Heb.  
of olive  
tree  
of oil.

c Chap.  
6. 11, 12.

a Numb.  
20. 11.

e Exod.  
16. 15.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth <sup>a</sup> not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 <sup>b</sup> Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land <sup>†</sup> of oil-olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10 <sup>c</sup> When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water: <sup>d</sup> who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with <sup>e</sup> manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power, and the might of mine hand, hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

Matth. iv. 4. Ver. 5. The divine conduct to Israel discovered infinite wisdom and love, it was uniformly mercy accompanied with judgment, comp. Heb. xii. 5—11. Rev. iii. 19. Ver. 11. See Note on chap. vi. 12. God is forgotten when his works of mercy and grace towards us are not remembered; and he is remembered when his laws are obeyed, Psal. ciii. 18. Ver. 14. Heart lifted up, denotes pride, which is a principal cause why God is forgotten, chap. xvii. 20. Jer. xlviii. 29. Dan. v. 20. xi. 12. Hab. ii. 4. Hos. xiii. 6.

EXPLANATORY NOTES. CHAP. IX. Ver. 1. This day; a phrase which often signifies a particular period. In little more than a month after Moses spoke these words, Israel passed over the Jordan; see note on chap. i. 1. Ver.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.\*

## CHAP. IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven;

2 A people great and tall, <sup>a</sup> the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak? <sup>a Numb. 13. 22, 28.</sup>

3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a <sup>b</sup> consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. <sup>b Chap. 4. 24. Hebr. 12. 29.</sup>

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land; but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.

7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness; from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When I was gone up into the mount, to receive the tables of stone, even the tables of the covenant which the LORD made with you, then <sup>c</sup> I abode in the mount forty days and forty nights; I neither did eat bread nor drink water: <sup>c Exod. 24. 18. & 34. 28.</sup>

10 <sup>d</sup> And the LORD delivered unto me two tables of stone, written with the finger of God: and on them <sup>d Exod. 31. 18.</sup>

3. The presence and power of God are sufficient to inspire his people with courage and strength, see Numb. xiv. 9. Psal. lvi. 4, 5. lx. 13, 14. Ver. 4. Moses in this verse and the following part of the chapter, teaches Israel the unreasonableness and guilt of pride of heart, which, if indulged, issues in apostacy from God, chap. viii. 14. The whole conduct of Israel in past ages, was sufficient to convince them that they had rendered themselves unworthy of any blessing; and that the promise of Canaan was entirely owing to the sovereign and rich grace of the God of their fathers; and his long-suffering towards them and care to instruct and defend them against all the malice and power of their idolatrous enemies, plainly intimated, that his design in choosing them was

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] With what solicitude ought we to improve every appointed means for our sanctification. Trials are as necessary as deliverance; adversity as prosperity; nor can any thing hinder God from supplying us in the greatest straits. In the enjoyment of earthly good, much more ought the hope of heaven, animate us to universal holiness. May we experience that all our afflictions are the chastisements of a kind and wise Father, who hath granted usefulness of mercies, and riches of redemption in Christ Jesus. May we be preserved from pride, which abuses the favours of our Lord, and provokes him to anger; convinced of our weakness and unworthiness, it becomes us to adore the sovereign rich grace of Jehovah, to whom we owe all that we are, have, or expect.



Before  
Christ  
1451.

Before  
Christ  
1451.

was written according to all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11. And it came to pass, at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

12 And the LORD said unto me, <sup>c</sup> Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people.

14 Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.

15 So I turned, and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days, and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at <sup>f</sup> Taberah, and at <sup>g</sup> Massah, and at <sup>h</sup> Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the com-

mandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O LORD God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

28 Lest the land whence thou broughtest us out say, <sup>i</sup> Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.\*

## CHAP. X.

<sup>1</sup> God's mercy in restoring the two tables, <sup>6</sup> in continuing the priesthood, <sup>8</sup> in separating the tribe of Levi, <sup>10</sup> in hearkening unto Moses' suit for the people. <sup>12</sup> An exhortation to obedience.

AT that time the LORD said unto me, <sup>a</sup> Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten <sup>†</sup> commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakam to <sup>b</sup> Mosera: <sup>c</sup> there Aaron died, and there he was buried; and

<sup>f</sup> Numb. 11. 1, 3.  
<sup>g</sup> Exod. 17. 7.  
<sup>h</sup> Numb. 11. 34.

<sup>a</sup> Exod. 34. 1.  
<sup>b</sup> Numb. 33. 30.  
<sup>c</sup> Numb. 20. 28.

to glorify himself by establishing his worship, and demonstrating the folly and guilt of idolatry. This was not less obvious by his future dealings with his chosen people; for they were exalted or debased, prosperous or wretched, according as they cleaved to him, or served dumb idols. Thus while they were called to thankfulness for all the good granted them, they had abundant reason to be ashamed and confounded because of their own doings which brought on them all their calamities, Ezek. xx. 43, 44. xxxvi. 31, 32. Ver. 13. When God is said to see, look on the wickedness of men, or hear of it, he intimates the highest degree of displeasure, and determination to punish them speedily, see Gen. vi. 5, 12. xviii. 20, 21. Psal. ix. 12. lxxviii. 21. xe. 8. On the contrary, when he pardons sins, he is said not to see them, to hide his face from them; Numb. xxiii. 21. Psal. li. 11.

EXPLANATORY NOTES. CHAP. X. Ver. 1—5. Israel obtained the law

written on tables of stone by the ministry of Moses, but it is by Messiah only that any have the law written on the fleshly tables of the heart, 2 Cor. iii. 3. Moses was commanded to write on the tables the law; that is, to take a copy of what was written on them by God, who had promised to write the law a second time; see Exod. xxxiv. 1. The other laws Moses delivered to Israel by the inspiration of the Spirit. Ver. 6, 7. Beeroth, the wells, is not mentioned among the resting places of Israel's journey, Numb. xxxiii. It belonged to Joakam, called Akan, Gen. xxxvi. 27. a prince whose dominions were seized by the Edomites, 1 Chron. i. 38—42. Bene-jaakam, the sons of Jaakam, where Israel also rested was probably the seat of his power. Mosera, supposed to be the common name of the wilderness in which was mount Hôr, where Aaron died. It is the same as Mesereth in Numb. xxxiii. 31. the following phrase there Aaron died, must in general mean from thence, or that during their journey from that place he did; for there

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] How great is the goodness, and rich the grace of God to his people! He delivers them from the most powerful enemies, enables them to surmount the greatest difficulties, and assures them of the greatest blessings, not because they are worthy, but for his name's sake, and his respect for his covenant with Messiah. And yet how frequently are they ready to forget him, and to consider all they have or hope to possess, scarcely as an adequate reward of their worth. How strongly does this exhibit the riches of that mercy which pardons all their sins! Nothing less than extreme ignorance can support pride in man, in a saved sinner, for he owes all to divine goodness.



Before  
Christ  
1451.

Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah: and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

d Numb.  
18. 30.

9<sup>d</sup> Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

|| Or,  
former  
days.

10 ¶ And I staid in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

† Heb.  
go in  
journey.

11 And the LORD said unto me, Arise, † take thy journey before the people, that they may go in and possess the land which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

13 To keep the commandments of the LORD, and his statutes which I command thee this day for thy good?

e Psalm  
24. 1.

14 Behold, the heaven, and the heaven of heavens, is the LORD's thy God, the earth also, with all that therein is.

15 Only the LORD had a delight in thy fathers to love them, and he choose their seed after them, even you above all people, as it is this day.

f 2 Chro.  
19. 7.  
Job

16 Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

Acts  
10. 34.  
Romans

17 For the LORD your God is God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

Gal. 2. 6.  
Eph. 6. 9.  
Colos.  
3. 25.

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

1 Peter  
1. 17.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

g Chap.  
6. 13.  
Matth.

20 ¶ Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

Luke  
4. 8.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen.

h Chap.  
13. 4.

were several stations between Moseroth and mount Hor. Moses probably does not here observe the order of their stations, but refers to some more distinguished by the events which befel Israel while they rested at them. Ver. 8, 9. At that time, seems also a general expression, and probably refers, not to the time when the Levites were called into office at Sinai, Numb. iii. but to the time when Canaan was divided among the tribes, to the exclusion of Levi. This appears to have been one of the last works of Moses, except the publication of this book. Ver. 21. Thy praise; that is, the object of thy praise and glory, Psal. xxiii. 4. eix. 1. Jer. xvii. 14. Ver. 22. Compare Notes on Gen. xvi. 7. Acts vii. 19.

EXPLANATORY NOTES. CHAP. XI. Ver. 1, 2. Chastisement; correc-

22 Thy fathers went down into Egypt<sup>1</sup> with three-score and ten persons; and now the LORD thy God hath made thee<sup>k</sup> as the stars of heaven for multitude.\*

i Genesis 46. 27. Exod. 1. 3. k Gen. 15. 5.

## CHAP. XI.

1 An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's word, &c.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm.

3 And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day.

5 And what he did unto you in the wilderness, until ye came unto this place;

6 And<sup>a</sup> what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:

a Numb.  
16. 31. &  
27. 3.  
Psalm  
106. 17.

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it;

|| Or,  
livingsub-  
stance  
which  
followed  
them.  
† Heb.  
was at  
their feet.

9 And that ye may prolong your days in the land, which the LORD swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and waterest it with thy foot, as a garden of herbs;

11 But the land whether ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God † careth for: † the eyes of the LORD thy God are always upon it,

tion both by words and works, divine revelation and providence; the original word has this meaning, chap. ix. 36. viii. 5. Lev. xxvi. 18. Prov. i. 2. iv. 1. Israel are here urged to obedience from the tokens of God's fatherly love which they had received, greater than had ever been witnessed by their fathers, and of this he proceeds to produce ample evidence. Ver. 8. That ye may be strong in body and spirit for the work to which they were called, Joshua i. 6. 1 John ii. 14. Spiritual strength is the gift of God, and can only be enjoyed while we cleave to him with purpose of heart to keep his laws. Ver. 10. Egypt which has no rain, is watered by the Nile; to preserve the water of which, and communicate it seasonably to the land, requires great labour, which seems expressed by the phrase, watering it with thy foot. Ver. 12. The eyes of the Lord are

PRACTICAL OBSERVATIONS.—\* CHAP. X.] Marvellous indeed are God's returns of love for hatred—of mercies for rebellion. Disobedience to a God so great and gracious is surely inexcusable. It is honourable to walk in love as God himself walketh. But it is an affecting proof of the greatness of our depravity, and of the necessity of a gracious and total change of heart, that we need so much urging to what is so remarkably our duty and interest. May it be our comfort that our glorious Surety and representative has done all that God required to our obtaining his favour and life everlasting. May the divine understanding and belief of this excite our gratitude, purify our affections, and animate to live decidedly to God.



Before Christ 1451. from the beginning of the year, even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul;

14 That I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat, and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside and serve other gods, and worship them;

17 And then the LORD's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

or rather, shall be upon it; an expression which we easily perceive denotes the special and constant care of God, Ezra v. 5. Psalm xxxiv. 16. Jer. xl. 4. Ver. 14. See Note on Jer. v. 24. Ver. 18, 19. Comp. Gen. xviii. 19. Prov. vi. 22, 23. iv. 3, 4. xxxi. 1, 2. Ver. 21. As the days of heaven, a figurative expression for eternity, Psal. lxxxix. 30. Ver. 24. Uttermost sea, that is the Mediterranean. Ver. 29, 30. This injunction Joshua obeyed after he had obtained possession of Canaan. Moreh was distinguished long before this period by God's first appearance to Abraham after he came into the land of promise, Gen. xii. 6, 7. On mount Gerizim the Samaritans built a temple, probably because they conceived the place rendered most holy by the blessings pronounced on it.

EXPLANATORY NOTES. CHAP. XII. Ver. 1. In this and the five fol-

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizzim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the campaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.\*

CHAP. XII.  
1 Monuments of idolatry are to be destroyed. 4 The place of God's service is to be kept. 16, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place, &c.

THESE are the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God; and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

lowing chapters, Moses explains the nature of God's services, the statutes to be observed, and the punishment of the disobedient. Ver. 3. The names of idols were not to be mentioned by Israel, but were to be destroyed by every proper means; hence Reuben changed the idolatrous names of the cities of his inheritance, Exod. xxiii. 13. Numb. xxxii. 38. Psal. xvi. 4. Ver. 4. God's sanctuary, altar, writings, or any other monument of his name, were not to be injured, but honoured according to his appointment, 1 Kings xix. 10. Psal. lxxiv. 3, 7, 8. and Jer. xxxvi. 29. Ver. 5. This was fulfilled when the tabernacle was set up in Canaan, and consecrated to God; but especially when the temple was devoted to God, and chosen by him for his residence, 1 Kings viii. 96. Ver. 6. Tithes; that is, the tenth of all their produce, which was devoted to the support of the

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] Let the mercies of God leave an impression of love and gratitude on our hearts, which neither time nor circumstances shall be able to efface. May we see our vast privileges, and live suitably to them, habitually reverencing God, who has manifested by great and numerous deeds his hatred of all iniquity, and his determination to punish it. Let our hearts be filled with the knowledge and love of God's word, and our tongues shall be as the pen of a ready writer to speak of divine things. Oh that our eyes and hearts may be ever on the land of promise; and that the knowledge of Jesus having gone before us may encourage us to walk in his steps, and dispose us to long for the time appointed us to follow him!



Before  
Christ  
1451.

Before  
Christ  
1451.

8 Ye shall not do after all *the things* that we do there this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there: thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all † your choice vows which ye vow unto the LORD.

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; for as much as <sup>d</sup> he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 <sup>e</sup> Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vovest, nor thy free-will-offerings, or heave-offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 <sup>f</sup> Take heed to thyself that thou forsake not the Levite † as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, <sup>g</sup> as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee,

then thou shalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat of them alike.

23 Only † be sure that thou eat not the blood: for † Heb. the blood *is* the life; and thou mayest not eat the life *be strong,* with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go into the place which the LORD shall choose.

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou † succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared † by following them, after that they be destroyed from before thee; and that thou enquire not after their gods saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: † Heb. for every † abomination to the LORD which he *abomina-* hateth have they done unto their gods; for even their *tion of the* sons and their daughters they have burnt in the fire *h Chap.* to their gods. 4. 2.

32 What thing soever I command you, observe to do it: <sup>h</sup> thou shalt not add thereto, nor diminish from it. \* 22. 18.

### CHAP. XIII.

1 <sup>i</sup> Enticers to idolatry, 6 how near soever related, 9 are to be stoned to death. 12 Idolatrous cities are not to be spared.

**I**F there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that

members of which are destined to appear before their Lord in the heavenly Jerusalem.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1—5. Every advocate of idolatry, however high his pretensions or powers, was to be adjudged at once a deceiver: for it is an incontrovertible truth, that the true God will never commission, qualify or countenance any one, whose object is to exalt idols in his place. But that such characters, influenced by Satan, were to arise in Israel,

ministers of the sanctuary, chap. xiv. 22, 23. Lev. xxvii. 32. Ver. 8. This verse intimates that every thing respecting the public service of God was not, nor could it be settled in the wilderness. Some precepts delivered by Moses had immediate reference to the settled state of Israel, and could only be obeyed in Canaan. Ver. 13. This injunction is often delivered, and the future history of Israel shewed the necessity of it, see 1 Kings xii. 28—30. 2 Kings xvii. 9, 11. It also intimated the union which ought to subsist in the church of God, all the

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] Detestable is all superstition. It is impossible to reconcile the service of God and man, of Christ and Belial—of the humble Jesus and the arrogant authority of haughty dictators. But in the best ordered churches on earth something is defective: Perfect purity is reserved for the heavenly state. The excellency of worship lies not in its antiquity, pompous form, numerous advocates or votaries, but in its exact correspondence with God's prescriptions. Let us attend and improve every instituted ordinance of fellowship with God. Oh! that the place where he dwells, or manifests his presence, may be peculiarly sweet to us; and here may we dwell for ever to behold his beauty, know and obey his laws.



Before  
Christ  
1451.

prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul.

a Chap.  
10. 20.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and <sup>a</sup> cleave unto him.

† Heb.  
spoken  
revolt  
against  
the  
LORD.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath <sup>†</sup> spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in: so shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

b Chap.  
17. 5.

9 But <sup>b</sup> thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of <sup>†</sup> bondage.

† Heb.  
bond-men.  
c Chap.  
17. 13.

11 And <sup>c</sup> all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

¶ Or,  
naughty  
men.

13 Certain men, ¶ the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire, and make search, and ask diligently: and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly,

and all that is therein, and the cattle thereof, with the edge of the sword.

Before  
Christ  
1451.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the ¶ cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

Or,  
devoted.

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.\*

#### CHAP. XIV.

1 God's children are not to disfigure themselves in mourning. 3 What may and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls. 21 That which dieth of itself may not be eaten, &c.

YE are the children of the LORD your God. <sup>a</sup> Ye shall not cut yourselves, nor make any baldness between your eyes for the dead. <sup>a Levit. 19. 28.</sup>

2 <sup>b</sup> For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. <sup>b Chap. 7. 6. & 26. 18.</sup>

3 ¶ Thou shalt not eat any abominable thing.

4 <sup>c</sup> These are the beasts which ye shall eat: The ox, the sheep, and the goat. <sup>c Levit. 11. 2. &c.</sup>

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the ¶ pygarg, and the wild ox, and the chamois. <sup>¶ Or, bison. † Heb. dishon.</sup>

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ <sup>d</sup> These ye shall eat of all that are in the waters: All that have fins and scales shall ye eat: <sup>d Levit. 11. 9.</sup>

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

assuming the highest claims, and producing proofs calculated to impose on the simple or ignorant, they are fully warned, and afforded with a plain rule for detecting and punishing them. To similar danger is the Christian churches exposed, and equally plain rules are given for our direction, Acts xx. 30. 2 Theff. ii. 9, 10. 2 Pet. ii. 1. 1 John iv. 1—3. God's object in permitting teachers to exist under the old or new covenant is the same, to prove his people, that those of real worth may be manifested to the praise of his glory, comp. 1 Cor. xi. 19. Ver. 6—11. Obedience to these injunctions, doubtless required as much self-denial as many of the laws of Christ, to one of which it bears a strong resemblance, Matth. x. 32—39. When the cause of God requires as here the sacrifices of our sincerest regard, our warmest attachment, the strongest and tenderest affections, we are not at liberty to hesitate for a moment. The loss of life itself must be no object to us when it is necessary to the glory of God, the establishment and prevalence of righteousness; and it will be none if we have suitable respect

to the great recompence of reward. Ver. 18. Children of Belial; that is, lawless, rebellious, and wicked; persons addicted or given over to wickedness, Judg. xix. 22. 1 Sam. ii. 12. 1 Kings xxi. 10. These were gone out from among Israel; that is, they separated the worshippers of the true God, and endeavoured to gain a party. Ver. 17. And there shall cleave nought of the cursed thing to thine hand; that is, they were to make no profit or use of any thing which belonged to the apostates, see chap. vii. 26. Josh. vi. 17, 18.

EXPLANATORY NOTES. CHAP. XIV. Ver. 1. That the heathen discovered their grief on the death of friends in the manner here prohibited, is plain from several passages, see 1 Kings xviii. 28. Jer. xvi. 6, 7. xli. 5. and note on 1 Theff. v. 13. Ver. 3. Every creature of God is good in itself, Rom. xiv. 14. 1 Tim. iv. 4. but by the ordinance of God certain creatures were abominable or unclean, and not to be eaten. This law was designed to teach the ancient church of God to abstain from impure communion with the wicked, Acts x.

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] As Israel was in great danger of idolatry, so are we of love to the present evil world. We are exposed to many temptations from false friends, ungodly relations, false teachers, and false professors of religion. The good Lord arm us by his grace to resist every evil, and to cleave to him and his people with full purpose of heart. Let us never forget, that we are in a world, governed, directed, and influenced by the secret insinuations of Satan, to dishonour God, oppose his revelation, and destroy our souls. Let no pretence to superior knowledge or piety, no natural tie, no good or evil in the world, induce us to countenance those who would draw us away from God and his word. May we with zeal and firmness serve the Lord, knowing that in keeping his commandments there is great reward.



Before  
Christ  
1451.e Levit.  
11. 13.f Exod.  
23. 19. &  
34. 26.† Heb.  
asketh of  
thee.g Chap.  
12. 19.

12 \* But these *are they* of which ye shall not eat :  
The eagle, and the ossifrage, and the osprey,  
13 And the glede, and the kite, and the vulture  
after his kind,  
14 And every raven after his kind,  
15 And the owl, and the night-hawk, and the cuc-  
koo, and the hawk after his kind,  
16 The little owl, and the great owl, and the swan,  
17 And the pelican, and the gier-eagle, and the  
cormorant,  
18 And the flork, and the heron after her kind,  
and the lapwing and the bat.  
19 And every creeping thing that flieth *is* unclean  
unto you : they shall not be eaten.  
20 *But* of all clean fowls ye may eat.  
21 ¶ Ye shall not eat of any thing that dieth of it-  
self : thou shalt give it unto the stranger that *is* in thy  
gates, that he may eat it ; or thou mayest sell it unto  
an alien : for thou *art* an holy people unto the LORD  
thy God. † Thou shalt not see the a kid in his mo-  
ther's milk.  
22 ¶ Thou shalt truly tithe all the increase of thy  
feed, that the field bringeth forth year by year.  
23 ¶ And thou shalt eat before the LORD thy God,  
in the place which he shall choose to place his name  
there, the tithe of thy corn, of thy wine, and of thine  
oil, and the firstlings of thy herds and of thy flocks ;  
that thou mayest learn to fear the LORD thy God  
always.  
24 ¶ And if the way be too long for thee, so that  
thou art not able to carry it ; or if the place be too  
far from thee, which the LORD thy God shall choose  
to set his name there, when the LORD thy God hath  
blessed thee :  
25 Then shalt thou turn *it* into money, and bind up  
the money in thine hand, and shalt go unto the place  
which the LORD thy God shall choose :  
26 And thou shalt bestow that money for what-  
soever thy soul lusteth after, for oxen, or for sheep,  
or for wine, or for strong drink, or for whatsoever  
thy soul desireth : and thou shalt eat there before  
the LORD thy God, and thou shalt rejoice, thou and  
thine household,  
27 And ‡ the Levite that *is* within thy gates ; thou  
shalt not forsake him : for he hath no part nor inheri-  
tance with thee.  
28 ¶ At the end of three years thou shalt bring  
forth all the tithe of thine increase the same year, and  
shalt lay *it* up within thy gates :  
29 And the Levite, (because he hath no part nor  
inheritance with thee,) and the stranger, and the fa-  
therless, and the widow, which *are* within thy gates,  
shall come, and shall eat and be satisfied, that the

13—28. Ver. 21. *Stranger*, who was not a profelyte ; for such were bound by the law as much as the Jews, Lev. xvii. 15. Thus the practices of the heathen not sinful in themselves, were not to be indulged by the people of God, lest they should be induced to imitate those practices which were hateful in the sight of the Lord. Ver. 22. Concerning the tithes, see Lev. xxvii. 30—33. Numb. xviii. Neh. x. 37, 38. This ceremony appears to have been very ancient, Gen. xiv. 20. xxviii. 20. Ver. 26. *Bestow that money* in purchasing, in the place which God chose, the things necessary for his service, comp. Note on John ii. 14.

EXPLANATORY NOTES. CHAP. XV. Ver. 1. Every seventh year was a sabbatical year, that is, a year of rest, when debtors were discharged, slaves

LORD thy God may bless thee in all the work of thine hand which thou doest.\*

Before  
Christ  
1451.

## CHAP. XV.

1 The seventh year a year of release for the poor : 7 it must be no let of lending or giving. 12 An Hebrew servant, 16 except he refuse to depart, must in the seventh year go forth free, &c.

A T the end of <sup>a</sup> every seven years thou shalt make <sup>a</sup> a release. <sup>a</sup> Levit. 25. 2, 4.

2 And this *is* the manner of the release : Every † creditor that lendeth *ought* unto his neighbour shall re-lease it ; he shall not exact *it* of his neighbour, or of his brother ; because it is called the Lord's release. † Heb. master of the lending of his hand.

3 Of a foreigner thou mayest exact *it again* ; but that which is thine with thy brother thine hand shall release ;

4 ¶ Save when there shall be no poor among you ; ‖ Or, for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it : ‖ To the end that there be no poor among you.

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blest thee, as he promised thee : and <sup>b</sup> thou shalt lend unto many nations, but thou shalt not borrow : and thou shalt reign over many nations, but they shall not reign over thee. <sup>b</sup> Chap. 28. 12.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother :

8 <sup>c</sup> But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. <sup>c</sup> Matth. 5. 42. Luke 6. 34.

9 Beware that there be not a † thought in thy † wicked heart, saying, The seventh year, the year of release, is at hand ; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee. † Heb. word. † Heb. Belial.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land ; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And <sup>d</sup> if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee. <sup>d</sup> Exod. 21. 2. Jerem. 34. 14.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty :

liberated, and inheritances restored to their natural proprietors. The laws respecting this year related to Israelites rather than strangers, and prefigured the proclamation of the gospel, which granted unlimited pardon and eternal life, through faith in Christ, who finished the work assigned him, and entered into his rest, of which all who believe in him are made partakers, and are enjoined to imitate God in forgiving injuries, and compassionating the wretched, Luke iv. 18, 19. Eph. iv. 32. *At the end of seven years*, means either in the seventh year, as, *at the end of three years*, signifies in the third year, chap. xiv. 28. or, when six years are fulfilled, as the phrase denotes, Jer. xxxiv. 14. The whole of the seventh year was the appointed period of a general release in Israel. Debtors

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] Being the Lord's property, and thus by his choice, his blood, his grace, his power distinguished from the world, let us never conform to its foolish, sinful, and barbarous customs. Since God is our portion, let us be satisfied with what he gives and warrants us to enjoy. Using the good creatures of God, as not abusing them, let us not forget that the kingdom of God is not meat and drink, but righteousness and peace, and joy of the Holy Spirit. Pure religion requires us to manifest regard for the worship of the Lord, the comfort of his servants, and the necessities of the poor stranger, the widow and the fatherless ; and thus tends to promote the glory of God and the good of man.



<sup>Before</sup> 14 Thou shalt furnish him liberally out of thy flock, <sup>Christ</sup> and out of thy floor, and out of thy wine-press; <sup>1451.</sup> of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

<sup>e</sup> 16 And it shall be, <sup>Exod.</sup> if he say unto thee, I will not <sup>21. 6.</sup> go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever: and also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

<sup>f</sup> 19 ¶ <sup>Exod.</sup> All the firstling males that come of thy herd, <sup>34. 19.</sup> and of thy flock, thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep:

20 Thou shalt eat it before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

<sup>g</sup> 21 <sup>Levit.</sup> And if there be any blemish therein, <sup>22. 20.</sup> as if it be lame, or blind, or have any ill blemish, thou shalt not <sup>Chap.</sup> sacrifice it unto the LORD thy God: <sup>17. 1.</sup>

<sup>Eccl.</sup> 22 Thou shalt eat it within thy gates; the unclean <sup>35. 12.</sup> and the clean person shall eat it alike, as the roe-buck, and as the hart.

<sup>h</sup> 23 <sup>Chap.</sup> Only thou shalt not eat the blood thereof; <sup>12. 16, 23.</sup> thou shalt pour it upon the ground as water.\*

### CHAP. XVI.

1 The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer at those three feasts. 18. Of judges and justice. 21 Groves and images forbidden.

<sup>a</sup> <sup>Exod.</sup> OBSERVE the <sup>12. 2, &c.</sup> month of Abib, and keep the <sup>b</sup> passover unto the LORD thy God: for <sup>Exod.</sup> in the <sup>13. 4.</sup> month of Abib the LORD thy God brought thee forth out of Egypt by night.

<sup>c</sup> 2 Thou shalt therefore sacrifice the passover unto the <sup>Chap.</sup> LORD thy God, of the flock and the herd, <sup>12. 5.</sup> in the

place which the LORD shall choose to place his name there. <sup>Before</sup> <sup>Christ</sup> <sup>1451.</sup>

3 <sup>d</sup> Thou shalt eat no leavened bread with it: seven <sup>Exod.</sup> days shalt thou eat unleavened bread therewith, <sup>12. 18.</sup> even the bread of affliction; (for thou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 <sup>e</sup> And there shall be no leavened bread seen with <sup>Exod.</sup> thee in all thy coasts seven days; neither shall there <sup>13. 7.</sup> any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not <sup>Or,</sup> sacrifice the passover within <sup>kill.</sup> any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread, and on the seventh day <sup>†</sup> shall be a solemn assembly to the <sup>Heb.:</sup> LORD thy God; thou shalt do no work <sup>restraint.</sup> therein.

9 ¶ <sup>f</sup> Seven weeks shalt thou number unto thee: <sup>Lev.</sup> begin to number the seven weeks from <sup>23. 15.</sup> such time as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with <sup>Or,</sup> a tribute of a free-will-offering <sup>sufficiency.</sup> of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles <sup>†</sup> seven days, after that thou hast gathered in thy <sup>Heb.</sup> corn <sup>floor and</sup> and thy wine <sup>thy wine</sup> <sup>press.</sup>

were at all events to be discharged, but if it were in their power, they were also to pay their debts. Ver. 9. An evil eye, denotes a covetous niggardly disposition, Prov. xxiii. 6. Matth. xx. 15. on the contrary, a good eye, signifies a generous, liberal temper, Prov. xxii. 9. Eccles. xxxv. 8. Ver. 12. Let him go free from thee; his liberty was to be conferred on him as a gift, not procured for him by friends, Exod. xxi. 2. It was not an intermission of service for the seventh only, but a complete release for ever. Hence the guilt of Israel in reducing to servitude, those slaves whom they had liberated, Jer. xxxiv. 14—16. Ver. 14. Furnish him liberally; literally adorn him with a chain. This seems to be an allusion to the custom of sovereigns adorning their favourite servants with chains or crowns of gold, Dan. v. 29. and strongly expresses the duty of masters discharging their brethren honourably who had served them, and not turning them off like vagabonds, which would oblige them to sell themselves again for slaves. Ver. 17. A servant for ever; that is, all the days of his life, or till the jubilee, Exod. xxi. 6.

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] Severity towards poor honest debtors is equally condemned by humanity and religion; and he who is guilty entails a curse on his property. Let God's compassion on them excite us to do them every possible office of kindness. Those who refuse them aid, especially if they are industrious, in the time of need, provoke the displeasure of God; but those who act towards them unrighteously or cruelly, will speedily bring on themselves the vengeance of heaven.—But let the year of release remind us especially of the acceptable year of the Lord, the year of his redeemed; when we, infinite debtors to God, are fully discharged, and restored to present, complete, and eternal liberty and blessedness, by the blood of the Lamb. May we feel our obligations to the love of God, and the grace of the Lord Jesus, and live daily as redeemed sinners, shewing forth his praises who hath ransomed us from sin, and will redeem us from death and the grave, to stand before him for ever. A faithful servant merits esteem and a suitable reward. And let us remember, that we are not our own but the Lord's; him may we always serve with fidelity, and esteem ourselves happy to obtain his approbation.

The expression may have this import, because the jubilee was a memorable period to the Israelites, and brought many events important to them to a conclusion. For a similar reason the phrase seems to mean the period of one's life, 1 Sam. i. 22.

EXPLANATORY NOTES. CHAP. XIV. Ver. 1. God charges them to be careful to observe his solemnities. The first and chief of these was the passover, which has been before mentioned. An additional precept is here delivered respecting this feast. In the original constitution a young lamb or goat was all that was required; but now they might choose also of the herd of cattle, and offer to the Lord. Ver. 3. The bread of affliction, or poverty; so called, because it was a memorial of their affliction in Egypt. Ver. 9. The feast of Pentecost began precisely seven weeks after the beginning of harvest. In this feast, servants, strangers, the fatherless and widow, were to rejoice with them, compare Note on Lev. xxiii. 15—22. Ver. 13. Compare Note on Lev. xxiii. 33—44. Ver. 16.



Before  
Christ  
1451.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.

g Exod.  
23. 14. &  
34. 23.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.

h Ecelus.

35. 4.

† Heb.

according

to the gift

of his

hand.

17 Every man shall give † as he is able according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee, in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

i Exod.

23. 8.

¶ Or,

matters.

† Heb.

Justice

justice.

19 Thou shalt not wrest judgment; thou shalt not respect persons, † neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 † That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

k Lev.

26. 1.

¶ Or,

statue, or,

pillar.

21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 † Neither shalt thou set thee up any image, which the LORD thy God hateth.\*

## CHAP. XVII.

1 The thing sacrificed must be sound. 2 Idolaters must be slain. 3 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die, &c.

¶ Or,

soal.

THOU shalt not sacrifice unto the LORD thy God any bullock or † sheep whereil is blemish, or any evil-favouredness: for that is an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And have gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it; and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel?

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

6<sup>a</sup> At the mouth of two witnesses, or three witnesses; shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death; and afterwards the hands of all the people: so thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy, within thy gates; then shalt thou arise, and get thee up into the place which the LORD thy God shall choose:

8 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment.

10 And thou shalt do according to the sentence which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

12 And the man that will do presumptuously, † and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

Before  
Christ  
1451.

a Numb.

35. 30.

Chap.

19. 15.

Matth.

18. 16.

John

8. 17.

2 Cor.

13. 1.

Heb.

10. 28.

Three times a year; that is, at each of the great festivals, the passover, pentecost, and the feast of tabernacles, Exod. xxxiii. 14—17. xxxiv. 22, 33. Of the special sacrifices of these solemnities, see Lev. xxiii. Numb. xxviii. xxix. Ver. 18—20. Comp. chap. i. 13—15. Exod. xviii. 21. which inform us of the first special appointment of judges in Israel, the manner in which they were chosen, and the qualifications requisite in them. The Jews afterwards had three principal courts of judgment; the great sanhedrim consisting of seventy judges, before whom every important matter was decided; the court of twenty-three, who chiefly attended on the temple, to observe every thing done according to the law; and in every city containing above a hundred and twenty persons, there was a court of twenty-three judges; but in those cities which had fewer inhabitants there were only three judges; and in the opinion of the Jews, fewer could not pass any decision agreeably to the law. Ver. 21, 22. Groves were the places in which the patriarchs choose to worship God; but they were perverted by idolaters from their original use. Besides, after God fixed on a particular place where he would have his people serve him, every other place became unlawful.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. Comp. Note on Lev. xii. 21. Ver. 3. The host, or armies of heaven; that is, the sun, moon, and stars; and perhaps the phrase may include angels, Psal. cxlviii. 2. These were

the objects of heathen worship which the Israelites often imitated, 2 Kings xvii. 16. xxi. 3. Jer. viii. 2. Ver. 5. The judgment denounced against an individual is somewhat different from that against a whole city; the former was to be stoned, the latter put to the sword, chap. xiii. 15. the goods of the one went, as the Jews say, to his heirs, every thing belonging to the other was consumed by fire. Ver. 7. The Septuagint version of the last clause of this verse is quoted by Paul, 1 Cor. v. 13. Ver. 8—11. A matter too hard, denotes something beyond the reach of human capacity, Gen. xviii. 14. Jer. xxxii. 17, 27: Between blood and blood, may refer to murder, which the judges were unable to ascertain to have been wilfully or unintentionally committed. The following phrases seem to include every difficulty which might occur in executing the laws. To decide such matters recourse was to be had to the high priest, or the supreme judges, who were to reside in the place where God would choose to put his name. Accordingly we find such judges appointed in Jerusalem, 2 Chro. xix. 8—11. Psal. cxxii. 5. In a similar way were the affairs of Israel settled during their stay in the wilderness, Psal. xviii. 26. It deserves particular notice, that the judges were to decide according to the word of God found written in the law or revealed by the high priest, probably by Urim and Thummim. Ver. 12. Presumptuous sins are the opposite of those committed through ignorance or error, Exod. xxi. 13, 14. Ver. 14. Jehovah, to whom is equally known the future as well as the

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] (See Exod. xii. Lev. xxiii. Practical Observations.) May we ever delight to observe God's ordinances as the means of preserving on our hearts a suitable impression of his works of mercy and love. Let the bounty of God to us excite us to generous deeds; it ill becomes a Christian to eat his morsel alone. Happy in himself, he will seek to impart happiness to others. Integrity and truth ought also to guide him; and if uprightness is seen in the seat of justice in his land, let him bless God, for this is a blessing which he cannot too highly prize.



Before  
Christ  
1451.

14 ¶ When thou art come into the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me :

15 Thou shalt in any wise set *him* king over thee whom the LORD thy God shall choose ; *one* from among thy brethren shalt thou set king over thee : thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses : forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away ; neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the priests the Levites.

19 And it shall be with him, and he shall read therein all the days of his life ; that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them :

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to the right hand or to the left* : to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.\*

## CHAP. XVIII.

1 The Lord is the priests' and the Levites' inheritance. 3 The priest's due. 6 The Levite's portion. 9 The abominations of the nations to be avoided. 13 A promise of Christ as a prophet.

**T**HE priests the Levites, and all the tribe of Levi, <sup>a</sup> shall have no part nor inheritance with Israel : they <sup>b</sup> shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren ; the LORD is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be*

ox or sheep ; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose ;

7 Then he shall minister in the name of the LORD, his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, besides <sup>†</sup> that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shalt not be found among you *any one* that maketh his son or his daughter <sup>c</sup> to pass through the fire, *or* that useth divination, *or* an observer of times, *or* an enchanter, *or* a witch,

11 <sup>d</sup> Or a charmer, *or* a consulter with familiar spirits, *or* a wizard, *or* a <sup>e</sup> necromancer.

12 For all that do these things *are* an abomination unto the LORD : and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt <sup>||</sup> possess <sup>||</sup> hearkened unto observers of times, and unto diviners : but as for thee, the LORD thy God hath not suffered thee *so to do*.

15 ¶ <sup>f</sup> The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken ;

16 According to all that thou desirest of the LORD thy God in Horeb, in the day of the assembly, saying, <sup>g</sup> Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Before  
Christ  
1451.† Heb.  
his sakes  
by the  
fathers.c Levit.  
18. 21.d Levit.  
20. 27.e 1 Sam.  
28. 7.Or,  
inherit.f John  
1. 45.Acts  
3. 22. &  
7. 37.g Exod.  
20. 19.

present, knowing that Israel, under the influence of disaffection from his government, or of ambition to emulate the nations, would desire a king, graciously condescends to permit them to enjoy the object of desire, probably on the same principle that polygamy was allowed, because of the hardness of their hearts. But to prevent as far as possible every evil consequence of their conduct, he describes the character whom they were to choose, one who should exert all his influence to keep them in the way of the Lord. Ver. 15. *God shall choose*, by his Spirit speaking by the prophets, by Urim and Thummim, or by the lot. Ver. 16. Egypt was distinguished by the strength and beauty of its horses, which were considered the strength of the country. But Israel's strength was the Lord, and their king must do nothing tending to make them depart from the Lord ; and therefore he is strictly prohibited from strengthening the nation by means resembling that to which Egypt or any idolatrous nation resorted. Egypt is put here for any heathen nation.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1. *No part*, is understood by the Jews to mean, no part of the spoils of any enemy, which on some occasions was very great, Josh. xxii. 8. Because the Levites were engaged in the religious service of the nation, the Lord would have them unencumbered by civil affairs, compare chap. x. 8, 9. 2 Tim. iii. 4. The inheritance of the priests consisted of gifts granted to them by the eleven tribes of Israel : the number of these gifts, according to the Jews, was twenty-four, all expressed in the law,

PRACTICAL OBSERVATIONS.—\* CHAP. XVII.] May we ever bring our best, our choicest offerings to the Lord ; the best of our time, talents, age, and substance ; but let us not forget that the spotless offering of Christ alone is our righteousness. In civil society, great care ought to be taken to maintain the rights of the subject, and the authority of the magistrate, whom we must obey, not from terror, but for conscience' sake. God's word must be the supreme standard of all our measures : by it kings as well as subjects shall be judged. In it let us meditate day and night, that we may be thoroughly furnished to every good word and work. The fear of God powerfully induces to obey the divine law ; it is the security of thrones, the safety of nations and the happiness of families and individuals.

Numb. xviii. Ver. 3. *That offer sacrifice*. Literally, that slay a slaughter ; the original signifieth, to kill a beast, whether it was to be offered in sacrifice or not. It has the most extensive meaning here ; for the ministers of the sanctuary were to receive a part of every animal slain for common food as well as that offered in sacrifice to God. Ver. 9—12. Of the idol Moloch, to whom children were dedicated by passing through the fire, see Note on Lev. xviii. 21. xx. 2—6. Ainsworth supposes that *diviners* pretended to know futurity, by attending to inward emotions, *observer of times*, the flying of fowls, movement of the clouds, and planets ; an *enchanter* is one, who to gain reputation of superior knowledge, and impose on the credulous, too curiously observes and abuses ordinary events, as signs of something good or bad in the womb of futurity ; a character, not confined to Pagan nations, nor to ancient Israel. Of *forcery* and *witchcraft*, and the other arts mentioned, see Note on Acts viii. 9. xv. 16—18. Ver. 13. *The perfection* to which we are exhorted, and for the attainment of which, some of the people of God are highly commended, is inflexible integrity or uprightness in mind and conduct, regulated by the laws of God, see Gen. vi. 9. xvii. 1. Job i. 1. Psal. ci. 2. Ver. 15—20. We have here the clearest prophecies of Christ which is to be found in the law. God promises to raise up a prophet, mighty in word and deed, and such was our divine Lord : like Moses, both as a redeemer and ruler, but superior, as his deliverance and rule are spiritual and eternal, whom all must listen unto with implicit faith, otherwise they must experience everlasting con-



Before  
Christ  
1451.  
17 And the LORD said unto me, They have well  
*spoken that which they have spoken.*

18 <sup>a</sup> I will raise them up a Prophet from among their  
brethren, like unto thee, and will put my words in  
his mouth; and he shall speak unto them all that I  
shall command him.

19 And it shall come to pass, *that* whosoever will  
not hearken unto my words, which he shall speak in  
my name, I will require *it* of him.

20 But the prophet which shall presume to speak  
a word in my name, which I have not commanded him  
to speak, or that shall speak in the name of other gods,  
even that prophet shall die.

21 ¶ And if thou say in thine heart, How shall we  
know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the  
LORD, if the thing follow not, nor come to pass, that  
*is* the thing which the LORD hath not spoken, *but* the  
prophet hath spoken it presumptuously: thou shalt not  
be afraid of him.\*

## CHAP. XIX.

1 *The cities of refuge: 4 the privilege thereof for the man-slayer. 14  
The land-mark is not to be removed. 15 Two witnesses at the least.  
16 The punishment of a false witness.*

a Chap.  
12. 29.

† Heb.  
inheritest,  
or pos-  
sesseth.

b Exod.

21. 13.

Numb.

35. 10.

Joshua

20. 2.

**W**HEN the LORD thy God <sup>a</sup> hath cut off the  
nations, whose land the LORD thy God giveth  
thee, and thou <sup>†</sup> succeedest them, and dwellest in their  
cities, and in their houses;

2 <sup>b</sup> Thou shalt separate three cities for thee in the  
midst of thy land, which the LORD thy God giveth  
thee to possess it.

3 Thou shalt prepare thee a way, and divide the  
coasts of thy land, which the LORD thy God giveth  
thee to inherit, into three parts, that every slayer may  
flee thither.

4 ¶ And this *is* the case of the slayer which shall  
flee thither, that he may live: Who so killeth his  
neighbour ignorantly, whom he hated not <sup>†</sup> in time  
past;

† Heb.  
from yes-  
terday the  
third day.

5 As when a man goeth into the wood with his  
neighbour to hew wood, and his hand fetcheth a  
stroke with the axe to cut down the tree, and the  
<sup>†</sup> head slippeth from the <sup>†</sup> helve, and <sup>†</sup> lighteth upon  
his neighbour, that he die; he shall flee unto one of  
those cities, and live:

† Heb.  
iron.

† Heb.  
wood.

† Heb.  
findeth.

6 Left the avenger of the blood pursue the slayer,

demnation. He is here opposed to every false pretender to knowledge of the  
mind of God and future events, who, while they deceived the people that they  
might advance their own interest, were the most distinguished instruments, whom  
Satan employed to oppose the kingdom of Messiah. Men naturally desire to  
know what shall be, and hence are eager enough to listen to any impostor.  
Let them hear Christ; for he hath demonstrated that the Father hath revealed  
all things to him, and it is his pleasure, joy, and glory, to reveal the divine will  
to men. Those who rejected his personal ministry were rejected by God; their  
cities were depopulated, and they were themselves reduced to a state of incon-  
ceivable wretchedness. Ver. 20—22. This passage contains the rule by which  
one was to be adjudged a false prophet, and the punishment to which he was sub-  
jected. If he spoke in favour of idolatry, and consequently opposed what was  
already known to be the divine will; or if he foretold events which were not  
fulfilled, he was to suffer death. This was a plain rule adapted to every capa-  
city: if an Israelite was deceived, it must have been voluntary deception. By  
what rule were the faithful prophets, and the Lord of the prophets, put to death  
by the Jewish nation? Surely they knew not what they did; Satan had blinded  
their hearts.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1, 2. Effectual provision

while his heart is hot, and overtake him, because the  
way is long, and <sup>†</sup> slay him; whereas he *was* not  
worthy of death, inasmuch as he hated him not <sup>†</sup> in  
time past.

7 Wherefore I command thee, saying, Thou shalt  
separate three cities for thee.

8 And if the LORD thy God <sup>c</sup> enlarge thy coast, as  
he hath sworn unto thy fathers, and give thee all the  
land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do  
them, which I command thee this day, to love the  
LORD thy God, and to walk ever in his ways; <sup>d</sup> then  
shalt thou add three cities more for thee, besides these  
three:

10 That innocent blood be not shed in thy land,  
which the LORD thy God giveth thee *for* an inheri-  
tance; and *so* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in  
wait for him, and rise up against him, and smite him  
<sup>†</sup> mortally that he die, and fleeth into one of these  
cities;

12 Then the elders of his city shall send and fetch  
him thence, and deliver him into the hand of the  
avenger of blood that he may die.

13 Thine eye shall not pity him: but thou shalt put  
away *the guilt of* innocent blood from Israel, that it  
may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's land-  
mark, which they of old time have set in thine inheri-  
tance, which thou shalt inherit in the land that the  
LORD thy God giveth thee to possess it.

15 ¶ <sup>e</sup> One witness shall not rise up against a man  
for any iniquity, or for any sin, in any sin that he sin-  
neth: at the mouth of two witnesses, or at the mouth  
of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man, to  
testify against him *|| that which is wrong*;

17 Then both the men, between whom the contro-  
versy is, shall stand before the LORD, before the priests  
and the judges which shall be in those days.

18 And the judges shall make diligent inquisition:  
and, behold, *if* the witness *be* a false witness, and hath  
testified falsely against his brother;

19 <sup>f</sup> Then shall ye do unto him as he had thought  
to have done unto his brother: so shalt thou put the  
evil away from among you.

is here made for the person who killed another by accident, and also for the  
punishment of him who was convicted of murder. Three cities had been al-  
ready set apart on that side Jordan, chap. iv. 41, 43. Josh. xx. 7. Numb. xxxv. 6.  
in addition to which, three cities are here appointed for the land possessed by  
the ten tribes. Ver. 3. The land was to be *divided into three parts*, in each of  
which was to be a city of refuge. As the country was of greater length than  
breadth, three cities at equal distances from each other, were necessary for the  
benefit of those who might require to flee to them. The roads leading to these  
cities were to be kept clear of every impediment, and posts set up wherever two  
roads separated, with *Miklat*, Refuge, written on them, pointing to the city, that  
the man-slayer might not err; and when once safely arrived there, no sword of  
the pursuer might touch him. Ver. 5. *As when a man goeth into a wood*. This  
is noticed merely for the sake of an example; and applies to all like cases. And  
*live there*, till the death of the high priest, Numb. xxxv. 25. Ver. 8, 9. Israel's  
disobedience prevented their enjoying the privilege promised here. It perhaps  
contains a spiritual promise, couched in figurative language, and has its fulfil-  
ment in Christ, in whom all who flee to him for refuge find safety from divine  
vengeance. Heb. vi. 18. Ver. 11, 12. No place, not even the holy altar could  
protect from death the murderer, who had intentionally slain any one, or had

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] If we love God's house we will liberally contribute to the support of his ministers; and they, who  
provided for, will not willingly entangle themselves with worldly affairs. A worldly minded minister is a scandal to his profession—a living lie! It is shocking to find  
in a country privileged with gospel light, affectation of fellowship with the devil, in charms, fortune-telling, witchcraft, and the like! Adored be that grace and mercy  
which hath risen up for us the Prophet, who hath destroyed the works of Satan! Blessed are they who hear his voice; but they who disregard him are in immediate  
danger of eternal destruction: all his enemies shall perish, but his name shall endure for ever.



Before Christ 1451. 20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.  
Exod. 21. 23. Levit. 24. 20. Matth. 5. 38. 21 And thine eye shall not pity; but <sup>8</sup> life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.\*

CHAP. XX.

1 The priest's exhortation to encourage the people to battle. 5 The officer's proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace, &c.

WHEN thou goest out to battle against thine enemies, and seeest horses and chariots, and a people more than thou, be not afraid of them; for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people.

3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts † faint; fear not, and do not † tremble, neither be ye terrified because of them.

4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man is he that hath planted a vineyard, and hath not yet † eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 <sup>a</sup> And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battle, and another man take her.

8 And the officers shall speak further unto the people; and they shall say, <sup>b</sup> What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brother's heart † faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies † to lead the people.

hated the person whom he had murdered, Exod. xxi. 14. Prov. xxviii. 17. Ver. 14. To remove the limits of another's property was a sin in any place, Job xxiv. 2. but greatest in the holy land, which was divided by the lot of the Lord, and designed to prefigure the inheritance of the saints, Deut. xxvii. 17. Ver. 19. As he thought, presumptuously devised or enterprised; or maliciously thought.

EXPLANATORY NOTES. CHAP. XX. Ver. 1. Israel had to contend against numerous and formidable enemies, and Jehovah as the captain of their host, gives them here the necessary instructions which were to regulate their future warfare. They were never to be the first aggressors, except when God expressly commanded them, as in the case of Amalek, and the seven nations of Canaan, chap. ii. 24. vii. 1, 17, 18. But they were allowed to defend themselves against any enemy, who dared to attack them, except when, for their sins, they were expressly commanded to submit to be ruled by foreign power, Judg. xi. 4. 12, 27. 2 Sam. x. 2. 6, 7. comp. Jer. xxvii. 12. Ver. 2. The priest was employed to inspire Israel with courage ere they commenced battle. Thus they had the

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword;

14 But the women, and the little ones, and <sup>c</sup> the <sup>c</sup> cattle, and all that is in the city, <sup>8</sup> even all the spoil <sup>8</sup> thereof, shalt thou † take unto thyself; and thou shalt † eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 ¶ But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (¶ for the tree of the field is man's life,) † to employ them in the siege:

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until † it be subdued. †

CHAP. XXI.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The first-born son is not to be disinherited upon private affection. 18 A stubborn son must be stoned to death, &c.

IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him;

word of God, and his ministers to strengthen their hearts, that they might fight the battles of the Lord in faith. The trumpets of war were also blown that the Lord might remember them, and save them from their enemies, Num. x. 8, 9. 2 Chron. xiii. 12. Ver. 5—9. This passage strongly intimates that men are to be resolute, fearless of danger, in the battles of the Lord, Judg. ix. 17. Acts xx. 22—24. xxi. 15. Hence those whose hearts were much set on their possessions, or domestic enjoyments, were not to join the army lest their minds, enervated by pleasure, or engrossed by too many personal cares, should unfit them for action, and cause a disorderly attack or disgraceful retreat, comp. Judg. vii. 3. Ver. 19. The tree, the fruit-tree, is man's life. This is put for all means of subsistence which God has granted man. The prohibition was fitted to prevent the usual rapacity of soldiers, and was doubtless designed to teach them the love of mercy as well as justice.

EXPLANATORY NOTES. CHAP. XXI. Ver. 3. An heifer was appointed to expiate the sin of murder, as ordinary sacrifices expiated other sins; and this

PRACTICAL OBSERVATIONS.—[CHAP. XIX.] May our eyes be ever fixed on Jesus as the alone refuge for the guilty. In him we find safety, and every thing suited to our wants. May we feel habitually a holy triumph in the security which he affords: he shall preserve all who trust in him from every minister of evil; and nothing shall separate them from his unspeakable love and protection. He also is the plain and safe way to the eternal city, and he who walks by faith in him is eternally blessed. But the disobedient and unbelieving must perish; no law can protect them from eternal punishment.

PRACTICAL OBSERVATIONS.—[CHAP. XX.] If we are assured of God's presence from his word of promise and past experience, we may triumph in the hope of surmounting every difficulty and overcoming every enemy, through him who hath loved us. But we cannot prosper in duty if our hearts are engaged by other objects: the covetous, the ambitious, and the lovers of pleasure, are unfit to fight with principalities and powers. The faith which overcomes the world can alone enable us to fight honourably the battles of our Lord. Let the knowledge and experience of the amazing long-suffering and mercy of God to us, dispose us to forgive and seek the good of our enemies, leaving it to God to execute righteous vengeance on the disobedient and unbelieving. Faithful devotedness to the service of our Lord, and unfeigned abhorrence of every idol, of every thing dishonouring to him, ought to distinguish us.



Before  
Christ  
1451.Before  
Christ  
1451.

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain :

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke ;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley :

5 And the priests, the sons of Levi, shall come near ; (for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD ;) and by their † word shall every controversy and every stroke be tried.

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley :

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood † unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And feest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife ;

12 Then thou shalt bring her home to thine house, and she shall shave her head, and † pair her nails ;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month : and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her,

then thou shalt let her go whither she will ; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated ; and if the first-born son be her's that was hated :

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born :

17 But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all † that he hath : for he is the beginning of his strength ; the right of the first-born is his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them ;

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place :

20 And they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice ; he is a glutton and a drunkard.

21 And all the men of his city shall stone him with stones, that he die : so shalt thou put evil away from among you ; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree ;

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day ; (for a Gal. 3, 13. he that is hanged is † accursed of God ;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.\*

## CHAP. XXII.

1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. The dam is not to be taken with her young ones. 9 The house must have battlements. 9 Confusion to be avoided, &c.

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them ;

sacrifice was to be made by each of the cities nearest the spot where the murdered person was found, if the murderer was not discovered. This law proceeded on the natural presumption, that if the inhabitants of the nearest city were innocent those belonging to the one farther distant were guilty. Not drawn in the yoke : a similar caution is made respecting the red heifer, Numb. ix. 2. Ver. 4. Rough valley. The Hebrew signifies both a valley and a rivulet running through it, Gen. xxvi. 17, 19. Deut. ii. 15, 36. Perhaps such a valley is meant here, according to the Chaldaic version. Neither eared or tilled at the time of the sacrifice, nor, in the opinion of the Jews, at any future period. The circumstance of a well watered spot in Canaan lying desolate was calculated to express the odious nature of that crime which occasioned it ; and the apprehension was fitted to make every proprietor of land watchful to prevent murder, which might be followed with a serious loss to himself. Ver. 6. To wash their hands, was public expression of their innocence of the crime ; and of their fidelity in endeavouring to discover the guilty person, in order to condemn him, Psal. xxvi. 6. Matth. xxvii. 14. Ver. 8. Shall be forgiven them, not that the murder was forgiven ; for if he was at any future time to be known, he must suffer death, that innocent blood might be expiated, Deut. xxi. 9. Ver. 10—14. This law resembles that of polygamy and divorce which were permitted the Jews because of their untractable dispositions, Matth. xix. 8. The Jews themselves understood this law restricted to the time of war, when they were absent from their wives, and tempted to concupiscence. Shave her head, which was a dishonour to her. Pair

her nails, or rather, suffer them to grow, another means of marring her beauty. After this, she was to put off her ordinary dress and put on mourning apparel. These things were fitted to cool the affection of the Israelites to her ; or were proofs of her renunciation of the manners of her country. In this state she was to remain a complete month ere her master went in to her. If thou have no delight in her. This seemeth to mean before marriage ; for it does not appear that God allowed her to be put away after marriage, except by observing the rules of divorce. Humbled her, may refer to her state of humiliation for thirty days in the house of the Israelite ; and as a recompence for this she obtained her liberty, if not taken to be his wife. Ver. 15—17. Polygamy was contrary to the first institution by God, Gen. ii. 22—24. and first practised by the posterity of Cain, Gen. iv. 19. but it was afterwards indulged in the church of God, and permitted till the time of the reformation by Messiah, Mal. ii. 15. Matth. xix. 4, 5. Here laws are provided against its evil consequences in domestic and civil life. Another hated ; that is, according to the scripture idiom, less beloved than the other son, see Note on Luke xiv. 26. A double portion was a privilege of the first-born, which it was not lawful to alienate to any of the children, unless the eldest son had forfeited it by his infidelity or wickedness. Ver. 22, 23. comp. John xix. 31, 38, 42. The utmost severity of the law was exercised against the disobedient son when he was hanged on a tree ; for then he was pronounced cursed, see Note on Gal. iii. 13.

EXPLANATORY NOTES. CHAP. XXII. Natural equity dictates these

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] The provision made here for certain cases, to which no outward restraints could reach, teaches us the vast importance of the spiritual worship enjoined by our Lord Jesus Christ. The law could make nothing perfect, but the bringing in of a better hope did, by which we draw near to God. Wilful murderers must die ; no selfish affection ought to be regarded in giving or executing justice on them. However secretly sin may be committed, God will punish it at last : if we cannot put away from our land, let us pray against it, and esteem that blood which expiates all sin. To preserve religion pure, it is very necessary that the people of God form no close connections with any one who gives not decided evidence of true godliness. Let us carefully guard against the love of earthly relations inducing us to prove unfaithful to our God : for we have only evidence that we are his people, while we love him supremely and serve him unreservedly.



Before  
Christ  
1451.Before  
Christ  
1451.

thou shalt in any case bring them again unto thy brother.

2 And if thy brother be not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it; and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

7 But thou shalt in any wise let the dam go, and take the young to thee: that it may be well with thee, and that thou mayest prolong thy days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

† Heb. fulness of thy seed. 9 ¶ Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

b Lev. 19. 19. 14 ¶ Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

c Numb. 15. 38. 12 ¶ Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

† Heb. wings. 13 ¶ If any man take a wife, and go in unto her, and hate her.

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel, and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, and the tokens of virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. <sup>d Levit. 20. 10.</sup>

23 ¶ If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so shalt thou put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die: <sup>Or, take strong hold of her.</sup>

26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

28 ¶ If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; <sup>e Exod. 22. 16.</sup>

29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father's wife, nor discover his father's skirt.\* <sup>f Exod. 18. 8.</sup>

instances of brotherly kindness. If it is duty to rescue an animal from distress or danger, because man's property, much more does it become men to indulge mutual concern for each other, comp. Ezek xxxiv. 4. 16. Ver. 5. The sexes were to be distinguished from one another by a visible difference in their attire. This nature teaches, and therefore the violation of this precept indicates great depravity of mind, see Note on 1 Cor. xi. 14. Ver. 6, 7. This precept may be designed also to impress our minds with compassion for one another. This is the use which Paul makes of a similar precept, 1 Cor. ix. 9, 10. Obedience to this precept, trivial as

it may appear, has a great and precious promise annexed to it. Ver. 8. Concerning the roofs of houses in the East, see Note on Mark ii. 4. Ver. 9. Thy vineyard, nor any field, as we are taught, Lev. xix. 19. These and similar laws probably teach typically, that the vineyard of the Lord, or the church, can only be productive of good fruit, when the seed, the word of God, is not kept pure, Isa. v. 7. John xv. 1. 5. Ver. 10. Comp. 1 Tim. iv. 18. v. 17. The servants of God must have no fellowship with those of Antichrist. Ver. 30. Fornication, adultery, and incest of every kind were prohibited, chap. xviii.

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] How merciful and gracious the divine laws, which require that we testify our affection to men, by tender regard for them and whatever is theirs. Since the people of God dwell alone, and are not reckoned among the nations, let us study to be wholly the Lord's, chaste and spotless before Him and all men. May we shun every unhallowed mixture of our works with grace; of nature with the Holy Spirit; and boast in the righteousness of Christ, as the garment which we desire to put on before God, angels, and men. Let us reckon chastity a precious jewel, a tender plant, which may be easily blasted. In what detestation God holds slanderers, whoremongers, and all unclean persons! Let them be detestable among all saints. Oh! that we may be preserved blameless to the day of Christ, and walk in love and purity, as he walked.



Before  
Christ

1451.

## CHAP. XXIII.

1 Who may or may not enter into the congregation. 9 uncleanness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury, &c.

**H**E that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

a Neh.  
15. 1.

3 ¶ <sup>a</sup> An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

b Numb.  
22. 5, 6.

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and <sup>b</sup> because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

† Heb.  
good.

6 Thou shalt not seek their peace nor their <sup>†</sup> prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp:

† Heb.  
turneth  
toward.

11 But it shall be, when evening <sup>†</sup> cometh on, he shall wash *himself* with water; and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

† Heb.  
fittest  
down.

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou <sup>†</sup> wilt ease thyself abroad, thou shalt dig therewith, and shall turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies

before thee; therefore shall thy camp be holy: that he see no <sup>†</sup> unclean thing in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you in that place which he shall choose in one of thy gates, where it <sup>†</sup> liketh him best: thou shalt not oppress him.

17 ¶ There shall be no <sup>||</sup> whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow; for even both these *are* abomination unto the LORD thy God.

19 ¶ <sup>c</sup> Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ <sup>d</sup> When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing-corn of thy neighbour, <sup>e</sup> then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.\*

## CHAP. XXIV.

1 Of divorce. 5 A new married man goeth not to war. 6, 10 Of pledges. 7 Of man-stealers. 8 Of leprosy. 14 The hire is to be given. 16 Of justice. 19 Of charity.

**W**HEN a <sup>a</sup> man hath taken a wife, and married <sup>a</sup> her, and it come to pass that she find no favour in his eyes, because he hath found <sup>†</sup> some un-

10. 4. † Heb. matter of nakedness.

**EXPLANATORY NOTES. CHAP. XXIII.** Ver. 1—9. Exclusion from the congregation of the Lord means not a rejection from all communion, for every proselyte was permitted in religious services; but from all power and authority. Illegitimate children and eunuchs were for ever excluded. Moabites and Ammonites were under the same sentence, because they had shewed great unkindness to Israel in refusing them provisions on their march, and endeavouring to bring Balaam's curse upon them, Numb. xxii. Proselytes from among the Edomites and Egyptians, were to be admitted after the third generation, the one because of their near relation, and the other because they shewed kindness to Israel on their first going into Egypt. Ver. 10—14. Soldiers who are so often in imminent danger, have especial calls to keep from evil, as guilt contracted must have a great tendency to make them cowards. If ceremonial uncleanness happened to them, they must be separated from the camp, as unfit to dwell where God's presence appeared, and every thing indecent, or uncleanly must be carefully avoided, which intimated to them how much more necessary it

was to preserve their souls from the defilement of sin. Ver. 15. 16. A servant who had been cruelly and unjustly treated, must be allowed an asylum amongst them. This law discovered God's love to all strangers, even in their basest condition, when they sought a refuge in the land which he chose for himself; and probably prefigured the grace of God in Christ, which extends equally to bond and free, to male and female, and grants to all the perfect freedom of sons, Gal. iii. 28. iv. 1—6. Ver. 19, 20. Compare Note on Luke vi. 35. Ver. 21—23. Concerning vows, see chap. xxvii. Numb. xxx. A speedy performance of vows is urged by the consideration that life is short, Jam. iv. 13, 14. Vows were to be paid in the sanctuary at the solemn feasts, Deut. xii. 5—7. The payment was to consist of the best things, chap. xxii. 21. Deut. xxxiii. 18. Mal. i. 14. and no part was to be kept back, Acts v. 1—4: God will surely require it; that is, punish the breach of vows. This the term *require* fully implies, Gen. ix. 5. xlii. 22. Deut. xi. 9. Ver. 24, 25. Comp. Matth xii. 1.

**EXPLANATORY NOTES. CHAP. XXIV.** Ver. 1. *Uncleanness in her*, does

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXII.] While we bless God that in Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature; let us in beholding the many disqualifications for the service of God in Israel, take heed that we associate not with the unfruitful works of darkness, but rather reprove them. God severely renews the injury done his people in the day of their distress. But they ought quickly to forget the evil done them, and remember the favours which they have received. Let them attend to outward cleanliness, as well as inward purity; for the one is as necessary to the health of the body, as the other is to that of the soul. Let us indulge compassion for the afflicted and destitute, especially when such have sought and found mercy in the God of Israel; let us be merciful as our Father in heaven is merciful.



Of pledges, &c.

<sup>b</sup> Before Christ. 1451. cleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

<sup>†</sup> Heb. cutting off. 2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

<sup>b</sup> Chap. 20. 7. <sup>†</sup> Heb. not any thing shall pass upon him. 5 ¶ When a man hath taken a new wife, he shall not go out to war, <sup>†</sup> neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die: and thou shalt put evil away from among you.

<sup>c</sup> Levit. 15. 2. & 14. 2. 8 ¶ Take heed in <sup>c</sup> the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God did <sup>d</sup> unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost <sup>†</sup> lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

<sup>†</sup> Heb. lend the loan of any thing to, &c. 11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

<sup>c</sup> Levit. 19. 13. Tobit 4. 14. 14 ¶ Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day <sup>e</sup> thou shalt give him his hire, neither

shall the sun go down upon it; for he is poor, and <sup>†</sup> setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge:

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, <sup>†</sup> thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it <sup>†</sup> afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.\*

## CHAP. XXV.

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed to a brother. 11 Of the immodest woman. 15 Of unjust weights. 17 The memory of Amalek is to be blotted out.

**I**F there be a controversy between men, and they come unto judgment, that the judges may judge them: then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 <sup>a</sup> Forty stripes he may give him, and not exceed: left, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ Thou shalt not muzzle the ox when he <sup>†</sup> treadeth out the corn.

5 ¶ If brethren dwell together, and one of them

not mean adultery, as some have thought, for that was punished with death, chap. xxii. 22 but something uncomely in her person or behaviour which rendered her disgusting or offensive to her husband. The term has the same import in chap. xxiii. 14. Let him write—This is a permission, not a commandment to divorce, for any trivial offence. The Jews unhappily understood it to be a positive law, which error our Lord corrected, Matth. xix. 8. Ver. 4. The reason assigned for the husband not taking back his divorced wife, implies that the Lord did not approve the divorce, though he allowed it, because of the untractable disposition of the Jews. The woman was defiled by her second marriage, which was occasioned by her former husband putting her away. Ver. 5. By this law, God testified his approbation of holy wedlock. To encourage those newly married, he enjoined that they should remain some time exempt from public labours, that they might more easily render their new state comfortable. Ver. 6. The upper millstone is here mentioned for all the means of one's comfortable subsistence. Ver. 8. The law's respecting leprosy are fully stated, Lev. xiii. xiv. Ver. 12, 13. Comp. Amos ii. 8. Ver. 14, 15. Comp. Lev. xix. 15. Mal. iii. 5. Mark x. 19. James v. 4. Ver. 16. Comp. 2 Kings xiv. 5, 6. 2 Chron. xxv. 4.

Ezek. xviii. 20. Ver. 17. Raiment, is here put for whatever belonged to the widow. As this is mentioned for an example, so ox is noticed in Job xiv. 5. Ver. 19. What is here said of sheaves, applies to grapes or other fruit trees, Lev. xix. 10. They were to be considered the property of the poor, provided for them by the providence of God.

EXPLANATORY NOTES. CHAP. XXV. Ver. 5. The number forty is often used when applied to cases of humiliation, affliction, or punishment, chap. ix. 9, 18. Gen. vii. 12. 1 Kings xix. 8. Ezek. xxix. 11—13. Lev. xii. 4, 5. John iii. 4. Numb. xiv. 23. Gen. vi. 5. Matth. iv. 2. Acts i. 3, 9. 2 Cor. xi. 22. Thy brother seem vile or contemptible unto thee. This expression probably teaches us to compassionate the sinner, while we testify our hatred of his sin. Ver. 4. This precept enforces suitable remuneration to every labourer for his work, comp. 1 Cor. ix. 9, 10. Concerning the various modes of threshing corn in the East see Note on Isa. xxviii. 23—29. Ver. 5. This law was necessary for the preservation of genealogies in Israel, a matter very important on several occasions, till Messiah came, when national distinctions, and peculiar privileges were to cease. The practice which it enjoins, like many of Moses' laws, existed among the pa-

PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] Friendship in sin often issues in mutual hatred and separation. It is mournful to observe that God should see it necessary to permit a husband even in Israel, to divorce his wife on account of his cruelty or hatred towards her; and thus intimate that she was likely to be happy any where rather than with him. How necessary is it to observe divine ordinances, however humbling they may be to us! for it is better to confess our sins and obtain pardon, than to conceal them, and suffer just punishment. Superiors, especially judges, ought to conduct themselves in every case, with equity and truth. Let the remembrance of the innumerable mercies which God hath conferred on us, excite us to compassionate the wretched; for this is well pleasing to God, who is rich in mercy to all who call on him.



Before  
Christ  
1451.  
|| Or,  
next kins-  
man.

die, and have no child, the wife of the dead shall not marry without unto a stranger: her || husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

|| Or,  
next kins-  
man's  
wife.  
d Ruth  
4. 1, 2.  
&c.

7 And if the man like not to take his || brother's wife, then let his brother's wife go up to the gate unto the elders, and say, <sup>d</sup> My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of the city shall call him, and speak unto him: and *if* he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

† Heb.  
a stone  
and a  
stone.  
† Heb.  
an ephah  
and an  
ephah.

13 ¶ Thou shalt not have in thy bag † divers weights, a great and a small.

14 Thou shalt not have in thine house † divers measures, a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

e Exod.  
17. 9.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth

thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.\*

Before  
Christ  
1451.

## CHAP. XXVI.

1 The confession of him that offereth the basket of first-fruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein.

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us unto this place, and hath given us this land, *even* a land that floweth with milk and honey:

10 And now, behold, I have brought the first-fruits of the land which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God.

11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, which is <sup>a</sup> the 14. 28.

triarchs from the earliest times, Gen. xxxviii. 7. The duty of marrying the young widow extended to the nearest relation, if there were no brothers belonging to the deceased husband, Ruth iii. Ver. 6. To have the name put out in Israel, was accounted a severe affliction, chap. ix. 14, 29, 30. Psal. cix. 13. The Lord would have the inheritances in Israel continued in their proper families, and the name of the lawful proprietors not forgotten. Ver. 9. Though none were forced to continue the name of his elder relation, yet he who was reluctant subjected himself to disgrace. To loose or pull of the shoe might signify that the one relation resigned his right to the other; but seems also to have a mark of ignominy, Isa. xx. 2, 4. To spit in his face, or before him, as the phrase means, chap. iv. 27 xi 25. was also a mark of disgrace, Numb. xii. 14. Isa. l. 6. and this he merited by his conduct, which seemed to indicate want of suitable affection for

his diseased brother. Ver. 17—19, Comp. i Sam. xv. 2, 5. 1 Chron. iv. 42, 43. Esth. vii. 10. ix. 14.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 2. Israel were to take the first ripe fruits for an offering to the Lord, that their whole produce might be sanctified to them, Prov. iii. 9, 10. These fruits were to be separated before any other offering of the fruits of the earth, Numb. xviii. 13, 21. To this ceremonial rite there are many references in scripture, Rom. viii. 23. Jam. i. 18. Rev. xiv. 4. Ver. 5. A Syrian ready to perish, refers to the critical and dangerous situation in which Jacob was with Laban his uncle, Gen. xxviii. 5, xxxi. 58. 42 Hof. xii. 12. Jacob is called a Syrian because of his relation to Laban, and the long period which he sojourned in that country; for a similar reason, Jethro, an Ishmaelite, is denominated an Israelite because of his relation to Israel and the

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] Let us bless God, that our stripes have fallen far short of our sins, and, that he hath exacted of us less than our iniquities deserve. Inhumanity towards evil doers, nay, even towards brute beasts, especially those of them that have been serviceable to us, is very unbecoming the profession of Christianity. It is impossible to force affection, or to render a marriage happy without it. Nothing is more shocking in a woman than immodesty, whether it be the outrage of passion, or in wanton lewdness. When once the hedge of modesty is broken, the grossest unchastity may soon follow. Every species of fraud or dishonesty is detestable to God and hurtful at last to those who practise it. Let us especially rejoice that Jesus is our near kinsman, and he will not fail to plead and promote the cause of the destitute, who trust in him. It is our duty to honour God, by seeking the utter destruction of all our spiritual enemies, that we may enjoy the holy rest which our Lord has promised us.



Before  
Christ  
1451.

year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me:

Isaiah  
63. 15.

15 <sup>b</sup> Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

Chap.  
7. 6.

18 And <sup>c</sup> the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.\*

## CHAP XXVII.

1 The people are commanded to write the law upon stones: 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 the curses pronounced on mount Ebal.

AND Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

Joshua  
4. 1.

2 And it shall be, on the day <sup>a</sup> when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster.

3 And thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth

thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

Before  
Christ  
1451.

4 Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: <sup>b</sup> thou shalt not lift up *any* iron tool upon them.

Exod.  
20. 25.  
Joshua  
8. 31.

6 Thou shalt build the altar of the LORD thy God of whole stones; and thou shalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon Mount Gerizim, to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal <sup>†</sup> to <sup>†</sup> curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

† Heb.  
for a  
cursing.

14 ¶ And <sup>c</sup> the Levites shall speak, and say unto all the men of Israel with a loud voice,

Dan.  
9. 11.

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsmen, and putteth it in a secret place: and all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark: and all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

church of God, 1 Chron. i. 17. Ver. 12. Comp. chap. xiv. 28. Ver. 14: Comp. chap. xiv. 28, 29. Hof. iv. 4. For the dead; that is, offered in honour of idols, many of whom were images of departed heroes, legislators, or rather of imaginary invisible beings, see Note on 1 Cor. x. 20, 21. But perhaps the expression alludes to the profanation of holy things, by eating at funerals, Hof. ix. 4. which was an ancient practice, Jer. xvii. 7. Ezek. xxiv. 17. Ver. 19. Comp. chap. xxviii. 1. In praise, even by enemies, Zeph. iii. 19, 20. comp. Psal. cxlviii. 14. Isa. lxii. 7. In name, fame or renown, exciting praise, Isa. lvi. 5. lxvi. 22. In honour, or beautiful glory, which consists in the blessings with which God adorns his church, and the ordinances that he hath instituted in her, Isa. lii. 1. lxiv. 11. Ezek. xvi. 12. These favours the saints enjoy by cleaving to the Lord, Jer. xiii. 11. xxxiii. 9. and holiness is the object accomplished by them all, in order that God may be glorified, Rom. vi. 22.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 1. Moses proceeds to confirm the law by outward signs, to be observed by Israel when they entered

Canaan; the design of which was to teach them the necessity and importance of salvation by Messiah, ver. 26. comp. Gal. iii. 10. Ver. 2. The day, means the first reasonable time, Josh. viii. 50. which the term imports, Luke xix. 42. Great stones or pillars, probably twelve in number, to represent the twelve tribes of Israel, who by this extraordinary ceremony acknowledged their subjection to God as their supreme king. Ver. 8. All the words of this law, that is, the ten commandments, or the words of the latter part of this chapter, not the whole of this book or all the books of Moses, for what stones would be sufficient for such a work? These words were to be written in legible characters which all might easily read, Habak. ii. 2. Ver. 12. Comp. Josh. viii. 30—35. The blessings were to be pronounced by the six more honourable tribes, the posterity of Jacob's chief wives, Rachel and Leah, to teach that the blessings belong to the children of the free and not the bond woman, comp. Gal. iv. 22—31. Ver. 15. Comp. Exod. xx. 4. Reuben is associated with the sons of the bond woman; for he had forfeited his birthright by his un-

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII.] The past accomplishment of promises ought never to be forgotten; and all the mercies of providence and redemption demand our unfeigned and constant acknowledgment. Since God hath remembered us in our low state, and redeemed us from all our miseries, let us joyfully consecrate ourselves and all that we have to his glory and service. Whatever he requires to promote his cause, or to minister comfort to his people or any of our fellow men, let us cheerfully give according as he hath prospered us. Thus, let our whole conduct declare to angels and men, that we have chosen Jehovah to be our Lord, and that we consider it our highest honour and greatest felicity to be his people.



Before Christ 1451. 20 Curfed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Curfed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

22 Curfed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Curfed *be* he that lieth with his mother-in-law: and all the people shall say, Amen.

24 Curfed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

d Ezek. 22. 12. 25 <sup>d</sup> Curfed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

e Galat. 5. 10. 26 <sup>e</sup> Curfed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.\*

CHAP. XXVIII.

a Lev. 26. 3. 1 The blessings for obedience. 15 The curses for disobedience.

**A**ND it shall come to pass, <sup>a</sup> if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth.

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy *||* store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy *||* store-houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

Before Christ 1451. 11 And <sup>b</sup> the LORD shall make thee plenteous *||* in goods, in the fruit of thy *†* body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee. b Chap. 30. 9.

12 The LORD shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand: and <sup>†</sup> thou shalt lend unto many nations, and thou shalt not borrow. <sup>†</sup> Heb. belly. c Chap. 15. 6.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, <sup>d</sup> if thou wilt not <sup>d</sup> hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee. d Levit. 26. 14. Lamenta. 2. 7. Mal. 2. 2. Bar. 1. 20.

16 Curfed *shalt* thou *be* in the city, and curfed *shalt* thou *be* in the field.

17 Curfed *shall be* thy basket and thy store.

18 Curfed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Curfed *shalt* thou *be* when thou comest in, and curfed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto <sup>†</sup> for to do, until thou be destroyed, and until thou <sup>†</sup> perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. <sup>†</sup> Heb. which thou wouldst do.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

22 <sup>e</sup> The LORD shall smite thee with a consumption, <sup>e</sup> and with a fever, and with an inflammation, and with an extreme burning, and with the *||* sword, and with <sup>||</sup> blasting, and with mildew; and they shall pursue thee until thou perish. e Levit. 26. 16. Or. draught.

23 And the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before

godly conduct, Gen. xlix. 3, 4. Ver. 17. Comp. chap. xix. 14. Ver. 18. Comp. Lev. xix. 14. Ver. 19—25. Comp. Lev. xviii. Ver. 26. Concerning the import of *Amen*, see Note on Eph. vi. 24.

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 1. *Set thee high above all nations*, by continuing with them all temporal wealth and honour, and conferring on them heavenly dignity and glory. The people of God are made partakers of an high or heavenly calling, and are therefore enjoined to place their affections on things above, and to walk as citizens of the new Jerusalem, Phil. iii. 14. Heb. iii. 1. Col. iii. 1, 2. Phil. iii. 29. Ver. 2. *Overtake*, or take hold on, thee; that is, become effectual to impart real and permanent happiness. On the other hand, the curses overtook them, when, for their disobedience, they were brought into a state of wretchedness, ver. 15, 45. comp. Zech. i. 6. Ver. 3. The first

blessing is on their persons, which must be acceptable to God, before any of their works can meet his approbation, Gen. iv. 4. Ver. 5. *Basket, store*, or dough, are names instead of all vessels or places where their property was deposited. Ver. 6. *Come in—go out*, are phrases which respect their whole conduct or affairs, personal, domestic or social, 2 Sam. iii. 25. Acts ix. 38. Ver. 7. *Smitten*, crushed, or broken, of which we have an example in the blessing of God on David, 2 Sam. xvii. 38—45. comp. Rom. xvi. 20. *Seven ways*; that is, many ways, which signified their complete dispersion or destruction. Ver. 8. *Command*, effectually grant or procure. This promise God alone can perform. Ver. 10. Comp. chap. ii. 25. xi. 25. 1 Sam. xviii. 12. xv. 29. Isa. xli. 5. Ver. 12. *Lend to many nations, and not borrow*; an indication of great liberality, wealth and sovereignty. Ver. 13. Comp. Isa. ix. 4, 15. Ver. 26. Comp. Psa.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII.] The solemn charges of the law, and the dreadful penalty of disobedience ought to be engraven on our hearts; for they strongly impress our minds with a sense of the evil of sin, and the necessity of living by faith in the Lord Jesus. It becomes those in exalted stations to exert their influence to promote the service of God; and they have reason to hope, that their inferiors will follow their example. Let us feel every privilege which we enjoy a motive to universal holiness. All God's laws are righteous, and to their excellence, truth, and justice, every renewed mind will cheerfully say, Amen. But how deplorable our condition, had they not been proclaimed from the altar, on which was offered the sacrifice in which God delights! Blessed Jesus, thou art the end of the law for righteousness to every one that believeth! Let thy grace and Spirit lead me to follow thy example, and delight in the divine law.



Before  
Christ  
1451. thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be † removed into all the kingdoms of the earth.

† Heb. 26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: † thou shalt plant a vineyard, and shalt not † gather the grapes thereof.

† Chap. 20. 6. † Heb. 31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and † shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long; and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad, for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

† 1 Kings 9. 7. 37 And thou shalt become † an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

h Micah 6. 15. 38 <sup>h</sup> Thou shalt carry much seed out into the field, and shall gather *but* little in: for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*: for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

† Heb. 41 Thou shalt beget sons and daughters, but † thou shalt not enjoy them: for they shall go into captivity.

42 All thy trees, and fruit of thy land, shall the locust † consume.

43 The stranger that *is* within thee shall get up

Before  
Christ  
1451. above thee very high, and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a sign, and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*:

48 Therefore shalt thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not † understand;

50 A nation † of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the LORD thy God hath given thee.

53 And † thou shalt eat the fruit of thine own † body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So that the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her † young one that cometh out † from between her feet, and toward her children which she shall bear: for she shall eat them for want of all

lxxix. 1—3 Jer. vii. 33. xvi. 4. xxxiv. 20. Ver 27. Comp. Exod. ix. 9—11. 1 Sam. v. 9. Psal. lxxviii. 66. Ver 29. Comp. Job v. 14. xii. 25. Acts xvii. 17. The evils threatened in this and the preceding verse chiefly respect the mind. Ver 33. Comp. Isa. i. 7. Jer. v. 17. viii. 16. Ver 34. They should experience such severe judgments, as would completely distract and overwhelm their minds. Ver 35. Comp. Job ii. 7. Rev. xvi. 2. Ver 36. Israel were carried into captivity and scattered among the nations, by the Assyrians, Babylonians, and last of all, by

the Romans. Ver 37. Comp. 1 Kings ix. 7. Psal. xlv. 14, 15. Jer. xxiv. 9. Ver 38. Comp. Joel i. 4. Amos iv. 9. vii. 1, 2. Hag. i. 6, 11. Ver 47. Comp. Neh. ix. 35. Ver 48. *Yoke of iron*; an emblem of cruel bondage under savage conquerors, or barbarous lords, to whom they would be sold for slaves, Jer. xxviii. 13, 14. Ver 49, 50. This is equally applicable to their subjection to Babylon or Rome, Ezek. xvii. 3, 12. Dan. vii. 4. and Note on Luke xvii. 37. Ver 55—68. Comp. Notes on Matth. xxiv. which describe the final destruction



CHAP. XXIX.

Before things secretly in the siege and straitness, wherewith  
Christ thine enemy shall distress thee in thy gates.  
1451.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD.

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee:

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD † bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were <sup>k</sup> as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that*, as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.\*

1 Moses exhorteth them to obedience, by the memory of the works they had seen. 10 All are presented before the Lord to enter into his covenant: they are warned of flattering themselves, &c.

THESE are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, <sup>a</sup> Ye have seen all that the LORD did before <sup>a</sup> your eyes in the land of Egypt, unto Pharaoh, and <sup>19. 4.</sup> unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles;

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine nor strong drink; that ye might know that I am the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 <sup>b</sup> Keep therefore the words of this covenant, and <sup>b</sup> do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger *that* is in thy camp, from the hewer of thy wood unto the drawer of thy water;

12 That thou shouldest † enter into covenant with † the LORD thy God, and into his oath, which *thepass* LORD thy God maketh with thee this day;

13 That he may establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this

of Jerusalem, and the desolation of Judea by the Romans, to which this passage is chiefly applicable.

EXPLANATORY NOTES. CHAP. XXIX. Ver. 1. *To make*; literally, to cut, in allusion to the cutting of slain beasts at the confirming of a covenant, Jer. xxxiv. 18. *Berith*, the Hebrew word translated *covenant*, comes from a word signifying to purify; and hence, some read the phrase, *make a covenant*, cut off the purifier, and suppose it alludes to the Messiah, through whose sacrifice all divine blessings are granted to men, comp. Note on Gal. iii. 17. The covenant at Horeb or Sinai, is renewed in this and the following chapter, the only difference seems to be, that the way of salvation is more plainly taught here, especially in chap. xxx. ver. 11—14. comp. Note on Rom. x. 5—10. Ver. 5: *Temptations*, or trials, which were appointed the Egyptians, Israel, and the neighbouring nations, Deut.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVIII.] Contemplate here with affecting wonder, what numerous blessings, God in Christ, reconciling the world to himself, bestows on sinful men. How precious is Jesus, through whom all temporal and spiritual good is sanctified to believers! What blessings in time and eternity his love bestows. Let us be steadfast, immovable, always abounding in the work of the Lord, which is accompanied with a great and gracious reward. But who can stand before this holy and jealous, this great and dreadful Jehovah God, if once he is angry! Deep and large is the cup of indignation that is in his right hand; and its dregs the wicked must wring out and drink. Let them be warned by the tremendous condition of the Jewish nation, whose unbelief and disobedience have brought on them, in every age, unparallelled calamities, and who continue monuments of the jealousy and fury of their fathers' God. Oh! that divine grace may open the understandings, convince the hearts, awaken the affections in sinners, and induce them to flee from the wrath to come; for they have not more evidence that the Lord Jesus is able to save the chief of sinners, than that he shall judge the world in righteousness, and execute punishment on every soul of man that doth evil, of the Jew first, and also of the Gentile.

iv. 54. vii. 54. From God's former mercies in delivering Israel from their trials, which overwhelmed their enemies, he exhorted them to keep his covenant. Ver. 4. This teaches us, that man will remain ignorant of spiritual things, though favoured with the best outward means, unless God enlightens his mind, Matth. xii. 11—14. 2 Cor. iii. 15. Ver. 6. *Bread*; that is, ordinary bread, for they were nourished with manna; chap. viii. 3. Psal. lxxviii. 24, 25. Ver. 7, 8. Concerning the king, and events referred to in these verses, see Numb. xxi. xxxii. Ver. 18. Comp. Note on Heb. xii. 15. iii. 12. *Gall*, a poisonous herb growing in the east, Hos. x. 4. an emblem of sins, Amos vi. 12. chap. xxxii. 52; and of severe punishment, Jer. ix. 25. xxiii. 15. Lam. iii. 15, 19. Ver. 19. *Add drunkenness to thirst*: that is, eagerly indulge in all manner of sin; the gratification of one evil desire emboldening the heart to indulge other evil inclinations, Isa. lxx. 1.



Before Christ 1451. day before the LORD our God, and also with him that is not here with us this day :

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by ;

† Heb. † idols, wood and stone, silver and gold, which were among them :) *drungy gods.*

18 Left there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations ; left there should be among you a root that beareth || † gall and wormwood ;

|| Or, a poisonous herb. 19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the || imagination of mine heart, to add † drunkenness to thirst :

|| Or, stubbornness. 20 The LORD will not spare him ; but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. † Heb. the drunken to the thirstily.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that † are written in this book of the law :

† Heb. is written. 22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it ;

† Heb. wherewith the LORD hath made it sick. 23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, † like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger, and in his wrath ;

d 1 Kings 9. 8. 24 Even all nations shall say, † Wherefore hath the LORD done thus unto this land ? what meaneth the heat of this great anger ?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them, when he brought them forth out of the land of Egypt :

|| Or, who had not given to them any portion. 26 For they went and served other gods, and worshipped them gods whom they knew not, and || whom he had not † given unto them :

† Heb. divided. 27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book :

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

29 The secret things belong unto the LORD our God ; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.\*

### CHAP. XXX.

1 Great mercies promised unto the penitent. 11 The commandment is manifest. 15 Death and life are set before them.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whether the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul ;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the LORD thy God hath scattered thee.

4 † If any of thine be driven out unto the utmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee. <sup>a Neh. 1. 9.</sup>

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return, and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 † And the LORD thy God will make thee plentiful in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good : for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers ; <sup>b Chap. 28. 11.</sup>

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, which are written in this book of the law, and if thou

Divine revelation, if suitably regarded, is sufficient to make us wise to salvation, it teaches plainly every important truth and duty necessary to conduct us in the path which God approves.

EXPLANATORY NOTES. CHAP. XXX. Ver. 1. The gracious promises in this chapter were partially fulfilled in the restoration from the Babylonian captivity, an account of which is given us by Ezra, Nehemiah, Daniel, Zechariah, and Haggai. But the prophets speak of the final and complete restoration of the Jews from their long and wretched state of banishment from their land, seemingly neglected and hated by God, and despised and contemned by every nation ; and it is the entire accomplishment of this prophetic event which will fully illustrate all the promises respecting them, compare Note on Rom. xi. 11, 12. Ver. 6. By an allusion to the rite of circumcision, God promises the blessings of

Ver. 20. Jealousy is the rage of a man, Prov. vi. 34. it is applied to denote the fiery indignation of God, excited against transgressors, by his love of his own glory, of holiness, and his people's happiness, Exod. xx. 5. Smoke is an emblem of great displeasure, Psal. lxxiv. 1. Ver. 21. The hypocrite and sinner shall be separated not only from communion with God, but also from the congregation of the righteous, compare Ezek. xiii. 19. Ver. 23. A land sown with salt is rendered altogether barren, Judg. ix. 45. Jer. xvii. 6. Ezek. xlvii. 11. Ver. 28. The law of Moses leaves the sinner under his curse, rooted out of the land ; but the divine mercy of the eternal covenant proclaims pardon to every returning backslider, Amos ix. 15. Ver. 29. Secret things, mean in general all events that shall be accomplished by God, in his providence, but which are not particularly spoken of in his revelation, particularly his secret purposes respecting Israel, Rom. xi. 35.

PRACTICAL OBSERVATIONS.—[CHAP. XXIX.] The most affecting providences may pass unheeded by the ignorant and unbelieving ; but he who is wise and prudent shall observe them and understand the loving-kindness of the Lord, the design of which in all its operations is to recommend joyful obedience to the divine laws. The everlasting covenant is made with Christ ; in him it is fulfilled, by him it is confirmed, and from him we receive all its blessings. May we see its infinite excellence, admire its glorious extent, and rejoice in its inexhaustible fulness. It embraces, blessed be Jehovah, the noble and ignoble, the rich and the poor, the husband and the wife, the parents and the children, the master and the servant, the bond and the free. Spirit of Jehovah, preserve us from forsaking the covenant of our God, or turning our back on the Lord of our mercies ! Confirm us, by thy gracious influences, in all the good of the covenant, that it may be enjoyed by us, and our children after us ! Let us not however forget that the greater the mercies are which God confers on men, the greater punishment awaits the unthankful and disobedient. Let us therefore take heed, lest while we think we stand, we should fall.



Before  
Christ  
1451.  
turn unto the LORD thy God with all thine heart,  
and with all thy soul.

11 ¶ For this commandment, which I command thee  
this day, it is not hidden from thee, neither is it far off:

12 <sup>c</sup> It is not in heaven, that thou shouldest say,  
<sup>c</sup> Rom. 10. 6, &c. Who shall go up for us to heaven, and bring it unto  
us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest  
say, Who shall go over the sea for us, and bring it  
unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy  
mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and  
good, and death and evil;

16 In that I command thee this day to love the  
LORD thy God, to walk in his ways, and to keep his  
commandments, and his statutes, and his judgments,  
that thou mayest live and multiply: and the LORD  
thy God shall bless thee in the land whither thou goest  
to possess it.

17 But if thine heart turn away, so that thou wilt  
not hear, but shalt be drawn away, and worship other  
gods, and serve them;

18 I denounce unto you this day, that ye shall surely  
perish, and that ye shall not prolong your days upon  
the land whither thou passest over Jordan to go to  
possess it.

19 <sup>d</sup> I call heaven and earth to record this day against  
you, that I have set before you life and death, blessing  
and cursing: therefore choose life, that both thou and  
thy feed may live;

20 That thou mayest love the LORD thy God, and  
that thou mayest obey his voice, and that thou mayest  
cleave unto him; (for he is thy life, and the length of  
thy days;) that thou mayest dwell in the land which  
the LORD swore unto thy fathers, to Abraham, to  
Isaac, and to Jacob, to give them.\*

### CHAP. XXXI.

<sup>1</sup> Moses encourageth the people; <sup>7</sup> he encourageth Joshua: <sup>9</sup> he delivereth  
the law unto the priests, to read it in the seventh year to the people. <sup>25</sup>  
God giveth a charge to Joshua, &c.

**A**ND Moses went and spake these words unto all  
Israel.

2 And he said unto them, I am an hundred and  
twenty years old this day, I can no more go out and  
come in: also the LORD hath said unto me, <sup>a</sup> Thou  
shalt not go over this Jordan.

regeneration and sanctification, see Rom. ii. 29. Col. ii. 11, 12. Ver. 11—14.  
See Notes on Luke xvii. 20, 21. Rom. x. 5—9. where this passage is illustrated.  
This commandment referring probably to belief of the promises, in the preceding  
verse, is denominated by Paul, the word of faith. Ver. 19. Compare Note on  
chap. xxxii. 1. The promise and threatening may have a primary reference to  
a long life, or an early calamitous death, in Canaan, or exclusion from it; but  
that they ultimately represent spiritual and eternal life or death, is plain from  
Paul's view of the context, to which we have already referred. To choose life  
is the duty of all the people of God, which they are enabled to do by the grace of  
Messiah. Josh. xxiv. 15, 22. Psal. cxix. 30. xvii. 3. Ver. 20. He is thy life, is an  
expression illustrated by our Lord and his apostles, John xvii. 3. xi. 25. xiv. 5. Gal.  
ii. 20. 1 John v. 20.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 2. Moses was now an  
hundred and twenty years old, forty of which he had spent in the court of  
Egypt, forty in Midian, and during the remaining forty he had governed Israel,  
Acts vii. 20, 25. 29. 30. I can no more go out and come in; that is, can no more  
attend to the duties of his office, not, however, from deficiency of strength of

3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, <sup>b</sup> as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And <sup>c</sup> the LORD shall give them up before your face, that ye may do unto them according unto all the commandments, which I have commanded you.

6 Be strong, and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them saying, At the end of every seven years, in the solemnity of the <sup>d</sup> year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law;

13 And that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

mind or body, but from the appointment of God, that he should die, chap. xxxiv. 7. Ver. 6. Compare Josh. i. 5. x. 25. 1 Chron. xxii. 15. xxxii. 7. Heb. xiii. 5. which contain the same instruction. Ver. 7. As Joshua was called to the greatest labours and difficulties, he is particularly exhorted and comforted; and this was in the presence of all Israel, in order that they might feel more disposed to reverence and obey him, after the death of his master Moses. Ver. 10. Comp. chap. xv. 1. Lev. xxiii. Ver. 11. As the priests and elders were the rulers of Israel, the book of the law was entrusted to their charge, but it was not merely for their own benefit to direct them in the discharge of their arduous work; it was also with a view to their future duty of instructing all Israel to know and obey it, compare Neh. viii. 8. Ver. 12. The women and children were not positively commanded to attend the festivals; for often this would prove an almost impossible task, Exod. xxiii. 17. but they were bound to hear and understand the law: and this verse seems to imply that they were as often as convenient, to attend the festivals when the law was to be read and explained. Accordingly this was their practice in after ages, see 1 Sam. i. 7, 9, 22. Luke ii. 41, 45. Ver. 15. The appearance of the symbolical glory on this occasion, would en-

PRACTICAL OBSERVATIONS.—\* CHAP. XXX.] How great the mercy of God to his backsliding people! How forcible arguments are drawn from it by Moses, the man of God, to persuade Israel to serve unfeignedly and constantly the God of their fathers! What consolation must this chapter have afforded to the penitent Israelites, when returning from captivity. Nor will it minister less comfort and hope to them when they return in the last day to the Lord their God. But it is our felicity and theirs that not only Moses, but Jesus, sets before us life and death. May we hear him, who speaks from heaven. May his infinite grace and compassion engage our love and confidence, and his transcendent greatness and condescension, command our reverence and holy obedience, that we may stand before him unblameable and unproveable.



Before  
Christ  
1451.

15 And the LORD appeared in the tabernacle in a pillar of a cloud; and the pillar of the cloud stood over the door of the tabernacle.

† Heb.  
tie down.

16 ¶ And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a-whoring after the gods of the strangers of the land whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

† Heb.  
find them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 ¶ Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey, and they shall have eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

† Heb.  
before.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination in which they go about, even now, before I have brought them into the land which I swear.

† Heb.  
do.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

c Joshua  
1. 6.

23 ¶ And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them; and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

courage Joshua, and convince Israel that his authority over them was acceptable to God. Ver. 16. *Sleep*; a common expression for death, Job xiv. 12. Acts vii. 60. 1 Thess. iv. 13. *Thy fathers*; a phrase which often occurs in a similar connection, and seems to imply the belief of the immortality of the soul; for Moses' body was not gathered with his fathers, but he returned to his spiritual fathers, the spirits of just men made perfect. This remark is applicable to many places where the same mode of expression occurs, Num. xx. 14. Gen. xv. 15. Ver. 19. *This song*; that which we have in chap. xxxii. is a prophecy respecting the future character and state of Israel, and, like the prophetic writings in general, it is delivered in poetical language. It was thus delivered, says Ainsworth, that it might be more easily stored into the memory, and influence with delight the affections. Ver. 20. See chap. xxxii. 15. which foretels the same thing, and of its fulfilment we read, Neh. ix. 25, 26. Ver. 27. *Stiff neck*, an untractable disposition; which is elsewhere likened to an iron sinew or tendon, Isa. xlviii. 4. Exod. xxxii. 9.

EXPLANATORY NOTES. CHAP. XXXII. Ver. 1. Moses summons all creation to witness what he speaks. Such bold and highly figurative language bespeaks the importance of the subject. Men die, but the creation remains; they may be deaf; but other creatures shall not cease to hear or witness in God's behalf, see Note on Isa. i. 2. Jer. xxii. 29. Ver. 2. The figures here applied to the word of God, intimate its superior excellency, by which it imparts blessed-

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

Before  
Christ  
1451.

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff-neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.\*

## CHAP. XXXII.

1 *Moses' song, which setteth forth God's mercy and vengeance: 4 he exhorteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo to see the land and die.*

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD; ascribe ye greatness unto our God.

4 *He is the Rock, his work is perfect*; for all his ways are judgment: a God of truth, and without iniquity; just and right is he.

5 † They have corrupted themselves; || their spot is not the spot of his children: they are a perverse and crooked generation.

† Heb.  
He hath  
corrupted  
to himself.  
|| Or,

6 Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

that they  
are not his  
children,  
that is,  
their blot.

7 ¶ Remember the days of old, consider the years

edness to all who receive it. Isa. lv. 10, 11. Mic. v. 7. Storms and tempests are emblems of the law from Sinai; but the refreshing rain and gentle dew, more properly represent the benign influence of the gospel of the Son of God. Ver. 4. *All his ways are judgment*, most judicious, right and equal: planned by infinite wisdom, and executed by almighty power and impartial justice. Ver. 5, 6. This is a striking and correct representation of the Jewish nation, with the exception of a select number in every age, who followed the Lord with inflexible integrity. *They corrupted themselves*; though separated by God for himself, they went after foreign gods, and adopted the detestable practices of idolaters. The God, whose work is perfect, planted them a noble vine, but they became the degenerate plant of a wild vine, Isa. i. 4. They were *perverse*; that is, they perverted the plain and salutary laws of Jehovah: a *crooked generation*; opposed in heart to the righteous laws delivered to them; and they had spots and blemishes which belong not to the people of God, who are right in heart, and delight to walk in his ways. They were an ungrateful people; *foolish*, vile, and contemptible, and *unwise*; void of spiritual understanding. Ver. 8. Of the divisions of the nations, and the countries assigned them, see Gen. x. xi. *He set the bounds of the people according to the number of the children of Israel*. This seems to intimate that God in allowing the nations their inheritances, reserved Canaan for the portion of Israel, or proportioned its bounds to the number of Israel, which was perfectly known to him, ere one of them existed. This country, Canaan son of Ham, seized

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] Death respects not the persons of men; it is appointed to all once to die. But the sorrows of death, or the pains of the invisible world, encompass not the faithful servants of our God: for their blessed Lord, has, by his precious death, triumphed over death and the grave, and brought to light incorruption and immortality. It is delightful to behold the people of God, exerting, even on the verge of the grave, their whole influence, that the cause of God may prosper for ever. Thus they give decisive and striking testimony of their unshaken faith and hope in the promises of God. The rising generation merit particular attention; and to teach and warn them is the most probable means of preserving and extending righteousness in the earth. God graciously warns sinners of their danger, and gives them space to repent; but alas! how frequently do they condemn him and all their own best purposes, vows, and engagements.



Before  
Christ  
1451.  
+ Heb.  
genera-  
tion and  
genera-  
tion.  
+ Heb.  
cord.  
|| Or,  
compassed  
him about.

of + many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel:

9 For the LORD's portion is his people; Jacob is the + lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he || led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 So the LORD alone did lead him, and there was no strange God with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, || not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw it, he || abhorred them, because of the provoking of his sons and of his daughters.

20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and <sup>a</sup> I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

a Rom.  
10. 19.

for himself and eleven sons, who were permitted to retain it till they became utterly abandoned to idolatry and wickedness, and till Israel were prepared to enter into their proper possessions. Ver. 11. Comp. Exod. xix. 4. Rev. xii. 14. The eagle is the noblest of birds, and the fiercest among the birds of prey; but she is not less tender and careful of her young than she is bold to resist any attempt to do them injury. This is a strong and expressive image of Jehovah's care, compassion, and love, towards his chosen people. Ver. 15. To make ride on the high places, denotes the triumph of Israel over all their enemies, and the glory, wealth, and dominion conferred on them, chap. xxxiii. 29. Isa. lviii. 14. Ver. 15. Comp. Neh. ix. 25, 26. Jer. v. 27, 28. 1 Sam. xxix. Wax fat and kick, may probably refer to a highly fed animal which refuses subjection to its master; but the phrases evidently denote the ingratitude, pride, and presumption of Israel towards God, who had dealt bountifully with them. Concerning the import of Jeshurun, see Note on Isa. xlv. 1—4. Ver. 17. Devils, or demons, were objects of worship, see Note on 1 Cor. x. 20, 21. Ver. 20. I will hide my face; withdraw the tokens of my favour; which punishment was answerable to their sin, for they had forsaken him. Ver. 21. See Note on Rom. x. 19—21. Ver. 22—27. The Jews rendered themselves worthy of utter destruction from the presence of their God, whose displeasure with them is expressed in as strong language as could possibly be used; and was manifested in as severe judgments as ever came on the sons of men. That their name is not forgotten among men, is owing solely to Jehovah's regard for his honour, which would be sullied in their total extirpation. He had promised to preserve them, and for his promise and oath's sake they exist, and shall yet be blessed. Fire, is an emblem of terrible judgments, Ezek. xxx. 8. Amos ii. 2, 5. Lowest hell, denotes an unfathomable deep;

Before  
Christ  
1451.  
|| Or,  
hath  
burned.  
|| Or,  
hath con-  
sumed.  
+ Heb.  
burning  
coals.  
+ Heb.  
from the  
chambers.  
+ Heb.  
behave.

22 For a fire is kindled in mine anger, and || shall burn unto the lowest hell, and || shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 They shall be burnt with hunger, and devoured with + burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror + within, shall + destroy both the young man and the virgin, the suckling also, with the man of grey hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, || Our hand is high, and the LORD hath not done all this.

28 For they are a nation void of counsel, neither is there any understanding in them.

29 Oh that they were wise, that they understood this, that they would consider their latter end!

30 How should <sup>b</sup> one chase a thousand, and two put <sup>b</sup> ten thousand to flight, except their rock had sold them, and the LORD had shut them up?

31 For their rock is not as our Rock, even our enemies themselves being judges.

32 For their vine || is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of dragons, and the cruel venom of asps.

34 Is not this laid up in store with me, and sealed up among my treasures?

35 <sup>c</sup> To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, <sup>d</sup> and repent himself for his servants, when he seeth that their + power is gone, and there is none shut up, or left.

37 And he shall say, Where are their gods, their rock in whom they trusted;

38 Which did eat the fat of their sacrifices, and

c Ecclus  
28. 1.  
Rom.  
12. 19.  
Hebr.  
10. 50.  
d 2 Mac.  
7. 6.  
+ Heb.

in which sense the phrase frequently occurs; and expresses here the most alarming and destructive judgments. Arrows, a term applied to various and severe afflictions. The other expressions here are of similar import. Were it not that I feared their wrath. This language is after the manner of men. To prevent his enemies from boasting in their power which they had exerted for Israel's destruction, he preserves his chosen people, whom he shall yet raise from all their wretchedness, and by them get to himself a glorious name. Ver. 29. Their latter end, particularly the end of their state as a distinct nation; at which period they would be called to account for all their distinguished favours and privileges; their abuse of which, with the fearful consequences of that abuse, Moses in this song foretels. Ver. 30. Had not God sold Israel to their enemies, because of their iniquities, none could have overcome them, much less would one enemy chase a thousand of them, Lev. xxvi. 7, 8. Ver. 31—33. This seems chiefly to refer to the nations to whom Israel were sold: and implies that certain destruction awaited them after they had been the instruments of correcting Israel; but others apply the passage to the degenerate Jews, compare Isa. v. 3. Jer. ii. 21. Ver. 34. The sins mentioned in the preceding verse were remembered by God, and would assuredly be punished, when he made inquisition for blood, or summoned his enemies to judgment, Job xiv. 17. Isa. xxix. 11. Rom. ii. 5. Ver. 35. Their foot shall slide in due time: that is, they shall fall into destruction at the season most proper to manifest the divine justice in their punishment. Ver. 36. Judge his people, correct them, and plead their cause against all their cruel enemies. Repent himself, change not his purposes, but the course of his administration; by saving his people, whom he had permitted the enemy to oppress. Then shall Israel be fully convinced that Jehovah alone is God, and their Saviour. Ver.



Before  
Christ  
1451.  
+ Heb.  
an hireling  
for you.  
e 1 Sam.  
2. 6.  
Tobit  
13. 2.  
Witt.  
16. 15.  
Or,  
Praise his  
people ye  
nations :  
or, Sing  
ye.  
f Rom.  
15. 10.  
Or,  
Joshua.  
g Chap.  
6. 6. &  
11. 18.  
h Numb.  
27. 12.  
i Numb.  
20. 25. 28.  
& 35. 38.  
k Numb.  
20. 12. 15.  
& 27. 14.  
Or,  
strife at  
Kadesh.

drank the wine of their drink-offerings? let them rise up and help you, and be + your protection.  
39 See now that I, even I, am he, and there is no god with me : I kill, and I make alive ; I wound, and I heal : neither is there any that can deliver out of my hand.  
40 For I lift up my hand to heaven, and say, I live for ever.  
41 If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.  
42 I will make mine arrows drunk with blood, and my sword shall devour flesh ; and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.  
43 ¶ Rejoice, O ye nations, with his people ; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.  
44 ¶ And Moses came and spake all the words of this song in the ears of the people, he and ¶ Hoshea the son of Nun.  
45 And Moses made an end of speaking all these words to all Israel :  
46 And he said unto them, \* Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.  
47 For it is not a vain thing for you ; because it is your life : and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.  
48 ¶ And the LORD spake unto Moses that self-same day, saying,  
49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession ;  
50 And die in the mount whither thou goest up, and be gathered unto thy people ; as <sup>i</sup> Aaron thy brother died in mount Hor, and was gathered unto his people :  
51 Because <sup>k</sup> ye trespassed against me among the children of Israel at the waters of ¶ Meribah-kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel.

39—45. Jehovah here reveals himself armed to war for the restoration of his people out of the hands of all their enemies, to establish them once more in his fight ; and in their deliverance and glory the nations are called to rejoice, compare Note on Rom. xi. Ver. 46, 47. Compare Rom. x. 5—10.  
EXPLANATORY NOTES. CHAP. XXXIII. Ver. 1. The man of God : a phrase applied to such as were much devoted to God, and distinguished in his service, 1 Sam. ix. 6, 7. 1 Tim. vi. 11. 2 Tim. iii. 17. Ver. 2. The Lord came from, or out of Sinai, when he gave laws to Israel ; from Seir, when in Edom's land he delivered them from the fiery flying serpents ; from Paran, when near it, he inspired Moses to repeat and explain the law as recorded in this book, chap. i. Numb. xxi. 4—9. These were three glorious manifestations of Jehovah's grace to his chosen, worthy to be remembered in all generations. Saints, holy ones ; that is, angels, compare Acts vii. 53. Heb. ii. 2. but perhaps the term may respect Israel, denominated, ver. 3. his saints, with, or for, whom the Lord came from Sinai. Fiery law, compare Note on Heb. xii. 18—24. Ver. 3. In thy hand, under thy almighty protection, Numb. viii. 28, 33. Hand is often an emblem of power and protection, John x. 28, 29. Sat down at his feet ; in allusion to Israel's

PRACTICAL OBSERVATIONS.—\* CHAP. XXXII.] The heavens and the earth shall witness at the last day for every faithful servant of God ; and however few may profit by his labours, he will assuredly receive an ample reward. While we behold the divine conduct to Israel, let us especially contemplate the wonders of redemption by Jesus ; of God's preparing it for his people, and bringing them now to experience its excellence, and hereafter to its full and eternal enjoyment. Let us not, like Israel, forget the God of our mercies, or lightly esteem the rock of our salvation. Oh ! that he may preserve us in his fear and favour, that we may never provoke his jealousy, and deserve greater punishment than those who have not heard of his salvation. His soul abhors all iniquity ; and the evil doers he will cut off. Righteous and true are all his judgments, in the present and future state. Who would not fear and glorify thy name, O Lord, for thou only art holy !

52 Yet thou shalt see the land before thee ; but thou shalt not go thither unto the land which I give the children of Israel.\*

Before  
Christ  
1451.

CHAP. XXXIII.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.  
AND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.  
2 And he said, The LORD came from Sinai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand went + a fiery law for them. + Heb. a fire of law.  
3 Yea, he loved the people ; all his saints are in thy hand : and they sat down at thy feet ; every one shall receive of thy words.  
4 Moses commanded us a law, even the inheritance of the congregation of Jacob.  
5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.  
6 ¶ Let Reuben live, and not die ; and let not his men be few.  
7 ¶ And this is the blessing of Judah : and he said, Hear, LORD, the voice of Judah, and bring him unto his people : let his hands be sufficient for him ; and be thou an help to him from his enemies.  
8 ¶ And of Levi he said, <sup>a</sup> Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah :  
9 Who said unto his father and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant.  
10 ¶ They shall teach Jacob thy judgments, and Israel thy law : ¶ they shall put incense + before thee, and whole burnt-sacrifice upon thine altar. Or, Let them teach, &c.  
11 Bless, LORD, his substance, and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again. Or, let them put incense.  
12 ¶ And of Benjamin he said, The beloved of the LORD shall dwell in safety by him ; and the LORD shall cover him all the day long, and he shall dwell between his shoulders. + Heb. at thy nose

abode at Sinai, where they humbly received the law from Jehovah their king ; it may also allude to the posture of disciples, who sat at their master's feet, Acts xxii. 3. Ver. 5. Compare Note on chap. xxxii. 15. He was king, may refer to Moses, who was leader of Israel, in the language of scripture is called their king ; or to God, who is so denominated, 1 Sam. xii. 12. Ver. 6. Reuben deserved death, Gen. xxxv. 22. but the mercy of God preserved him ; and he went armed before his brethren, Josh. iv. 12. Ver. 7. Many a time was the truth of this prophetic prayer verified in Judah, who often went forth to battle, with prayer to God for assistance, and came back a conqueror. Of this no one is ignorant who is acquainted with the history of the kingdom of Judah. Ver. 8. Comp. Note on Exod. xxviii. 50. With thy holy one, and what follows seem to respect Aaron the high priest, whom Israel tempted to sin ; but who, in all his domestic trials, did not dishonour his office by mourning for his nearest relations, Lev. x. 2—7. xxi. 11, 12. or probably the whole refers to Messiah, Aaron's antitype. Israel tempted him in the wilderness ; he acknowledged none to be his relations, but such as kept God's law, Matth. xii. 46—50. Ver. 11. Compare Numb. xvi. Ver. 12. The city of God belonged to Benjamin, Josh. xviii. 11, 28.



Before  
Christ  
1451.b Gen.  
49. 25.  
† Heb.  
thrust  
forth.† Heb.  
moons.c Gen.  
49. 26.† Heb.  
sealed.

13 ¶ And of Joseph he said, <sup>b</sup> Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

14 And for the precious fruits brought forth by the sun, and for the precious things † put forth by the † moon.

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills.

16 And for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing <sup>c</sup> come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he † seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD; possess thou the west and the south.

24 ¶ And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

and this tribe adhered to Judah when their brethren apostatized. Accordingly Benjamin is preferred to Joseph his elder brother, and is placed next to Levi. His shoulders; that is, his own inheritance; Numb. xxxiv. 11. Ver. 15—16. Compare Gen. xlix. 22—26. Ver. 18, 19. Zebulun and Issachar's blessings are given together. Zebulun might rejoice in his going out to war, or rather his prosperous voyages. They should be instrumental while trafficking, in calling the Gentiles to the knowledge of God, or their brethren whose hearts might be cool in the service, compare Gen. xlix. 15—15. Ver. 21, 22. Compare Note on Gen. xlix. 19. To tear the arm with the crown of the head, means that no power or dignity would overcome him. Gad and Reuben received first their inheritance from Moses the lawgiver, Numb. xxxii. 1—5. Was he seated, covered, protected, by fenced cities, in which he left his wives and children, and came with the heads of Israel to fight and overcome the inhabitants of Canaan. Ver. 22. Compare Josh. xix. 47. Judg. xviii. 27, 29. Ver. 25. Compare Isa. ix. 1. Ver. 24, 25. Dipped in oil, denoting great riches, compare Gen. xlix. 20. Shoes iron and brass, may signify that his land would produce rich mines, or that he should tread down his enemies, Rev. i. 15. Ver. 26. Rideth, an emblem of the dignity and might, in which God manifested himself for the salvation and glory of Israel, Psal. lxxviii. 54. Hab. iii. 8. Ver. 28. Compare Numb. xxiii. 9. Fountain, instead of stream, signifies the descendants of Jacob. Ver. 29. Liars, shall, under apprehension of Israel's greatness, feign to be their friends. Such was the conduct of Israel's enemies, when God appeared in behalf of his chosen people. Tread on their high places: that is, completely subdue their mighty enemies.

EXPLANATORY NOTES. CHAP. XXXIV. Ver. 1—8. Moses was not

25 ¶ Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

26 ¶ There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them.

28 <sup>d</sup> Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.\*

## CHAP. XXXIV.

1 Moses from mount Nebo vieweth the land: 5 he dieth there: 6 his burial: 7 his age: 8 thirty days mourning for him: 9 Joshua succeedeth him. 10 The praise of Moses.

AND Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the LORD shewed him <sup>a</sup> all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD said unto him, <sup>b</sup> This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD, died there, in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

more distinguished through a long life by the gifts and dignities conferred on him, than by his persevering fidelity in the discharge of the great and important services to which he was called. But though much loved and honoured by the Lord, on account of one act of disobedience, he was denied the gratification of his most ardent desire to pass over Jordan into the holy land. This strikingly illustrated to all Israel the holiness of God, and the necessity of entire subjection to his will. And it was doubtless executed chiefly for their sakes, that they might fear the Lord continually. With respect to Moses, he cheerfully submitted to it, nor did it deprive him of every blessing, which was calculated to afford him the highest satisfaction. He did not indeed enter Canaan, but God graciously granted him to satisfy his soul by a full view of the land of promise. He surveyed from the summits of Pisgah its rich and lofty mountains, its beautiful and fruitful vallies; most probably his organs of vision were miraculously strengthened by his God, who delighted to do him good. And no doubt while his eyes were fixed on Canaan, his mind, like Abraham's, realized the better country, whether his happy soul winged its flight, or was carried by the angels into the patriarch's bosom, and the bosom of his God, Heb. xi. 15—16. His death was honoured above that of any other man; for Jehovah buried him, and his burial place no man ever discovered; it was probably mercifully concealed, lest Israel should pay him religious homage, in whom they at a future period trusted, rather than the Messiah, to whom he directed them. He died while his constitution was sound and vigorous, after he had lived longer than any of his contemporaries. He had experienced the greatest changes, and witnessed the most wonderful works, which God had performed since the creation of the

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIII.] Man may wish and pronounce, but God can alone bestow blessedness to his people. How amiable the character of the saints! taught of God, and sweetly constrained to receive and obey his instructions; they hear his law, it is written on their hearts, and transcribed in their life. How safe and happy their state! preserved in the hand of Jehovah, enriched in him with unbounded blessings, blessings suited to every station, every tribe! the habitation of God is their residence; he is himself their refuge, Saviour, shield, portion, and infinite ALL. It is felicity to be separated from the world to enjoy him. It is ravishing to leave this world quite transported with the glorious excellencies of our God, and of our interest in him, to behold his face, and to enter on the eternally unveiled, uninterrupted enjoyment of him in glory.



Before Christ 1451. 7 ¶ And Moses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force † abated.  
 † Heb. mixture. † Heb. fled. 8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days : so the days of weeping and mourning for Moses were ended.  
 9 ¶ And Joshua the son of Nun was full of the spirit of wisdom ; for Moses had laid his hands upon him : and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

Before Christ 1451. 10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face ;  
 11 In all the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,  
 12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.\*

world: rescued from death in infancy, educated in the court of Pharaoh, reduced to the humble state of a servant, and exalted the leader and legislator of Israel, he saw them honoured above all nations, their enemies humbled, and trembling under the just apprehension of utter ruin. Israel had frequently entertained very opposite opinions of him while he lived, and often acted most ungratefully, but at his death, one soul animated the whole nation. Death to him was gain, but to them an incalculable loss. Ver. 9—12. Israel's grief for Moses' departure was mitigated,

and their hopes excited by the gift of Joshua for a leader, one whose qualifications they were not ignorant of. But as a prophet, there arose none like Moses in Israel, till Messiah his antitype appeared. Moses shone as a star of the first magnitude, Jesus alone is the Sun of righteousness, the Light of the nations, and the glory of Israel. The whole of this chapter was perhaps written by Joshua or some other sacred penman ; who he was cannot be ascertained ; but we know that his testimony is true.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIV.] The memory of the righteous is acceptable to the faints ; the memory of Moses is peculiarly so ; for his personal and official character and work direct them to Jesus, who is more precious to them than silver and gold, or even their necessary food. And it is their comfort, that, though the most eminent servants of God die, their Redeemer lives for ever. The death of all who faithfully serve him is precious in his sight ; and he makes it pleasant and joyful to them when ushered in with satisfactory views of the King in his beauty, and of the land which is afar off. Blessed be Jehovah, who hath raised up for us the prophet who is infinitely superior to Moses and all the prophets. Let every ransomed sinner publish his name and declare his doings among the people ; for he alone is worthy to be exalted.

## ¶ THE BOOK OF JOSHUA.

### THE ARGUMENT.

*In this book we see how the children of Israel conquered the land of Canaan under the conduct of Joshua. It contains the history of about seventeen years.*

#### CHAP. I.

1 The Lord appointeth Joshua to succeed Moses. 5 The borders of the promised land. 5, 9 God promiseth to assist Joshua : 8 he giveth him instructions : 10 Joshua prepareth the people, &c.

Before Christ 1451. NOW, after the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,  
 a Deut. 1. 38. 2 Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.  
 b Deut. 11. 24. Chap. 14. 9. 3 ¶ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.  
 4 From the wilderness and this Lebanon, even unto

the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast. Before Christ 1451.

5 ¶ There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee ; c I will not fail thee, nor forsake thee. c Heb. 15. 5. d Deut. 31. 25.

6 ¶ Be strong, and of a good courage ; for || unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. || Or, thou shalt cause this people to inherit the land, &c.

7 Only be thou strong, and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee ; e turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. e Deut. 5. 32. & 28. 14. || Or, do wisely.

EXPLANATORY NOTES. CHAP. I. Ver. 1, 2. Moses, during his ministry, had found Joshua a faithful assistant, and gladly, in compliance with the command of God, had solemnly constituted him his successor in the presence and with the approbation of all Israel, Numb. xxxiv. 18, 19. Joshua was not elated by the high honours conferred on him ; he did not assume the reins of government till Israel were deprived of their great legislator and ruler, who was summoned by death to stand in the presence of God. Ver. 4. Lebanon was probably the most eminent mountain in Syria, and the northern border of the land ; or it was within view when the Lord addressed Joshua. The Hittites, it appears were the most considerable and formidable of all the Canaanites who are styled Amorites, Gen. xv. 16. One nation is mentioned instead of all the nations whom Israel were to destroy. Many of the Hittites were perhaps the race of the giants, dwelling about Hebron, Gen. xxv. 9, 10. xxvi. 34. xxvii. 46. The great sea means the Mediterranean, which bounded the promised land on the west, compare Note on Numb. xxxiv. This land was not all to be possessed by Israel at once, but by degrees. Though their possessions extended not to Euphrates, yet their dominion did, and all those lands were tributary to them in the time of David

and Solomon. Ver. 5. God promises the same assistance to Joshua as he gave to Moses to encourage him against his enemies, and in governing this stiff-necked and rebellious people, whom he had just reason to fear no less than the Canaanites. Ver. 6—9. The great encouragement which God imparted at this time to Joshua, was very seasonable ; for though he had always given sufficient proof of his courage, fortitude, and zeal to serve God, yet the work before him was almost new, peculiarly arduous and difficult ; and the prospect of it probably depressed his spirits, when he recollected how unfit he was for a work which Moses, whom he esteemed far above himself, frequently felt a heavy burden. God therefore assured him that as he assisted Moses, so he would daily assist, and enable him to take possession of the promised inheritance, and divide it among the tribes of Israel. This promise was well fitted to strengthen and fortify his heart against all future, real, or suspected danger. And that he might fully know the extent of his work, he is enjoined to study habitually the law of Moses, which instructed the ruler of Israel, how to conduct himself in his government of them, and his wars against their enemies. This injunction was to be sacredly regarded by every king or ruler of the people of God, Deut. xvii.



Before  
Christ  
1451.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Or,  
do wisely.

9 Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

f Numb.  
52. 20.

13 Remember the word which Moses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

† Heb.  
marshal  
led by five.

15 Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them; then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things; so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

19. and obedience to it entered his own prosperity and that of the nation. Ver. 10, 11. *Manna*, had now probably ceased to fall, because Israel had reached a cultivated country, where they could procure provisions. This is intimated in the order, *Prepare you victuals*, and in several other passages, see Deut. ii. 6, 28. *For within three days ye shall pass over this Jordan*. How could this be, it has been said, since the spies were not yet sent away, who concealed themselves three days in the mountains, and the people passed not over till three days after their return. These words, though placed here, appear not to have been delivered by Joshua till after their return. Hence we find this order repeated after the history of the spies, chap. iii. 2. The Septuagint render the words, *yet three days*, and it may be supposed thus: Joshua gives the people notice of their passage over Jordan within three days, and at the same time sends away the spies, who probably might take only one whole day and part of two other days, as in Matth. xxvii. 63. Ver. 12—18. The cheerful, universal, and unreserved subjection of the two tribes and a-half to Joshua, could not fail to animate his zeal and strengthen his hope. They had obtained rest; that is, a place of rest, Gen. xlix. 15. but fought not to live in ease, for they remembered the promise, on condition of which they received their inheritance. They had already been rewarded for their toil, and it became them to shew an example of fortitude and zeal; and accordingly they went armed before their brethren, perhaps stationed in the front to encourage all the tribes to meet their enemies without fear. Besides, this station was more proper for them than the rest, because, their wives, children, and property, being left behind, they had no objects to divert their

18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only be strong, and of a good courage.\*

Before  
Christ  
1451.

## CHAP. II.

1 Rahab receiveth and concealeth the two spies sent from Shittim: 8 the covenant between her and them: 23 their return and relation

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

a Hebr.  
11. 51.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country.

James  
2. 25.  
† Heb.  
lay.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were.

5 And it came to pass, about the time of shutting of the gate, when it was dark, that the men went out; whether the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And, before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

† Heb.  
melt.

10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the

b Exod.  
14. 21.  
Chap.  
4. 25.

attention from the duties of soldiers. In their declared purpose of obeying Joshua and enforcing universal subjection to his laws, all the tribes doubtless acquiesced; but they are particularly mentioned: because they were under stronger temptation than the rest to disobey him, for they were called to hazard their lives, not so much for themselves as for their brethren.

EXPLANATORY NOTES. CHAP. II. Ver. 1. *And Joshua sent two men to spy secretly*, or had sent, as that tense is oft used. He did not send twelve as Moses had done before, probably for these reasons, that the people of Canaan were more alarmed than formerly, and would have been apt to discover such a number; and besides they were to view only a part, not the whole land, which lay round Jericho; and especially the town and its fortifications. They cheerfully obeyed Joshua at the hazard of their lives; and encouraged by the hope of divine protection, they performed essential service to their brethren. *A harlot's house*. Such it appears this woman was or had been; so the Hebrew word is used, Judg. xi. 1. 1 Kings iii. 16. Ezek. xxiii. 44. and so it is rendered by the two apostles, Heb. xi. 31. Jam. ii. 25. Such a course of life was very common among the Gentiles, who esteemed fornication to be either no sin, or a very small and trivial one. Ver. 6. The roofs of houses in the East were flat, and used for various purposes. It was probably no uncommon thing to dry flax on them; and hence the spies could not have been put in a more proper place of concealment. Ver. 9—12. Rahab's equivocation, though it must be condemned, is not a proof of her want of personal religion. Several of the faints, who had more knowledge of the laws of God, were guilty of a similar sin; indeed it is a sin of which

PRACTICAL OBSERVATIONS.—\* CHAP. I.] It is a comfort to believers, that, though distinguished ministers die, Jesus lives to raise up others in their room. The promises of God are all certainly and seasonably, however slowly fulfilled; and confidence in the grace and faithfulness of God is sufficient to render the most difficult work easy. As we must live by the word of God, so we must work and war by it; and it becomes us cheerfully to do whatever it enjoins. It is delightful when rulers are exact in requiring what is lawful, and the rulers unreserved and happy in obeying. But let us especially rejoice, that Jesus is our leader and Captain, conducting us to certain victory and glory. He hath gone before us, and taken possession of the promised land. The battle is fought and the conquest is finished; and he who faithfully follows Jesus shall sit down with him on his throne, and reign with him for ever.



Before Christ 1451. Amorites, that were on the other side Jordan, and Og, whom ye utterly destroyed.

11. And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man because of you; for the LORD your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me, by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life <sup>† Heb. instead of you to die.</sup> for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window; for her house was upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear:

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt <sup>† Heb. gather.</sup> bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came into the mountain, and abode there three days, until the pursuers were returned. And the pursuers fought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land: for even all the inhabitants of the country do faint because of us.\*

## CHAP. III.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourageth Joshua, &c.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it:

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it; that ye may know the way by which ye must go: for ye have not passed *this* way <sup>† Heb. since yesterday and the third day.</sup> heretofore.

5 ¶ And Joshua said unto the people, <sup>a Levit. 20. 7. Numb. 11. 18. Chap. 7. 13. 1 Sam. 16. 5. b Chap. 1. 5.</sup> Sanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, Saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, <sup>b</sup> as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD,

they seem to have seen less the evil in the early ages, then almost any other, Gen. xx. 2. In every other respect, Rahab gave much evidence of her knowledge and love of God and his cause. And accordingly she is justly reckoned among ancient believers, who proved their faith by their works. She was fully persuaded that the God of Israel was the only true God, and that he hath according to his sovereign pleasure granted Canaan to them for a possession, while in righteousness, he determined to punish its idolatrous inhabitants. She believed from what she knew of him by his works, that he was able to execute all his purposes and fulfil his promises, and she therefore chose him for her God, and his people for her people. Nor did she sustain any loss; for besides obtaining salvation for herself and her relations, she became allied to an honourable family in Israel, and had the honour of being the mother of Boaz, and an ancestor of

Messiah, according to the flesh, Matth. i. 5. Ver. 18. *Thou didst*, or *dest let us down*. It is more than probable that the whole of this conversation took place on the roof before they were let down; for it would have been contrary to the prudence which the whole of Rahab's conduct manifested on this occasion, to have deferred settling any matter between her and the spies, till they were at some distance, when they could not be spoken to without danger of some one hearing the conversation.

EXPLANATORY NOTES. CHAP. III. Ver. 1. *And Joshua rose early in the morning*. Pleased with the report given by the spies, Joshua gave immediate orders for the Israelites to decamp, and march in regular order to the banks of Jordan. Ver. 6 The priests were ordered to take up the ark of the covenant, and enter the Jordan before the people, that they might be convinced that the

PRACTICAL OBSERVATIONS.—\* CHAP. II.] How encouraging to the desponding heart are the triumphs of divine grace in the conversion of profligate sinners! Even in Jericho the Lord will seek and save those that are his; and from all their filthiness and idols will he cleanse them. Every genuine convert to the religion of heaven will risk all for God. He can easily send his terrors into the hearts of his enemies, so that the most hardened and determined shall tremble; often their alarms are only presages of their fall. Faith in the promises of God powerfully influences us to deny ourselves, and to regard the people of God at the expense of even natural affection. The conviction that the ungodly shall perish, will urge us to seek salvation for ourselves and our families. Lives which are in imminent danger in Christ's service, shall be secured by his mercy.



Before  
Christ  
1451.  
c Psal.  
114. 3.  
d Acts  
7. 45.  
e 1 Chro.  
12. 15.  
Ecclus.  
24. 26.

the LORD of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters, which came down from above, stood, and rose up upon an heap, very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, and were cut off; and the people passed over right against Jericho.

17 And the priests, that bare the ark of the covenant of the LORD, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.\*

#### CHAP. IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 11 The people pass over. 14 God magnifieth Joshua.

a Deut.  
27. 2.  
b Chap.  
5. 12.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man;

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of

Before  
Christ  
1451.

Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them into the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.

13 About forty thousand, prepared for war, passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bear the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

19 ¶ And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

waters were subjected to the almighty power, as their fathers had seen the Red sea divided, and a passage made for the whole army to pass over. Ver. 15. *Jordan overfloweth all his banks all the time of harvest.* The time of harvest in those hot countries happens early in the spring, when, by reason of hasty rains, and the melting of the snow upon mount Lebanon, the river of Jordan is full of water, and generally overflows all its banks. Ver. 16. The city Adam, or Adom, was situated on the banks of the river Jordan, towards the south-east of the river Chinnereth, or the sea of Galilee. No sooner did the soles of the feet of the priests touch the waters of Jordan, but they divided, and the rapid stream stopped its course, so that a passage of above sixteen miles broad was opened for the Israelites; nor could the waters resume their usual course, till the priests were come up out of Jordan. This glorious event is celebrated by the prophets in the loftiest strains, Psal. cxiv. Hab. iii. 8.

EXPLANATORY NOTES. CHAP. IV. Ver. 5. *Pass ye over before the ark.* They were to return back to Jordan again, which they had passed over, and

go into the midst of it, where the priests were bearing the ark; and thence take the twelve stones, which appear to have been large. Ver. 9. *And they are there unto this day;* that is, till the time when the book of Joshua was written. Though there might be no inscription on these stones, yet their number, and the place where they lay (which was not stony) was sufficient to commemorate this great event, the knowledge of which posterity would not fail to hand down from one generation to another. Ver. 10. *The people hastened and passed over.* This they did not through fear of the waters returning upon them; but through an eager desire to set foot on the land of Canaan, and perhaps to relieve the priests from their station as soon as possible. Ver. 15. *About forty thousand prepared for war.* Though the number of men in these tribes fit for war amounted to 150,000, who were bound in terms of their original agreement, to go with their brethren over Jordan; yet Joshua only selected about 40,000 of them, leaving the rest to look after their flocks, families, and lands. Ver. 19. The month Nisan or Abib was from the time of Israel's coming out of Egypt, appointed to be the first month

PRACTICAL OBSERVATIONS.—\* CHAP. III.] In the midst of difficulty the Lord will be seen. If we cannot avoid our difficulties, let us encounter them by faith; looking to Jesus, the ark of the covenant, we shall be enabled to do all things; the greater the difficulty, the riches and power of his grace shall be the more magnified in our surmounting it. Christ will be the protection of his people in trouble and in death, till they be all clean passed over into Canaan, the place of his rest. Seeking the honour that cometh from above, let us improve the present manifestations of God's power and love as pledges of more, nay, of eternal and immediate enjoyment of himself. Adored Jesus, be thou my ark, my sanctuary, my resting place, for in thy person and righteousness, are the lives of thy people eternally secure and happy.



Before  
Christ  
1451.  
20 ¶ And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers † in time to come, saying, What mean these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you; until ye were passed over, as the LORD your God did to the Red sea, <sup>d</sup> which he dried up from before us, until we were gone over;

24 That all the people of the earth might know the hand of the LORD, that it is mighty; that ye might fear the LORD your God † for ever.\*

#### CHAP. V.

1 The Canaanites greatly afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An angel appeareth to Joshua.

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted: neither was their spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee <sup>a</sup> sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at ‖ the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

of the year, Exod. xii. 2. On the 15th of that month they came out of Egypt and passed the river Jordan on the tenth. So that they entered the land of Canaan just forty years after, wanting five days. Four days after, they kept their first passover, in the plains of Jericho, chap. v. 10. *Gilgal*. This place had its name from the rite of circumcision, which was there renewed. It lay about two miles to the eastward of Jericho; and Jerom tells us that it was in his time held in great veneration by the inhabitants of this country. Here the stones taken out of Jordan were pitched: and the people commanded to inform their children of the reason of their being placed there, that they might not be ignorant of the amazing miracle that God was pleased to work there for his people.

EXPLANATORY NOTES. CHAP. V. Ver. 1. *The kings of the Amorites*. These kings were the most powerful and valiant in these parts. They seemed to be in no danger of an invasion from the other side of Jordan, imagining that the depth of the river was a sufficient barrier. Astonished at the report of the Israelites' passage, and still more alarmed at the manner in which it was performed, the people in the neighbouring villages retired in great numbers to Jericho, as a place of safety, adding to the strength of the garrison, and resolving to defend it to the greatest extremity. Ver. 2. *Sharp knives*. The Hebrew signifies *knives of flint*, which were frequently used in the early ages. The circumstance of time was altogether favourable for the rite of circumcision; their passage over Jordan had struck terror into the adjacent regions; their enemies had shut themselves up in their capital, and therefore they needed be under no apprehensions of a surprise. Besides which, we may remark, that it was God, the Lord of armies, who commanded them to revive this rite, who consequently was as

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that <sup>b</sup> he would not shew them the land <sup>b</sup> which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, † when they had done circumcising all the people, that they abode in their places in the camp till they were whole.

9 And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called ‖ Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even; in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the self-same day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood <sup>c</sup> a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries:

14 And he said, Nay; but *as* ‖ captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What faith my Lord unto his servant?

15 And the captain of the LORD's host said unto

willing as he was able to protect them from danger, and repress the attempts of the enemy. Ver. 3. *The hill of the foreskins*. In the Hebrew, *Gibeath Haaraloth*, which some take to be the name of a place; but the place itself must have received its name from the consequences of this rite. Ver. 9. *Have I rolled away the reproach*. That is, either the reproach of being reckoned of the same religion with the Egyptians; or else the reproach with which the Egyptians aspersed them, that they were carried out of Egypt into the wilderness to be destroyed. But the more commonly received sense is, that this reproach is to be understood of uncircumcision, which was the reproach of the Egyptians, who did not then practise circumcision, though they afterwards did. Ver. 12. *The manna ceased*. Miracles, which are the signatures of omnipotence and infinite wisdom, are never displayed without necessity. While the Israelites were without the common necessities of life, in a barren and desert wilderness, they were supported with bread from heaven; but when they had advanced into a country where they could furnish themselves with food, this miraculous supply being unnecessary, immediately ceased. Ver. 13. *There stood a man over against him*. Who was this remarkable person? Not a created being, for he styles himself *the Captain of the Lord's host*; a title which God himself frequently assumes in scripture. Christ is called *the Captain of salvation*, Heb. ii. 10. Joshua falls down and worships him, which he durst not have done, had the object of his adoration been a created being, Rev. xxii. 9. But the divine personage, instead of reproving him, commands him to *loosen his shoes from his feet*, which was the highest acknowledgment of the divine presence among the eastern nations, compare Exod. iii. 5. Hence the Rabbins acknowledge that this was no other than the Being whom all the

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Contemplating Israel's passing safe over the Jordan, we may well exclaim, "What hath God wrought! Not one word has failed of all that he hath spoken." No care nor labour should ever hinder us from that which tends to the honour of God, and the commendation of his wonderful works. If we are called to the work of God, we may cheerfully leave our worldly concerns without anxiety, for he will be our protector and reward. While the Lord is present with us, we need not weary; for though the years of our pilgrimage should be many and evil, they will end at the appointed time, and he will bring us in safety to the promised land. The religious enquiries of youth should be gratified and encouraged; for if they shall be wise when old, they must be inquisitive when young.



Before Christ 1451. Joshua, <sup>d</sup> Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.\*

d Exod.

3. 5.

Acts

7. 53.

† Heb.

did shut

up, and

was shut

up.

## CHAP. VI.

1 Jericho is shut up: 2 God instructeth Joshua how to besiege it. 8 The city is compassed: 17 it must be accursed. 20 The walls fall down. 22 Rahab is saved.

**N**OW Jericho <sup>†</sup> was straitly shut up because of the children of Israel: none went out, and none came in.

2 ¶ And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of ram's horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down <sup>†</sup> flat, and the people shall ascend up, every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of ram's horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of ram's horns, passed on before the LORD, and blew with the trumpets; and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the <sup>†</sup> re-re-ward came after the ark, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor <sup>†</sup> make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of ram's horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the re-re-ward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass, on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be || accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because <sup>a</sup> she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are <sup>†</sup> consecrated unto the LORD: they shall come into the treasury of the LORD.

20 ¶ So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that <sup>b</sup> the wall fell down <sup>†</sup> flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, <sup>c</sup> as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her

Before

Christ

1451:

Or.

devoted.

a Chap.

2. 4.

† Heb.

holiness

b Hebr.

11. 59.

† Heb.

under it.

c Chap.

2. 14.

Hebr.

11. 51.

heavens adore; and Christian commentators justly infer, that it was that glorious personage whom the angels are called on to worship, Heb. i. 6. even the Son of God, the second person of the adorable Trinity.

**EXPLANATORY NOTES. CHAP. VI.** Ver. 1. *Now Jericho was straitly shut up.* That is, the king and inhabitants shut up themselves in the city, not daring to attack the Israelites in their camp, but resolved to defend the town in case of an attack. Ver. 3, 4. *Trumpets of ram's horns.* In the Hebrew, "trumpets of Jobel," that is, such as were used in the year of Jubilee, see Lev. xxv. 9. All the rules prescribed for conducting the siege, were evidently designed to instruct Israel to depend entirely on the Lord, who can accomplish whatever he pleases, by means contemptible to human reason, but fitted to manifest that the work is God's. Ver. 14. *The second day they compassed.* This solemn procession, repeated seven days successively, must have strongly alarmed the besieged, who would be surprised what the Israelites intended by it; and that they were intimidated, is evident from their making no rally during this awful circuit. Ver. 17. The original word rendered *accursed*, signifies devoted to utter destruction,

comp. Lev. xxvii. 29. Deut. vii. 26. xiii. 17. Ver. 19. *Consecrated to the Lord*, what could not be thoroughly purified by water was first to pass through the fire, preparatory to its being devoted to the service of the Lord, see Numb. xxxi. 21—23. Ver. 20. *The wall fell*, not probably the whole of it, which would have given the inhabitants opportunity to escape; but as much of it as allowed the Israelites to enter; the fall would overwhelm the citizens in despair, and totally unfit them for defending themselves. *The people went up into the city.* Jehovah having by a miraculous exertion of omnipotence, subverted the walls of Jericho, Israel immediately took possession of the place, and put the inhabitants to the sword, except Rahab and her family. Ver. 22, 23. That the part of the wall on which Rahab's house was built did not fall, intimated the divine approbation of the promise of preservation, which she had received from the spies. She and her friends were *left without the camp of Israel*, probably till they were purified from heathenism, and solemnly admitted proselytes of the Mosaic law. Ver. 25. The command to destroy every Canaanite was not without exception; for it extended not to any one of that people, who were moved with fear of

**PRACTICAL OBSERVATIONS.**—\* CHAP. V.] Dreadful is the state of those who make God their enemy; even his secret terrors can bring them to the agonies of death. Those who would fight his battles, and receive his approbation, must be entirely devoted to him. By circumcising their hearts, feasting them with the sacrifices of his Son and giving them foretastes of his heavenly joys, he prepares his people for their spiritual warfare. Let us live on the manna while we have it; the time is at hand when it shall be no more offered to the perishing sinner. If Jesus appears for our direction and encouragement in perplexing and perilous circumstances, let us entertain his visits with the utmost reverence, purity, and readiest obedience.



Before  
Christ  
1451.  
† Heb.  
families.

mother, and her brethren; and all that she had; and they brought out all her + kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

a1 Kings  
16. 34.

26 ¶ And Joshua adjured *them* at that time, saying, Cursed be the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.

27 So the LORD was with Joshua; and his fame was noised through out all the country.\*

## CHAP. VII.

1 The Israelites are smitten at Ai. 6 Joshua's complaint; 10 God instructeth him what to do. 16 Achan is taken by lot: 19 his confession: 24 he and all that he had are destroyed.

a Chap.  
22. 20.  
1 Chron.  
2. 7.

**B**UT the children of Israel committed a trespass in the accursed thing: for <sup>a</sup> Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

† Heb.  
about  
2000 men,  
or about  
5000 men.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let + about two or three thousand men go up and smite Ai, and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men; and they fled before the men of Ai.

¶ Or,  
in Morad.

5 And the men of Ai smote of them about thirty and six men: for they chafed them *from* before the gate *even* unto Shebarim, and smote them || in the going down; wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and put dust upon their heads.

Before  
Christ  
1451.

7 And Joshua said, Alas! O LORD GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites to destroy us? Would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, what shall I say, when Israel turneth their + backs before their enemies!

† Heb.  
necks.

9 For the Canaanites, and all the inhabitants of the land, shall hear of it, and shall environ us round, and cut off our name from the earth; and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore + liest thou thus upon thy face?

† Heb.  
fullest.

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the LORD, and because he hath wrought || folly in Israel.

¶ Or,  
wicked-  
ness.

divine wrath, renounced idols, and submitted to worship the living and true God. Ver. 26: *Cursed be the man before the Lord.* This anathema was pronounced, that the miracle of the subversion of Jericho might be perpetually remembered. *He shall lay the foundation thereof in his first-born.* That is, when he lays the foundation he shall lose his first-born, and his youngest son when he sets up the gates of it. This was awfully fulfilled in Hiel, 1 Kings xvi. 34. six hundred years after the prophecy. The curse was restrained to the builder; no evil came on the persons who dwell in this city; which afterwards became famous on several accounts, see Luke. xix. 1—10.

EXPLANATORY NOTES. CHAP. VII. Ver. 1. *Achan*, was great grandson of Zerah, the son of Judah, who accompanied his father into Egypt; and hence it is probable he was not much under twenty years old when Israel left Egypt, and now about sixty. This rendered his guilt the greater; for he had witnessed all the manifestations of God's displeasure against sin, which had issued in the overthrow of all who were twenty years old and upwards on their entering the wilderness. Ver. 5. Ai was a small city, mentioned, Gen. xii. 8. about nine miles from Jericho, and one from Bethel, neither populous nor well defended, and therefore a small detachment was thought sufficient to reduce it: but, contrary to their expectation, the inhabitants of the place sallied out upon them, and having slain a few, put the rest to flight, and pursued them as far as their own camp. This defeat, however small, struck such a damp on the spirit of the people, that they almost abandoned themselves to despair. The provi-

dence of God was very visible in sending so small a party against Ai; for if the flight of three thousand men threw the Israelites into such consternation, what a condition would they have been in had the whole host met with a repulse? Ver. 6. This and what follows gives a favourable view of the elders as well as Joshua. They were well assured that God had forsaken them, and they were filled with the deepest sorrow, more on account of the sin suspected, and the danger dreaded, than the loss which they had endured. Every part of their behaviour discovered the most pungent grief, comp. Gen. xxxvii. 54. xlv. 15. Job i. 20. ii. 12. Ver. 9. *What wilt thou do unto thy great name?* This, though mentioned last, was uppermost in the heart of Joshua, and was reserved by him as his strongest argument with God, to appear for and save them; since the glory of his perfections was so much concerned in their salvation, comp. Exod. xxxii. 12. Numb. xiv. 13. Deut. xxxii. 27. Ver. 11. The aggravations of this sin are gradually heightened in this verse. Achan not only sinned against the law, but likewise against the covenant made with God, and that in a matter of the highest importance, which had been expressly forbidden; having not only appropriated to his own use what belonged to God, but done it by stealth, as if the Almighty could not see it; and denied, and persisted in the sin, by mixing what he had stolen with his own proper goods. Ver. 15. *To sanctify*, or consecrate all the people according to ancient and well known rites was necessary, because they were to appear before God, who would discriminate between the guilty and the innocent, comp. Gen. xxxv. 1, 2. Exod. xix. 10. Numb. xix. As the

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] God frequently tries his people's faith and patience, that they may be more fitted for his service, and fully sensible that their prosperity is not by human power, but his Spirit. We have therefore need of perseverance, that after having done the will of God we may receive the promise. What wonders have not been performed by bearing, confessing, and proclaiming the name of the Lord Jesus Christ? It has effectually destroyed strong holds, of inward corruptions, high imaginations, deep rooted prejudices and customs, laws of iniquity, heathen and popish errors, idolatries, and superstitions, supported by all the principalities and powers of earth and hell. Behold the goodness and severity of God! his power protects and blesses every object of his mercy; his vengeance overwhelms all his adversaries. Dreadful and inevitable is the ruin of such as attempt to rear up what God in his hot displeasure has cast down.



Before  
Christ  
1451.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

† Heb.  
tongue.

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a † wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it

22 So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

† Heb.  
poured.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and † laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger: wherefore the name of that place

|| That is, trouble.

#### CHAP. VIII.

1 God encourageth Joshua. 5 The stratagem whereby Ai was taken: 29 the king thereof is hanged. 30 Joshua buildeth an altar, 32 writeth the law on stones, 33 propoundeth the blessings and cursings.

a Deut.  
1. 21. &  
7. 18.

AND the LORD said unto Joshua, <sup>a</sup> Fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city; and his land.

2 And thou shalt do to Ai and her king as thou didst

guilty person was unknown, it was uncertain how many might be defiled by him for whoever touched him was unclean. Ver. 21. *A goodly Babylonish garment*, which was of various colours and of great price, Ezek. xxiii. 15. taken by Achan, not to wear but to sell. Ver. 24. *Joshua—took Achan—and his sons*. Several Jewish writers think that Achan's sons and daughters were brought forth only to be spectators of the sentence passed upon him, and the execution of it; and their opinion seems to be well founded from what we see in ver. 25. that Achan alone was stoned.

—EXPLANATORY NOTES. CHAP. VIII. Ver. 1. *Fear not*. God would not destroy Ai by a miracle, as he had done Jericho, because the people were

unto <sup>b</sup> Jericho and her king: only <sup>c</sup> the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves, Lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go <sup>b</sup> up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city; go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city; and it shall come to pass, when they come out against us, as at the first, that we will flee before them.

6 (For they will come out after us,) till we have † drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city; for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel before the people to Ai.

11 And all the people, *even the people* of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side || of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and † their liars in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came pass, when the king of Ai saw it, that they hastened, and rose up early; and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he wist not that *there were* liars in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them; and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called

now to appear formidable to other nations, both on account of their courage and policy. Ver. 3. It is supposed that out of all the warriors, Joshua selected thirty thousand to go against Ai, and of these five thousand were appointed to lie in ambush, ver. 12. while the remainder accompanied him. Ver. 14—16. The king of Ai and his soldiers were emboldened to come out of their city, by their late, easy, and successful resistance of Israel, and they were encouraged to leave the city defenceless by the appearance of cowardice continuing to actuate them. But by the stratagem of Joshua, the victory became decisive to Israel, for the enemy being drawn between two fires, the defeat was rendered easy; which would have been attended with great difficulties, had they endured a

—PRACTICAL OBSERVATIONS.—\* CHAP. VII.] Contemplate in Achan an awful example of the depravity of human nature, and learn to search yourselves. One sinner may become a plague to himself and all with whom he is connected. It becomes the most courageous and intrepid to humble themselves under the mighty hand of God, and tremble because of his judgments. The choicest faints may be discouraged by alarming providence, and in anguish of heart utter unadvised words. It is folly to indulge sin in secret from the false hope that it shall remain hid; for God will bring every thought into judgment, with every secret thing.



Before Christ 1451. together to pursue after them : and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el that went not out after Israel : and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai ; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand : and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven ; and they had no power to flee this way or that way : and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them ; so they were in the midst of Israel, some on this side, and some on that side : and they smote them, so that they let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide : and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate

of the city, and raise thereon a great heap of stones, that remaineth unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal ;

31 As Moses, the servant of the LORD, commanded the children of Israel, as it is written in the book of the law of Moses. An altar of whole stones, over which no man hath lift up any iron ; and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he wrote there, upon the stones, a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them ; half of them over against mount Gerizim, and half of them over against mount Ebal ; as Moses, the servant of the LORD, had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CHAP. IX.

1 The kings combine against Israel. 5 The Gibeonites by craft obtain a league ; 16 the fraud is discovered, for which they are condemned to perpetual bondage.

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof.

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up ;

5 And old shoes and clouted upon their feet, and

regular siege ; and the Israelites not being provided with machines proper for such an attempt, might have sustained great losses from the besieged, and if not supported by an extraordinary providence, might have failed in their attempt. Ver. 17. *Not a man* : that is, no one who was fit to fight remained in these cities. As these places lay contiguous, it is probable they were confederated together. Ver. 30. Joshua having now got footing in Canaan, determined to perform the command of Moses, with regard to reading the law, with the blessings and curses annexed thereto, from the mountains Gerizim and Ebal. Ver. 32. Joshua wrote the principal precepts of this law, not on the stones of the altar, for these were unpolished, ver. 31. but on large, smooth, and plastered stones, chosen for the purpose, according to Moses' directions, Deut. xxvii. 2. Ver. 33, 34.

Gerizim and Ebal were near to Shechem, Deut. xi. 29, 30. xxvii. 12. Judg. ix. 7. On the latter place the altar was built, ver. 30. for there the curses were pronounced. The divine curses have always been revealed in connection with an atonement, Gal. iii. 22. *He read* ; that is, he commanded the priests or Levites to read the books of Moses, Deut. xxvii. 14.

EXPLANATORY NOTES. CHAP. IX. Ver. 1. *All the kings which were on this side Jordan*. The great success of Joshua against the towns of Jericho and Ai, and the terrible slaughter of their inhabitants, had so alarmed the kings on that side Jordan, that they entered into a league for their mutual defence, determining to give battle to the Israelites with their united forces. But the Gibeonites by stratagem obtained peace with Israel, saved their lives, and delivered their

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] The liberal are great gainers at last ; while those who greedily grasp what God requires for his service become inconceivable losers. The people of God ought to strive together in the cause of God ; they need wisdom and prudence as well as strength to ensure success. Well-timed yielding procures victory as certainly as persevering courage. Divine assurances of success inspire us with courage, notwithstanding past disappointments. What God requires, let us do with all our might ; if we are in the way of duty, he will afford us special protection. While we serve God with what he hath given us, and depend on the sacrifice of his Son for the fulfilment of all his promises, let it be our care to know and do his will, and teach and urge all our kindred to regard it.



Before  
Christ  
1451.

old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country; now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come, because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt.

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

† Heb.  
in your  
hand.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals † with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot for our provision out of our house on the day we came forth to go unto you: but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

|| Or,  
they re-  
ceived the  
men, by  
reason of  
their vic-  
tuals.

14 And || the men took of their victuals, and asked not *counsel* at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass, at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, be-

cause the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood, and drawers of water, unto all the congregation; as the princes had <sup>a</sup> pro- <sup>a</sup> Ver. 19, mised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed; and there shall † none of you be freed from being bond-men, and † Heb. not be cut off from you. hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God <sup>b</sup> commanded his servant Moses to give you all <sup>b</sup> Deut. the land, and to destroy all the inhabitants of the land <sup>7. 1, 2.</sup> from before you, therefore we were fore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.\*

#### CHAP. X.

1 Five kings war against Gibeon: 6 Joshua rescueth it: 10 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua.

**N**OW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; <sup>a</sup> as he had done to <sup>a</sup> Chap. Jericho and her king, so he had done to <sup>b</sup> Ai and her <sup>6. 21.</sup> king; and how the inhabitants of Gibeon had made <sup>b</sup> Chap. peace with Israel, and were among them; <sup>8. 22.</sup>

country from the miseries of war. Ver. 7. Joshua and the elders were deceived by the Gibeonites, who pretended that they came from a remote country. Yet it does not follow from hence, that, if Joshua and the elders had really known that they were neighbours, they would not have spared them; for the expression, *Peradventure ye dwell*, may either be understood as a question put to the Gibeonites, to know what kind of league they intended, whether a social or a tributary one; or at least, that the Israelites might shew that they were not allowed to make a social league with certain nations, comp. Note on chap. vi. 26. Ver. 13. *These bottles* were made of leather, comp. Note on Matth. ix. 17. Ver. 14. *And the men took of their victuals*: that is, the princes of Israel took thereof, not to eat of them; for it cannot be thought that such personages would eat of such bread in a plentiful country; but to see whether it was in such a condition as they represented it, whereby they might judge of the truth of what they said. *Asked not counsel at the mouth of the Lord.* This they should have done, by desiring the high priest to enquire of the Lord by Urin and Thummim. Ver. 20. *This we will do to them.* Joshua was against annulling the league he had made, because it was confirmed by an oath; lest while he was inveighing against their

perjury, he should be guilty of the same sin. Nevertheless, the Gibeonites suffered for their fraud, becoming servants to the Israelites by their voluntary surrender; whereas, had they dealt ingenuously, they might have had the advantage of being only tributary. Ver. 23. *Ye are cursed*: that is, devoted to perpetual slavery. *Drawing water and hewing wood*, were always accounted servile offices. But this servitude was connected with vast advantages. The Gibeonites were not only spared, but associated with the servants of God in the temple. And though their office was mean, yet to a right-hearted Israelite it appeared preferable to the most honourable office in the society of the wicked, Psal. lxxxiv. 10. nor would it be less esteemed by every Gibeonite, who felt that he had justly, in common with every Canaanite, forfeited his life, and knew the value of the religious privileges which were granted him.

**EXPLANATORY NOTES.** CHAP. X. Ver. 1. The king of Jerusalem seems to have been the most potent prince in Canaan. His name *Adoni-zedek*, literally signifies, *prince of righteousness*. He owed probably the latter epithet to Melchisedec, a very different character indeed, who is supposed to have been anciently king of Jerusalem. Ver. 2. Gibeon had several other cities depending on it, as

**PRACTICAL OBSERVATIONS.**—\* CHAP. IX.] God, in great wisdom and love, restrains the more formidable attacks of his enemies, till he has prepared his people to receive them. Pretences of religion and antiquity are dangerous snares; good men may be often deceived by them; for the wisdom of the serpent is not always joined with the harmlessness of the dove. Covenants not absolutely sinful ought to be kept with tenderness; and great care ought to be taken that peace and fidelity be not separated.—How amazing the dispensations in the super-abounding grace of God to sinners. By fraud Jacob obtained the blessing, which consecrated him and his seed to be the peculiar people of God; by fraud the accursed Gibeonites were placed near the courts of the God of Israel, and many of them, we trust, were blessed in him. How great the privilege of being received by him; if this is our portion, let us never complain of the cross which he calls us to bear.



Before  
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+ Heb.  
cities of  
the king-  
dom.

2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon; and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died; they were more, which died with hailstones, than they whom the children of Israel slew with the word.

12 ¶ Then spake Joshua to the LORD, in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it, or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, the five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua. Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed; be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

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Or,  
the up-  
right.

Heb.  
cut off the  
tail.

Isaiah  
28 21.  
Ecclesi-  
46. 4.  
+ Heb.  
be silent.

the royal cities had; but was governed by elders, and therefore not a royal city. Ver. 5. *The five kings of the Amorites.* Hebron belonged to the Hittites, and Jerusalem to the Jebusites; but the Amorites had reduced them under their power, and placed kings of their own nations over them. And hence the Gibeonites, who were originally Hivites, are said to be of the "remnant of the Amorites," 2 Sam. xxi. 2. Ver. 8. *And the Lord said unto Joshua,* either when on his march to assist the Gibeonites, or rather before he set out. Ver. 11. *The Lord cast down great stones—died with hailstones.* The words used in these two passages are different in the Hebrew. Hence the Septuagint, the Syriac, the Chaldee, the Arabic, and Josephus, expressly assert that this was a *shower of hail*. This judgment resembled one of those brought on Egypt, Exod. ix. 23. Examples are recorded in modern times of similar storms laying waste large tracts of country; the hailstones have been found from one to five pounds weight. But though probably they may be produced by natural causes; the storm mentioned here was miraculous; it happened at the precise time that God promised to assist Israel, and it fell only on their enemies, see Job xxxvii. 22, 23. Ezek. xxxviii. 22. Hab. iii. 11. Ver. 12. *Joshua spake,—Sun, Stand thou still.* God, it seems, inspired the Hebrew general to call for this miracle in the sight of Israel, to deter them from idolatry towards either the sun or moon, accounted gods by the heathen. It may be thought, perhaps, that the only motive which induced Joshua to put up this prayer for the prolongation of the day, was an eager desire of gaining an entire victory over his enemies. But if this were indeed any motive at all, yet it may be judged from the circumstances of the narration, that it was neither the only one nor the chief. That this with or prayer of Joshua was rather the effect of divine inspiration, than the result of his own reflections; and that the chief purpose of this miracle, exhibited in answer to it, was to convince both armies

and all who observed it, that "the gods of the heathens were but idols, and that it was the Lord who made, and who governed the heavens." Ver. 15. The original words translated in this verse *sun* and *moon*, are not those which generally denote these bodies, but rather the solar and lunar light, and the meaning seems to be, that the Lord miraculously preserved the reflected light of the sun and moon for the discomfiture of his enemies, that all might know that he was the supreme God. That the day was really prolonged in this miraculous manner, is evident from the circumstances of the narration. The army marched all night from Gilgal, came early in the morning to Gibeon, where Joshua put the enemy to flight, and pursued them from the ascent of Beth-horon to Azekah, where the storm of hail or stones fell; after this he commanded the sun and moon to stand still. If we remember that this miracle was the work of an omnipotent Being, we have a cause sufficient for the event. "The prophet Habakkuk," says a late excellent writer, "according to his lofty manner, celebrates this event; and points out, in very poetical diction, the design of so surprising a miracle: *The sun and moon stood still in their habitation: in thy light, the long continued and miraculous light, thy arrows, edged with destruction, walked on their awful errand; in the clear shining of the day protracted for this very purpose, thy glittering spear, launched by thy people, but guided by thy hand, sprung to its prey,* Hab. iii. 11. *Is not this written in the book of Jasher?* This denotes a public register, or book of annals, in which memorable events are written, as they happened in different ages, by different persons. Ver. 16. *At Makkedah,* or rather near *Makkedah*; for that city was not yet taken. Ver. 24. *Put your feet upon the necks of these kings.* In order to mortify them; as a token of their extreme subjection, and a proper punishment for their crimes of idolatry, tyranny, and cruelty; as a terror to others that should fight against Israel, and as a pledge and



Before  
Christ  
1451.

26 And afterward Joshua smote them, and flew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

d Deut.  
21. 25.  
Chap.  
8. 29.

27 And it came to pass, at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

e Chap.  
6. 21.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel: and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it: but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33 ¶ Then Hiram king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword; and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge

of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein: he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that were therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir, and fought against it:

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel<sup>f</sup> commanded.

41 And Joshua smote them from Kadesh-barnea<sup>f</sup> even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings, and their land, did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.\*

## CHAP. XI.

1 Divers kings overcame at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakims cut off.

AND it came to pass, when Jabin king of Hazor<sup>1450</sup> had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph.

2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west;

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the

confirmation of the subjection of the rest, and as an accomplishment of the divine promises and predictions, Deut. xxxiii. 29. Ver. 36, 37. This is either a general account of the conquest of Hebron, which is more particularly described, chap. xv. 14. Judg. i. 10. or what is more probable, when Joshua retired from the expedition, it was seized by some of the boldest Canaanites who survived, which rendered it necessary to be conquered a second time, in order to Caleb possessing it. Ver. 40. So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs: that is, he subdued that part of the land of Canaan which lay southward, and consisted of hills and vales. It abounded with springs, and was a well watered country, agreeing with the description Moses gave of it, though he never saw it, Deut. viii. 7. He utterly destroyed all that breathed; that is, all human creatures, for their cattle were spared as a prey. As the Lord God of Israel commanded, Deut. xx. 16. Ver. 41. Kadesh-barnea lay in the south of Canaan, and Gaza was a city of the Philistines in the western borders of the promised land. The country was situated in the southern parts of Canaan, and called Goshen, from its excellent pastures, being well watered, like the district of Goshen in Egypt of the same name. Ver. 42. And all these kings and their land did Joshua take at one time; not in one day, but in a short time, and in one expedition.

EXPLANATORY NOTES. CHAP. XI. Ver. 1. As the preceding chapter

PRACTICAL OBSERVATIONS.—[CHAP. X.] The wicked are unanimous in opposing God and persecuting his people; but their purposes and plans issue in their own ruin. When they thrust fore at us, let us lift up our eyes to the Captain of salvation. If we commit ourselves to him, we may be cast down, but we cannot be destroyed; his angels will fly to our relief; his power, his presence, his prayers shall protect us. But how terrible is the danger of his enemies! Heaven and earth conspire to effectuate their destruction. Every assistant, every retreat, shall prove a refuge of lies; the meanest saints shall tread them under their feet. The heavens shall be rolled together as a scroll, the elements shall melt with fervent heat, the earth itself shall be burnt up, and the Lord Jesus shall be revealed from heaven in flaming fire, to execute just judgment on all his enemies. Oh, unparalleled day! when the state of the intelligent universe shall be irrevocably and eternally fixed. Oh! that it may be to our souls the day of their redemption, of their triumph and exultation.

Before  
Christ  
1451.

f Deut.  
20. 16,  
17.

1450.



Before  
Christ  
1450.  
† Heb.  
assembled  
by ap-  
pointment.

sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were † met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto || great Zidon, and unto || † Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not † any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; and he utterly destroyed them, <sup>a</sup> as Moses, the servant of the LORD, commanded.

13 But as for the cities that stood still † in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 <sup>b</sup> As the LORD commanded Moses his servant, so <sup>c</sup> did Moses command Joshua, and so did Joshua: † he left nothing undone of all that the LORD commanded Moses.

16 ¶ So Joshua took all that land, the hills, and all

the south country, and all the land of Goshen, and the valley, and the plain, and the mountains of Israel, and the valley of the same;

17 Even from || the mount Halak, that goeth up to || Or, Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them.

18 || Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save <sup>d</sup> the Hivites, the inhabitants of Gibeon; all other they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, <sup>e</sup> according to their divisions by their tribes. And the land rested from war.\*

## CHAP. XII.

1 The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the other side Jordan which Joshua smote.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 <sup>a</sup> Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon:

3 And from the plain, to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea

where some Hivites were settled, as others were about Gibeon. Mizpeh. There were several cities of this name; but that situated in or near the tribe of Manasseh seems to be here intended. Ver. 4. They, and all their hosts. Their whole army according to Josephus, amounted to 500,000 foot, 10,000 horse, and 30,000 chariots; and to oppose this numerous multitude, the Israelites had only 50,000 men. God having interdicted the use of horses, Deut. xvii. 16. Ver. 5. At the waters of Merom. These waters are supposed to be the lake of Samachonitis, which lies between the head of the river Jordan, and the lake Gennesareth; for it is agreed on all hands, that the city of Hazor, where Jabin reigned, was situated on that lake. Ver. 6. All slain. That is, as many of them would be slain, so others would be wounded and put to flight, as the word rendered slain, signifies so as to be little better than dead. Ver. 8. Zidon was a large and famous city in those days, built by the eldest son of Canaan, from whom it had its name. It was situated on the sea-coast in the north-west of Canaan. Ver. 16. Commentators are not agreed with regard to the place here called the mountain of Israel. It probably means the mountainous part of the country allotted to the eleven tribes, called the mountains of Israel, ver. 21. in contra-distinction to Judah. Ver. 18. The conquest of Canaan was not quickly effected as the brevity of the narrative may suggest to a superficial reader; and therefore, to prevent mistake,

it is added, Joshua made war a long time with all those kings; probably the war lasted several years, compare chap. xiv. 7—10. with Deut. ii. 14. The prolongation of the war was foretold, and the reasons assigned by God, ver. 20. Exod. xxiii. 29, 30. Deut. vii. 22. Ver. 20. Compare Note on Rom. ix. 17, 18. which states the manner in which God is said to harden men's hearts. Ver. 21. The Anakims were a gigantic people, of a fierce, cruel, and tyrannical disposition. They had fixed their habitations in the mountains. Called also Kirjath-arba, that is, the city of Arba, who was a chief man among the Anakims. Debir was called also Kirjath-sepher. Anab. This, as well as the two last mentioned cities, fell to the tribe of Judah. These cities were already taken, and probably on this occasion Joshua seized all the adjacent regions; but the historian perhaps recapitulates what is said, chap. x. 36—38. The mountains of Judah, signify all the mountainous country which afterwards fell to the tribe of Judah; and the mountains of Israel, all the mountainous country in the rest of the tribes of Israel, whether these people fled for shelter. Ver. 22. Gaza, Gath, and Ashdod, belonged to the Philistines, and were never conquered and possessed by Israel, 1 Sam. xvii. 4. 2 Sam. xxi. 16. Ver. 23. So Joshua took the whole land. That is, the countries possessed by the Canaanites and Anakims.

EXPLANATORY NOTES. CHAP. XII. Ver. 2. From half Gilead. As

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] How presumptuous sinners are unmoved by repeated warnings, and hurry on to inevitable ruin! Let the greatness of our dangers always excite us to more unreserved confidence in God; and then the strength and multitude of our enemies shall only make their destruction more conspicuous, and magnify more abundantly the God whom we serve. Happy is it when God's exact fulfilment of his promises and our upright conduct unite. Blessed indeed is that warfare which issues in the eternal triumph and rest of Christ and his people.



Before  
Christ  
1452.

on the east, the way to Beth-jeshimoth; and from || the south, under || <sup>b</sup> Ashdodth-pisgah:

4 And the coast of Og king of Bashan, *which was* of <sup>c</sup> the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon:

6 Then did Moses, the servant of the LORD, and the children of Israel, smite: and <sup>d</sup> Moses, the servant of the LORD, gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 ¶ And these are the kings of the country <sup>e</sup> which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession, according to their divisions:

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 <sup>f</sup> The king of Jericho, one; <sup>g</sup> the king of Ai, which is beside Beth-el; one;

10 <sup>h</sup> The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; <sup>i</sup> the king of Gezer, one;

13 <sup>k</sup> The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 <sup>l</sup> The king of Libnah, one; the king of Adullam, one;

16 <sup>m</sup> The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hopher, one;

18 The king of Aphek, one; the king of || Lasharon, one;

¶ Or, Sharon.

from is not in the Hebrew, it should be rendered, and half Gilead; which signifies that one half of Gilead belonged to Sihon, as the other half did to Og. Ver. 8. *The wilderness*; not a desert, but a thinly inhabited country, see 1 Kings ii. 34. ix. 18. Matth. iii. 1, 5. Ver. 12, 14. *The king of Gezer, Hormah, Arad*. We find no mention of these kings before; but their cities lay in the tribe of Judah. Ver. 16, 17. *Beth-el*. A town depending upon Ai, chap. viii. 17. *Tappuah* was a city in the tribe of Ephraim. *Hopher* was in the tribe of Zebulun, near Sephorim, or Dio-cæsarea. The land of Hopher is mentioned, 1 Kings iv. 16. Ver. 18. *Aphek*. There were two cities of this name, one in the tribe of Judah, and another in the tribe of Asher; but which of them is here intended, cannot be determined. *Lasharon* seems to be the Sharon, so famous for its pleasant and fruitful country, Isa. xxxiii. 9. xxxv. 2. It was situated near Lydda, Acts ix. 35. Ver. 21. *Taanach*. This city stood in the tribe of Manasseh, on the borders of Zebulun. *Megiddo* fell to the tribe of Manasseh, and was situated near the river Kishon. The Canaanites were not expelled from these cities, or they re-conquered them, Judges i. 27. Ver. 22. *Kedesh*, a city in the tribe of Naphtali. *Jokneam of Carmel* was situated in the tribe of Benjamin, at the foot of mount Carmel, near the river Belus, and was one of the cities that belonged to the Levites. Ver. 23. This is not that *Gilgal*, where Joshua encamped when he came over Jordan, there being no city in that place, nor any king. Jerom tells us, that in his time there

19 The king of Madon, one; <sup>n</sup> the king of Hazor, one;

20 The king of Shimroni-méron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor, in the coast of Dor, one; the king of <sup>o</sup> the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.\*

Before  
Christ  
1451.

Chap.  
11. 10.  
1450.

o Gen.  
14. 1.

## CHAP. XIII.

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his sacrifices are the inheritance of Levi, &c.

NOW Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land <sup>†</sup> to be possessed.

† Heb. to possess it.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri.

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gathites, and the Ashdodites, the Ekronites, the Gittites, and the Avites.

4 From the south, all the land of the Canaanites, and || Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites;

¶ Or, The Cave.

5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad under mount Hermon, unto the entering into Hamath:

6 All the inhabitants of the hill-country, from Lebanon unto Misrephoth-maim, and all the Sidonians; them will I drive out from before the children of Israel; only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh;

8 With whom the Reubenites and the Gadites have received their inheritance, <sup>a</sup> which Moses gave them, beyond Jordan eastward, even as Moses, the servant of the LORD, gave them;

a Numb. 32. 33. Deut. 3. 12, 13. Chap. 22. 4.

9 From Aroer, that is upon the bank of the river

was a place called Gilgal, about six miles from Antipatris, and not far from Joppa. Hitber, in all probability, merchants resorted from several countries, and thence the ruler was called. *The king of the nations of Gilgal*. Ver. 24. *Tirzah*. This place seems to have been in the tribe of Ephraim, for Jeroboam who was of that tribe, made it the royal seat, till Samaria was built, 1 Kings xiv. 17. xvi. 23, 24. *All the kings thirty and one*. The reasons for so many kings reigning in Canaan are assigned in Note on Judges i. 7.

EXPLANATORY NOTES. CHAP. XIII. Ver. 2. *Geshuri*. A city and country in the north-east, not far from Hermon. Ver. 3. *Sihor* was a small stream flowing from one of the branches of the Nile, and was the boundary of the land of the Philistines on that side. *Even from the border of Ekron northward*. Ekron was a famous city of the Philistines, where Beelzebub was worshipped, called, Matth. ix. 34. "The prince of the devils," because he was the principal deity of the people of Palestine. The *Avites* were a people mixed with the Philistines, being a remnant of the ancient inhabitants. Ver. 4. *Mearah*. Some translate it a cave, as the word in the Hebrew signifies, and do not understand it as the name of a country. Ver. 5. *The Giblites*. A people inhabiting a city called Gibal, and the country round it, which lay in the neighbourhood of Tyre and Sidon. They are mentioned as stone-cutters sent by Hiram king of Tyre to king Solomon, 1 Kings v. 18. Ver. 6. *Them will I drive out from before*

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] However great present mercies from God, or services from men, may be, former ones must not be forgotten. Truly God is good to Israel; he hath given many nations for them, and many people for their life. How tremendous the curse which expelled his chosen people from the promised land, and reduced that incomparable fruitful spot to barrenness! Who shall not fear thee, O Lord, for thy judgments are manifested in truth and righteousness?



Before  
Christ  
1445.

Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon ;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon ;

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah ;

b Deut.  
5. 11.  
Chap.  
12. 4.

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants : for these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites ; but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance ; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba ;

17 Heshbon, and all her cities that are in the plain ; Dibon, and ¶ Bamoth-baal, and Beth-baal-meon,

Or,  
The high  
place of  
Baal, and  
house of  
Baal-  
meon.

18 And Jahaza, and Kedemoth, and Mephaath,

c Deut.  
3. 17.

19 And Kirjathaim, and Sibmah, and Zareth-sha-

Or, the  
springs of  
Pisgah, or,  
the hill.

har in the mount of the valley,

d Numb.  
31. 8.

20 And Beth-peor, and c ¶ Ashdoth-pisgah, and Beth-jeshimoth,

Or,  
diviner.

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote d with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon dwelling in the country.

22 ¶ Balaam also the son of Beor, the ¶ soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad, according to their families :

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that is before Rabbah ;

26 And from Heshbon unto Ramath-mizpeh, and Betonim ; and from Mahanaim unto the border of Debir ;

27 And in the valley, Beth-aram, and Beth-nimrah,

and Succoth, and Zaphon, the rest of the kingdom of

the children of Israel. This promise was conditional, and depended on the Israelites observing the laws given them by Moses ; but as they blended the worship of idols with the worship of God, great part of these places was never conquered.

Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth, on the other side Jordan eastward.

Before  
Christ  
1445.

28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave inheritance unto the half-tribe of Manasseh : and this was the possession of the half-tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities ;

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the e children of Machir by their families.

e Numb.  
32. 39.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 f But unto the tribe of Levi Moses gave not any inheritance : the LORD God of Israel was their inheritance, g as he said unto them.\*

f Chap.  
18. 7.  
g Numb.  
18.

#### CHAP. XIV.

1 The nine tribes and an half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.

AND these are the countries which the children of Israel inherited in the land of Canaan, a which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

1444.  
a Numb.  
34. 17.

2 b By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half-tribe.

b Numb.  
26. 55. &  
33. 54.

3 For Moses had given the inheritance of two tribes and an half-tribe on the other side Jordan : but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim ; therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 c As the LORD commanded Moses, so the children of Israel did, and they divided the land.

c Numb.  
35. 2.  
Chap.  
21. 2.

6 ¶ Then the children of Judah came unto Joshua in Gilgal : and Caleb the son of Jephunneh the Kenazite said unto him, Thou knowest the thing that the LORD said unto Moses, the man of God, concerning me and thee, in Kadesh-barnea.

7 Forty years old was I when Moses, the servant of the LORD, sent me from Kadesh-barnea to espie out the land ; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt : but I wholly d followed the LORD my God.

d Numb.  
14. 24.

9 And Moses sware on that day, saying, Surely the

EXPLANATORY NOTES. CHAP. XIV. Ver. 6. Jephunneh the Kenazite. Why he is called the Kenazite, is not easy to say ; perhaps because several of his ancestors were called Kenaz, chap. xv. 17. Judg. i. 13. Ver. 7. Forty years old was I when Moses. He mentions this partly to shew, that Moses took care to

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] Our fathers where are they, and the prophets do they live for ever ? The wisest, the best, and mightiest men must submit to death, the king of terrors ; but blessed be the Lord, who lives for ever. Thou art the life-giving, life-preserving, life-rejoicing source of thy people ! Extensive views of what God has promised are pleasant, though we should not live to see the accomplishment. Wretched is the end of false prophets and seducers of mankind ; they often meet their fate when and where they least expect it. But God delights to record and reward the honourable deeds of his servants, that others may be induced to follow their example. Those only are truly rich who have Jehovah for their portion ; he will supply all their wants, distinguish them in his service, and in due time bring them near his throne.



Before  
Christ  
1444.

land whereon thy feet have trodden shall be thine inheritance; and thy children's for ever, because thou hast wholly followed the LORD my God.

† Heb.  
walked.

e Ecclus  
46. 9.

10 And now, behold; the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel † wandered in the wilderness; and now, lo, I am this day fourscore and five years old.

11 <sup>e</sup> As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day: (for thou heardest in that day how the Anakims were there, and that the cities were great and fenced;) if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

f Chap.  
21. 12.  
1 Mac.  
2. 56.

14 <sup>f</sup> Hebron therefore, became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

g Chap.  
15. 13.

15 And <sup>g</sup> the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.\*

#### CHAP. XV.

1 The borders of the lot of Judah. 15 Caleb's portion and conquest. 16 Othniel for his valour, hath Achsah, Caleb's daughter, to wife; 18 she obtaineth a blessing of her father, &c.

a Numb.  
34. 5.  
b Numb.  
35. 36.

**T**HIS then was the lot of the tribe of the children of Judah by their families, <sup>a</sup> even to the border of Edom; the <sup>b</sup> wilderness of Zin, southward, was the uttermost part of the south coast.

† Heb.  
tongue.

|| Or,  
the going  
up to A-  
rabbim.

2 And their south border was from the shore of the salt sea, from the † bay that looketh southward:

3 And it went out to the south side to || Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hebron, and went up to Adar, and fetched a compass to Karkaa:

4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea. This shall be your south coast.

5 And the east border was the salt sea, even unto

the end of Jordan: and their border in the north quarter was from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben.

7 And the border went up toward Debir, from the valley of Achor, and so northward, looking toward Gilgai, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at <sup>c</sup> En-rogel.

8 And the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite, the same is Jerusalem; and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, (which is Chebalon,) on the north side, and went down to Beth-shemesh, and passed on to Timnah.

11 And the border went out unto the side of Ekron northward; and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even <sup>d</sup> the city of Arba, the father of Anak; which city is d Chap. 14. 15.

14 And Caleb drove thence <sup>e</sup> the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak. <sup>e</sup> Or, Kirjath-arba. e Judg. 1. 10.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-

EXPLANATORY NOTES. CHAP. XV. Ver. 1. The first lot that came up was for the tribe of Judah, that the prophecy of Jacob, with regard to the pre-eminence of that tribe, might be fulfilled. The lot seems to have only determined in general the district of each tribe, leaving the precise extent and boundaries to be afterwards fixed, chap. xviii. and hence we find that Simeon's lot was taken out of Judah, chap. xix. 9. *Even to the border of Edom; the wilderness of Zin southward.* Edom was situated in the wilderness of Zin, and the lot of Judah extended thither, which was the south border of the land. Ver. 5. *To Hebron.* This city was situated between Kadesh-barnea and Adar, or Hazar-adar. Karkaa was situated at some distance beyond Adar. Ver. 6. *The stone of Bohan the son of Reuben.* This stone is again mentioned, chap. xviii. 17, in describing the bounds of the tribe of Benjamin. Ver. 8. *By the valley of the son of Hinnom.* A valley on the east side of Jerusalem, so delightfully shaded that it invited them to perform their idolatrous worship there, for which it became infamous, 2 Kings xxiii. 10. Jer. vii. 32. Ver. 12. *This is the coast of the children of Judah;* that is, their lot was thus bounded on all sides, in the first

send persons of some experience. Ver. 8. *I wholly followed the Lord my God.* Having the fear of God before his eyes, he delivered his report faithfully, according to the dictates of his conscience, and the real sentiments of his mind. Ver. 11. *As yet I am as strong this day as I was in the day that Moses sent me;* that is, as found in his mind, judgment, and memory, as he had been forty-five years ago. This was an evident proof that God had preserved him, as he promised, Numb. xiv. 21, 22. Ver. 12. *Now therefore give me this mountain;* that is, the mountainous country where Hebron lay, which was promised him when he returned from spying the land, Numb. xiv. 24. Ver. 13. *Joshua blessed him.* He acknowledged his deserts, besought God to prosper him in his undertaking, and gave his consent to his enjoying the country. *Hebron for an inheritance.* This is to be understood not of the city of Hebron itself, for that was given to the Levites, and was a city of refuge; but of the country round about it, as appears from chap. xxi. 12. Ver. 14. *Hebron therefore became the inheritance of Caleb.* The Lord rewarded his fidelity by this singular gift, which he bestowed upon him before the land was divided by lot.

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] It is true wisdom to leave to God to choose for us; for then we shall never find cause to repent our lot. It neither gratifies nor mortifies our pride, but promotes our felicity and glorifies our God, seasonably to declare what he hath done for us and by us. To be singular in fidelity to God is the highest honour. If we have served him in simplicity and faithfulness in youth, we shall find the comfort and blessing of it in our advanced years. It is a high gratification and a profitable exercise, to observe aged saints strong in faith, giving glory to God. The issues of life are with him; neither sickness nor sword, nor time itself, can cut off those whom he preserves. Let us therefore, thankfully acknowledge his preserving care, and greatly value all the mercies which he confers on us. Those whom God honours, let us highly esteem, and rejoice in their prosperity.



Before  
Christ  
1444.

fepher, and taketh it, to him will I give Achfah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achfah his daughter to wife.

18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing: for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This is the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward, were Kabzeel, and Eder and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 And Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor.

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Bethpalet,

28 And Hazar-shual, and Beer-sheba, and Bizjathjah,

29 Baalah, and Lim, and Azem,

30 And Eltolad, and Chefil, and Hormah,

31 And Ziklag, and Madmannah, and Sanfannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages.

33 And in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and Engannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

¶ Or, or. 36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadashah, and Migdal gad,

38 And Dilean, and Mispah, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederath, Beth-dagon, and Naaman, and Makkedah: sixteen cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah: nine cities with their villages.

45 Ekron, with her towns and her villages.

46 From Ekron even unto the sea, all that lay near Ashdod, with their villages.

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof.

48 And in the mountains, Shamir, and Jatur, and Socoh,

49 And Dannah, and Kirjath-fannah, which is Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Janum, and Beth-tappuah, and Aphek, ¶ Or, Janus.

54 And Humtah, and Kirjath-arba, (which is Hebron,) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedur,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirjath-baal, (which is Kirjath-jearim,) and Rabbah: two cities with their villages.

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and Engedi: six cities with their villages.

63 ¶ As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.\*

## CHAP. XVI.

1 The general borders of the sons of Joseph. 5 The border of the inheritance of Ephraim. 10 The Canaanites not conquered.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho, on the east, to the wilderness that goeth up from Jericho, throughout mount Beth-el,

2 And goeth out from Beth-el, to a Luz, and passeth along unto the borders of Archi to Ataroth, a Judges 1. 26.

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

Ver. 62. The city of Salt, so called either because it stood near the Salt sea, or because salt was made here.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1. The lot of the children of Joseph; That is, of the tribe of Ephraim, and that half of the tribe of Manasseh which had as yet received no inheritance. Divine providence is remarkable in ordering their lot to fall next to that of Judah; for as Joseph had the prerogative of being made the chief of all Jacob's children, so his descendants are considered before any other tribe, that of Judah alone excepted, from whom the Messiah was to descend. Ver. 2. Beth-el was the place where Jacob had the divine vision, mentioned, Gen. xxviii. It was so very near Luz, that afterwards they became one city. Ver. 3. Japhleti. This country lay near the Mediterra-

draught of it. Ver. 17. The word brother signifies here only a near relation, for Othniel was Caleb's nephew. Ver. 32. The cities mentioned above amounted to thirty-eight, and here are called twenty-nine. Some account for the difference of number thus; nine of these cities were afterwards given to the tribe of Simeon, chap. xix; and these being taken out of the thirty-eight, there remain twenty-nine; of eleven called cities in the preceding verses are here called villages, probably because they were not fortified. Ver. 36. Fourteen cities, with their villages. There are fifteen in all, but the two last seem to be only divisions or parts of the same city, or they might be unwall'd cities. Ver. 61. In the wilderness. The Hebrews called those parts of the country, which were but thinly inhabited by this name; and it appears, that in this whole district there were only six cities.

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] It is certainly prudent to settle exactly every thing relating to property, that all contentions may be prevented. But happy are they who have entered the heavenly Canaan, where each is satisfied with his lot, and one object fills all their hearts with perpetual felicity, and their mouths with uninterrupted praise to their Lord and Saviour. Happy is that marriage where the union of hearts, the consent of parents, and the blessing of God remarkably meet. But it is an infinitely greater blessing to be united to Christ Jesus, in whom we are blessed with all spiritual blessings in his heavenly kingdom.



Before  
Christ  
1444.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*; even the border of their inheritance on the east side was Ataroth-adar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And they drove not out the Canaanites that dwelt in Gezer; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

#### CHAP. XVII.

1 The lot of Manasseh; 7 his coast. 12 The Canaanites not driven out.

14 The children of Joseph obtain another lot.

**T**HERE was also a lot for the tribe of Manasseh, (for he was the <sup>a</sup> first born of Joseph,) to wit, for <sup>b</sup> Machir, the first born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Afriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these were the male-children of Manasseh the son of Joseph by their families.

3 ¶ But <sup>d</sup> Zelophehad the son of Hephher, the son of Gilead the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, the LORD commanded Moses to give us an inheritance among our brethren; therefore, according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which were on the other side Jordan;

6 Because the daughters of Manasseh had no inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Aher to

Michmethah, that *lieth* before Shechem, and the border went along on the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah, on the border of Manasseh, belonged to the children of Ephraim;

9 And the coast descended unto the || river Kanah, || Or, southward of the river: these cities of Ephraim are *brook of reeds*. among the cities of Manasseh; the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea.

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar, and in Asher, Beth-shean and her towns, and Itleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

12 ¶ Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites, and of the || giants, if mount Ephraim be too narrow || Or, Re-plains.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power; thou shalt not have one lot only:

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

#### CHAP. XVIII.

1 The tabernacle is set up at Shiloh. 2 The remainder of the land is described, and divided into seven parts; 10 Joshua divideth it by lot. 11 The lot and border of Benjamin; 21 their cities.

**A**ND the whole congregation of the children of Israel assembled together at Shiloh, and set up

near sea, but the particular spot is unknown. Gezer was one of the Levitical cities in the tribe of Ephraim, and was probably the same with that called by Josephus, Gazara. Ver. 8. Unto the river Kanah. This seems to be the same with that called Cherith, by which Elijah hid himself, 1 Kings xvii. 3.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. A lot for the tribe of Manasseh; That is, for the half-tribe of it which yet had received no inheritance. For he was the first-born of Joseph. The word for should have been translated though; and then the sense will be, that the lot of Manasseh did not come up till after that of Ephraim though he was the first-born. Hence we see that the words of Jacob were literally fulfilled, that Ephraim should be before Manasseh, Gen.

xxvii. 19, 20. Ver. 13. They put the Canaanites to tribute. This they did out of a covetous disposition, and for the sake of gain. But did not utterly drive them out. This was their sin; for if they were able to make them tributaries, they had power sufficient so drive them out, and therefore broke the commandment of God, Deut. vii. 1, 2. xx. 16, 17. Ver. 15. If mount Ephraim be too narrow for thee, If that noble mount, which was given thee for thy possession, be too narrow for thee, enlarge thy portion by taking in those woodlands and forests inhabited by the Perizzites.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1. Shiloh. A place in the tribe of Ephraim, not far from Jerusalem. The tabernacle had hitherto remained



Before  
Christ  
1444.

the tabernacle of the congregation there: and the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for each tribe; and I will send them, and they shall rise and go through the land, and describe it, according to the inheritance of them: and they shall come again to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the LORD, gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went, and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, (which is Beth-el,) southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side of the nether Beth-horon.

14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, (which is Kirjath-jearim,) a city of the children of Judah. This was the west quarter.

Before  
Christ  
1444.

15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah;

16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to <sup>a</sup> the stone of Bohan the son of Reuben. <sup>a Chap. 15. 6.</sup>

18 And passed along toward the side over against Arabah northward, and went down unto Arabah; <sup>Or,</sup>

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north <sup>†</sup> bay of the salt sea, at the south <sup>† Heb. tongue.</sup> end of Jordan. This was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah;

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephiran, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, (which is Jerusalem,) Gibeath, and Kirjath: fourteen cities with their villages. This is the inheritance of the children of Benjamin, according to their families.

#### CHAP. XIX.

<sup>i</sup> The lot of Simeon, 10 of Zebulon, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua.

AND the second lot came forth to Simeon, even for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah.

2 ¶ And they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhin: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Ashan: four cities and their villages.

tures; Asher's was plenteous in oil, iron, and brass; Naphtali's extended from the west to the south of Judah; in Benjamin's the temple was afterwards built; Zebulon and Issachar had a variety of sea ports; Ephraim and Manasseh had a land stored with fruits; and Simeon and Levi had no particular countries, the former having a portion with Judah, and the latter being interspersed among the several tribes, according to the famous prophecy of their renowned progenitor, Gen. xlix. 7. Ver. 11. And the lot of Benjamin came up. God was pleased to order that the tribe of Benjamin should have the first lot of these seven, or next to the tribe of Joseph; they two being the only sons of Rachel, Jacob's beloved wife. Ver. 24. Gaba. This city was the birth-place of Saul, the first king of Israel, and thence called Gibeath of Saul, 1 Sam. x. 26.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1. And the second lot came forth to Simeon. This repetition seems to indicate, that though their inheritance was included in that of Judah, yet those cities were not the whole that were given to this tribe, but they had another share by lot. Ver. 2. Beer-sheba,

in Gilgal; but now by God's order, no doubt, it was removed to this place. The removal seemed to be necessary, because several camps which surrounded the tabernacle were now broken up, as those of Reuben, Judah, and Ephraim: and because Gilgal, which was in the borders of the land, was too far off for the people to resort thither, whereas, Shiloh was in the heart of the country. Here the tabernacle continued, according to the Jewish writers, 369 years, even unto the time of Samuel, when for the sins of the house of Eli it was removed. Ver. 2. Seven tribes, which had not yet received their inheritance; That is, no lot had been drawn for them in Gilgal, because the tribes of the house of Joseph were not yet satisfied with the division there, which induced Joshua to stop his proceedings, till he had made a more accurate survey of the whole country: in order to which God commanded him to remove to Shiloh. Ver. 10. Joshua cast lots. As Jacob and Moses had foretold the nature of the soil, and situation of every tribe, so, though the country was divided by lot, the prophecies were fulfilled. Judah had a country abounding with wine and pas-



Before  
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1444.

Before  
Christ  
1444.

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8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families; and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam.

12 And turned from Sarid eastward, toward the sun-rising, unto the border of Chilloth-tabor, and then goeth out to Daberath, and goeth up to Japhia.

13 And from thence passeth on along to the east to Gittah-hepher, to Ittah-Kazin, and goeth out to Remmon-<sup>||</sup>methoar, to Neah;

|| Or,  
which is  
drawn.

14 And the border compasseth it on the north side to Hannathon; and the outgoings thereof are in the valley of Jiphthah-el;

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shashazimab, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammeleb, and Amad, and Misheal, and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand;

28 And Hebron and Rehob, and Hammon, and Kanah, even unto great Zidon;

29 And then the coast turneth to Ramah, and to the strong city <sup>†</sup> Tyre; and the coast turneth to Hoshah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali, according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan towards the sun-rising.

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth;

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Bethshemesh: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ And the seventh lot came out from the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Irtshemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border

|| before || Japho,

47 And the coast of the children of Dan went out too little for them; therefore the children of Dan went up to fight against Leshem, and took it and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, a Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

|| Or,  
over  
against.

|| Or,  
Joppa.

Acts  
9. 36.

a Judges  
18. 29.

and Sheba. Rather Beer-sheba, which is Sheba; for they were only two names for the same place. Ver. 15. Beth-lehem. This was not that city in which our blessed Lord was born, for it is always styled Beth-lehem-Judah. Ver. 29. Tyre. The original word signifies a rock. It was not the Tyre so famous afterwards; that city not being then built, but another not far from Sidon, and probably that which our Lord frequented, Matt. xv. 21. Ver. 34. To Judah upon Jordan, toward the sun-rising. It was not near Judah, there being several tribes between them. The meaning therefore is, that this tribe had a communication with that of Judah, by means of the river Jordan. Ver. 47. And the coast of the children of Dan went out too little for them. The words too little are not in the Hebrew. The meaning is, they were dispossessed of great part of it by their powerful neighbours the Amorites, who forced them to abandon the valley, and retire to

the mountains. Ver. 49. The children of Israel gave an inheritance to Joshua. How conspicuous is the modesty of this great man! He was content to stay for his inheritance till all the land was divided, and was then satisfied to receive his portion as a gift from those he had before settled in the promised land. Ver. 51. Made an end of dividing the country: That is, the division of the land was completed, and every tribe had their settlements appointed to their satisfaction. The names of the places in Canaan have undergone so great changes from time and a variety of circumstances, that it is almost impossible to arrive at certainty respecting many of them. But we are sufficiently able to trace those places which were distinguished by the ministry of our Lord and his apostles, and these are the most interesting places to every Christian. The division of Canaan is however exceedingly important on other accounts; for it calls us to contem-



<sup>a</sup> Before Christ 1444. <sup>b</sup> Chap. 24. 30. <sup>c</sup> Numb. 34. 17. 50 According to the word of the LORD, they gave him the city which he asked, *even* <sup>b</sup> Timnath-herah in mount Ephraim; and he built the city and dwelt therein.

51 <sup>c</sup> These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.\*

CHAP. XX.

<sup>1</sup> God commandeth, <sup>7</sup> and the children of Israel appoint the six cities of refuge.

<sup>a</sup> Exod. 21. 13. <sup>b</sup> Numb. 36. 6, 11, 14. <sup>c</sup> Deuter. 19. 2. **T**HE LORD also spake unto Joshua, saying, 2 Speak to the children of Israel, saying, <sup>a</sup> Ap- point out for you cities of refuge, whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth *any* person unawares, and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not before time.

<sup>b</sup> Numb. 35. 12. 6 And he shall dwell in that city, <sup>b</sup> until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return and come unto his own city, and unto his own house, unto the city from whence he fled.

<sup>†</sup> Heb. sanctified. 7 ¶ And they <sup>†</sup> appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

<sup>c</sup> Deut. 4. 43. <sup>1</sup> Chron. 6. 78. 8 And on the other side Jordan, by Jericho east- ward, they assigned <sup>c</sup> Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the chil- dren of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.†

place the faithfulness of God to his prophetic word of promise, and it encourages us to look forward to the heavenly Canaan, which shall as certainly be possessed by all the Israel of God, according to the sovereign and gracious grant of their Lord.

EXPLANATORY NOTES. CHAP. XX. Ver. 1—3. Of the cities of re- fuge, see Notes on Deut. xix. 1—12. Ver. 7. *Kedesh, Shechem, and Kirjath-arba*, being situated on eminences, and dispersed in several parts of the country, every one might enjoy the benefits of one or other of them; for Kedesh was in the north, Hebron in the south, and Shechem in the centre. Ver. 8. *Bezer, Ramoth, and Golan*, were assigned by Moses before he died, Deut. iv. 43. but had not their pri- vileges till now. The wisdom of this appointment will appear, if we consider

PRACTICAL OBSERVATIONS.—\*CHAP. XVI, XVII, XVIII, XIX.] The promise of God is a firm foundation of claim; but unbelief often prevents the enjoyment of it, viewing the boundaries of Canaan, let us lift up our eyes with eager desire to the eternal possession with Jesus Christ. In this may our souls find uninterrupted peace, and let us never repine the want of any other portion. Happy are those who have the Lord as a wall of fire around them, and the glory in the midst of them. Let all such live in peace and felicity, keeping themselves unspotted from the world.

PRACTICAL OBSERVATIONS.—†CHAP. XX.] May every sinner haste to Jesus, escape to him for refuge, lest the avenger of blood overtake him. Adored Saviour! thou art the refuge from every storm, the covert from every tempest: the power of sin, the curse of the law, the terrors of an awakened conscience, the malice of earth or hell, touch not those who trust in thee. In him as our safe eternal habitation may our souls rest for ever. Those only who condemn him shall perish; for he lives eternally to save all who come to him, and to execute just punishment on the insensible and presumptuous transgressor.

CHAP. XXI.

<sup>1</sup> Eight and forty cities given by lot out of the other tribes unto the Levites. <sup>45</sup> God gave the land, and rest to the Israelites, according to his promise.

**T**HEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

2 And they spake unto them at Shiloh, in the land of Canaan, saying, <sup>a</sup> The LORD commanded, by the <sup>a</sup> Numb. 35. 2. hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites, out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Ko- hathites: and the children of Aaron the priest, *which* were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of Gershon, *had* by lot, out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave, out of the tribe of the children of Judah, and out of the tribe of the children of Si- meon, these cities which are *here* <sup>†</sup> mentioned by name, <sup>†</sup> Heb. called.

10 Which the children of Aaron, *being* of the fami- lies of the Kohathites, *who were* of the children of Levi, had; for theirs was the first lot.

11 And they gave them <sup>¶</sup> the city of Arba, the <sup>¶</sup> Or, Kirjath- arba. father of Anak, (which *city is* Hebron,) in the hill- country of Judah, with the suburbs thereof round about it.

12 But <sup>b</sup> the fields of the city, and the villages <sup>b</sup> Chap. 14. 14. thereof, gave they to Caleb the son of Jephunneh for <sup>1</sup> Chron. 6. 56. his possession.

13 ¶ Thus they gave to the children of Aaron the

that all these cities belonged to the Levites, the instructors of Israel, whose autho- rity was sufficient to defend the refugee from outrage: whose wisdom was suffi- cient to direct the elders in the determination of his cause; and whose public em- ploy rendered them proper and able to furnish him with good instructions as long as he resided among them.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1—3. Comp. Notes on Numb. xxxv. 1—3. Ver. 4. *The Kohathites* constituted the noblest family of the tribe of Levi; for Moses and Aaron were descended from Kohath. The provi- dence of God was much displayed in allotting the priests their residence in those tribes that were contiguous to the metropolis, because it became the fixed place



Before  
Christ  
1444.

Before  
Christ  
1444.

priest, Hebron with her suburbs, *to be* a city of refuge for the slayer, and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs, in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities were ten, with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the other half-tribe of Manasseh, they gave Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hamoth-dor with her suburbs, and Kartah with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, were thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebu-

lun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

41 All the cities of the Levites, within the possession of the children of Israel, were forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus were all these cities.

43 ¶ And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.\*

## CHAP. XXII.

1 The two tribes and a-half with a blessing are sent home; 10 they build the altar of testimony in their journey; 11 the Israelites are offended thereat; 21 they give them good satisfaction.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses, the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, <sup>a</sup> which Moses, the servant of the LORD, gave you on the other side Jordan.

5 But take diligent heed to do the commandment, and the law, which Moses, the servant of the LORD, charged you, <sup>b</sup> to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

EXPLANATORY NOTES. CHAP. XXII. Ver. 1, 2. The war being ended, and the Israelites settled in Canaan, Joshua called the two tribes and half who had accompanied their brethren as auxiliaries from their possessions on the other side Jordan, and gave them an honourable dismissal. Ver. 3. These many days, which includes all the time of the war, if not till the land was divided, both of which periods according to the Jews, were fourteen years, chap. xi. 18. xiv. 10. Ver. 4. He calls their houses tents, being a common word

of worship, and the attendance of the priests was on this account more convenient. Ver. 41. Forty and eight cities with their suburbs. This is just the number which Moses, by the appointment of God, ordered to be given to them, Numb. xxxv. 7. Ver. 43. And the Lord gave unto Israel all the land which he swore to give unto their fathers. He gave them a right to the whole country, he put them into the actual possession of the greatest part of it, and he gave them power to subdue the remainder, as soon as it was convenient, Exod. xxiii. 29, 30.

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] Let us esteem the ministers of the sanctuary very highly in love for their works' sake. Great is the faithfulness of God; all his words are fulfilled in truth and righteousness. We behold Israel possess the goodly land of promise, its extensive plains, lofty mountains, verdant lawns, and wells of water. But what are these to the tree of life, the hill of Zion, and the fountain of life, whose streams make glad the city of our God! Oh! may we have our lot among the inheritance of the saints in light.



Before  
Christ  
1444.

6 So Joshua blessed them, and sent them away : and they went unto their tents.

7 ¶ Now, to the *one* half of the tribe of Manasseh, Moses had given *possession* in Bashan ; but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them ;

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment : divide the spoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

† Heb.  
house of  
the father.

14 And with him ten princes, of each † chief house a prince, throughout all the tribes of Israel ; and each one was an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD ?

c Numb.  
25. 4.

17 Is the iniquity <sup>c</sup> of Peor too little for us, from

which we are not cleansed unto this day, (although there was a plague in the congregation of the LORD ;)

Before  
Christ  
1444.

18 But that ye must turn away this day from following the LORD ? and it will be, *seeing* ye rebel to day against the LORD, that to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us ; but rebel not against the LORD, nor rebel against us, in building you an altar, besides the altar of the LORD our God.

20 <sup>d</sup> Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel ? and that man perished not alone in his iniquity. <sup>d Chap. 7. 1, 5.</sup>

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, answered and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know, if it be in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require it ;

24 And if we have not rather done it for fear of this thing, saying, † In time to come our children † Heb. might speak unto our children, saying, What have ye to do with the LORD God of Israel ? <sup>To-mor- row.</sup>

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben, and children of Gad : ye have no part in the LORD : so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice :

27 But that it may be <sup>e</sup> a witness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings ; that your children may not say to our children in time to come, Ye have no part in the LORD. <sup>e Genesis 31. 48. Chap. 24. 27. Verse 34.</sup>

28 Therefore said we, that it shall be, when they should so say to us, or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices ; but it is a witness between us and you.

29 God forbid that we should rebel against the

used for a long time in the wilderness to signify their habitations, because there they dwelt in tents, in which sense the word is used, Judg. xix. 9. 2 Sam. xviii. 17. Hof. ix. 6. Mal. ii. 12. As their brethren now enjoyed the quiet possession of their portion, it was but reasonable that they should be rewarded by the same indulgence. Ver. 8. Divide the spoil of your enemies with your brethren. Let those who stayed on the other side Jordan, to defend your wives, your children, and your cattle, share with you in the spoil you have taken. Ver. 10. The word *Gilead*, translated *borders*, some take to signify the sand-heaps ; and some, a particular place so called, which, Jerom says, was near Jordan, in the tribe of Benjamin. But others think the word rather signifies the meanders, windings, and turnings of the river. The word translated *there*, in the latter part of the verse, refers to time, not to place, and should be translated *then* ; for they built the altar when they had passed over into their own country. It is certain that the altar was built not on the Canaan side of Jordan, but on the opposite side. A great altar to see to. A large and lofty altar, that might be seen at a great distance. Ver. 13. The manner of testifying supreme love and obedience to God, under the

old covenant, was by setting up an altar to him ; hence professing Christ was expressed by allusion to the practice, Isa. xix. 19. And the children of Israel sent unto the children of Reuben. Herein they acted agreeable to the directions of Moses, Deut. xiii. Ver. 19. If the land of your possession be unclean. They imagined the Reubenites, &c. might think their land less holy for want of an altar. Then pass ye over into the land of the possession of the Lord. They were desirous rather to give up some of their own possessions than to have their brethren fall into idolatrous practices. Ver. 22. The Lord God of gods, the Lord God of gods. This repetition was made to signify that they owned no other God but him whom their forefathers worshipped, by what name soever he was called, for they knew that he alone was self-existent, and the proprietor of all created beings. Save us not his day. Some imagine this is an address to the Deity himself occasioned by the warmth of their passions ; but it may rather be supposed to be an address to the deputation, signifying that they would voluntarily suffer the severest punishment, if they could be proved to be guilty of the crime with which they charged them. Ver. 23. The phrase, Let the Lord himself require it, denotes



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Before  
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† Heb.  
at the sun  
set.

b Deut.  
5. 32. &  
28. 14.

c Psal.  
16. 4.

Or, For  
if ye will  
cleave, &c.

Or,  
Then the  
LORD

will drive,  
d Lev.  
26. 8.

Deut.  
32. 30.  
† Heb.  
your souls.

e Exod.  
23. 33.  
Numb.  
33. 55.

Deut.  
7. 16.

f Chap.  
21. 45.

**LORD**, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that is before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel, which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, † it pleased them.

31 And Phinehas the son of Eleazar the priest, said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: † now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar ¶ *Ed*; for it shall be a witness between us, that the LORD is God.\*

### CHAP. XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 12 and by threatenings.

cir. 1427. **AND** it came to pass, a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old, and † stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the <sup>a</sup> LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your

tribes, from Jordan, with all the nations that I have cut off, even unto the great sea † westward.

5 ¶ And the LORD your God, he shall expel them from before you, and drive them from out of your † sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, <sup>b</sup> that ye turn not aside therefrom to the right hand or to the left;

7 That ye come not among these nations, these that remain among you, neither <sup>c</sup> make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 ¶ But cleave unto the LORD your God, as ye have done unto this day.

9 ¶ For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

10 <sup>d</sup> One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto † yourselves, that ye love the LORD your God.

12 ¶ Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out any of these nations from before you; <sup>e</sup> but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, Behold, this day I am going the way of all the earth: and ye know in all your hearts, and in all your souls, that <sup>f</sup> not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

the exercise of his justice and power in speedily punishing sin, Deut. xviii. 19. 1 Sam. xx. 16. Job x. 6. Psal. x. 12. Ver. 29. After they had vindicated the innocence of their intentions in building this altar, they break out into this passionate exclamation, *God forbid, &c.* to convince their brethren, that they utterly renounced all such intentions. Ver. 31. *This day we perceive that the Lord is among us.* Their hearts overflowed with gladness when they found that their brethren had not forsaken the God of their fathers. Ver. 34. They caused such an inscription to be put upon the altars, that the intention of erecting it might be known in future times; that it was not for sacrifice, but to be a testimony of their being united with their brethren on the other side Jordan, in worship, faith, and fellowship.

**EXPLANATORY NOTES.** CHAP. XXIII. Ver. 1. *A long time after.* Some suppose the time to have been fourteen years after their conquest of the country, and seven after the division of it. Ver. 2. *Joshua called for all Israel.* This great warrior, finding the time of his death approaching, called a general assembly of the princes and magistrates, and as many of the common people as could be got together on this occasion, and in a very tender and affectionate manner, exhorted them, in gratitude to their covenant God and King, to a

faithful observance of his laws; promising them all the happiness they could wish, in case they obeyed the Lord who bought them; and denouncing the greatest evils, if they turned their backs to his precepts. *I am old and stricken in age.* He was 110 years old when he died, chap. xxiv. 29. which was probably soon after he delivered this discourse; which is a striking proof that the conclusion of his life was devoted to God as entirely as his youth. He seeks not his own honour; not a word of himself, nor his service, except as the instrument of God, appointed to put Israel in possession of the promised land; and this is only alluded to in order to excite their gratitude. Ver. 7. *Nor cause to swear by them;* not make a Gentile swear by the name of his god; which was utterly unlawful. For this was to suppose they had knowledge of men's thoughts, and power to punish the perjured. Ver. 8. *But cleave unto the Lord your God as ye have done unto this day;* that is, since they had come into the land of Canaan. A remarkable instance of which they had lately given, when the nine tribes and an half were not more unanimously resolved to extirpate those that were guilty of idolatry, than the other tribes, which most zealously disclaimed all inclination to it. Ver. 11. *Take good heed therefore.* It was a matter of the last consequence to them, to keep close to the service of Jehovah alone, with sincere love to him;

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXII.] They merit the highest praise whose regard for God, ardour and zeal in his service, are unabated by circumstances. Happy had it been for churches and nations, if all their differences were conducted with so much prudence and zeal for the glory of God, that no fault could be attached to either party. But the best men in this imperfect state are apt to form misconceptions, and draw unfavourable conclusions of each other's conduct. Let it be our study so to act, that we shall cheerfully lay open our motives to the inspection of all whom they concern: and let us guard against judging hastily the conduct for which we cannot account. Finally, let us seek the things that make for peace, and that tend to edification.



Before  
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1427.

16 When ye have transgressed the covenant of the LORD your God which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.\*

## CHAP. XXIV.

1 Joshua assembleth the tribes at Shechem; 2 he briefly relateth God's benefits from Terah; 14 he reneweth the covenant between them and God. 26 A stone the witness of the covenant, &c.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 ¶ And Joshua said unto all the people Thus saith the LORD God of Israel, <sup>a</sup> your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nahor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and <sup>b</sup> gave him Isaac.

4 And I gave unto Isaac <sup>c</sup> Jacob and Esau: and I gave unto <sup>d</sup> Esau mount Seir, to possess it; <sup>e</sup> but Jacob and his children went down into Egypt.

5 <sup>f</sup> I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them; and afterward I brought you out.

6 And I <sup>g</sup> brought your fathers out of Egypt: and ye came unto the sea; <sup>h</sup> and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and <sup>i</sup> they

fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and <sup>k</sup> sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still; so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And <sup>l</sup> I sent the hornet before you, which drove them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed;

18 And the LORD drove out from before us all the people, even the Amorites which dwelt in the land:

since all their happiness depended upon his favour, and regard to his service would be the best preservative from idolatry, which provoked the divine displeasure.—An explanation of the remainder of this chapter may be seen in the parallel passages in Lev. xxvi. Deut. xxviii, xxxii.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 1. *And Joshua gathered all the tribes of Israel*; that is, their representatives, as chap. xxii. 2. *Shechem*, was a convenient place for the present purpose, not only because it was a Levitical city, a city of refuge, and a place in the neighbourhood where Joshua resided; but especially for the two principal reasons for which he summoned them thither, viz. 1. For the solemn burial of the bones of Joseph, and the rest of the patriarchs, which is implied, ver. 32. and confirmed, Acts viii. 15, 16. 2. For the solemn renewing of the covenant with God; which was at first made here between God and Abraham, Gen. xii. 6, 7. and was again renewed on their entrance into Canaan, between the mountains of Ebal and Gerizzim, which was not far distant, chap. viii. 30. and therefore this place was very proper to remind them of their former obligations to God, and to engage them to a farther ratification. Ver. 2. *Your fathers dwell on the other side of the flood*, Or, the river Euphrates, so called by way of eminence. Both Abraham and Nahor appear to have been idolaters with the rest of mankind. This probably is here mentioned to prevent the Israelites from vainly boasting in their worthy ancestors, and to assure them that whatever good was in, or had been done by their progenitors, was not to be ascribed to the *own* merit or righteousness, but wholly flowed from God's free grace. Ver. 7. *Your eyes have seen what I have done in Egypt*. He speaketh this to the elders, who were so not only by power and dignity, but many of them by age; and sixty years not having elapsed since these things took place, it is very probable that a considerable number of them

present had beheld the doings of the Lord in Egypt and the wilderness; for being under twenty years old, they had been exempted from the dreadful sentence passed upon all, Numb. xiv. 22. Ver. 9. *Balak warred against Israel*. Balak may be said to have been at war with them, if not by open force, yet by crafty counsel, warlike stratagem, magical art, and wicked devices. Ver. 14. After Joshua had summed up the mercies experienced by them, in order to shew what they were indebted to the Lord for his kindness, he calls upon them to serve the Lord in *sincerity* and *truth*; which terms are either synonymous, or sincerity is opposed to a false and corrupt worship of God; and truth is opposed to dissimulation and instability of heart. Ver. 15. *And if it seem evil*; that is, unjust or unreasonable, *choose ye this day whom ye will serve*, comp. 1 Kings xviii. 20. Ruth i. 8, 15. We must not from this suppose that Joshua offered Israel liberty to serve God or idols; for both he and they were bound by the law to worship God only, and to beware of idolatry; but it is a rhetorical and powerful insinuation, whereby he teaches, that the worship of God is highly reasonable, necessary, and beneficial; and the service of idols is absurd, vain, and pernicious. *But as for me and my house we will serve the Lord*. Joshua here expresses his fixed determination, that should they be ungrateful, base, and foolish, as to prefer impotent idols to the service of the living and true God, he and his children and servants, as far as he could influence them, would be constant and faithful to the Lord. Ver. 19. *And Joshua said,—Ye cannot serve the Lord*. He speaks not here of an absolute impossibility, otherwise his own resolution, and his exhortation to the people to serve the Lord, would have been vain and ridiculous; but of a moral impossibility, or a very great difficulty, which he states not to discourage them; but only to make them more considerate, cautious, and circumspect how they served God. When Joshua reflected on the infinite purity

PRACTICAL OBSERVATIONS —\* CHAP. XXIII.] That man merits the highest praise, and is an example worthy of universal imitation, whose conduct is approved by his enlightened conscience, his brethren and his God. The innumerable mercies of providence demand our decided devotedness to the service of God, and the numerous temptations which surround, require us to watch and pray, lest we forget the divine law. Scarcely any snare is more fatal than affinity or intimacy with unbelievers. Those who under the mask of friendship tempt us to sin, frequently become our most determined and cruel enemies.



Before Christ 1427. *therefore will we also serve the LORD, for he is our God.*

19 And Joshua said unto the people, Ye cannot serve the LORD; for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

m Chap. 23. 15. 20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are witnesses.*

23 Now therefore put away (*said he*) the strange gods which are among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone and set it up there under an oak that was by the sanctuary of the LORD.

of God his jealousy of his glory, and the proneness of Israel to idolatry, he was apprehensive that after his departure, they would apostatize from the pure worship of God, and therefore he enforces on them with the greatest earnestness the necessity of constant decidedness in the service of God, and the habitual abhorrence of every form of idolatry. *He will not forgive your transgressions.* You having professed yourselves in the most solemn manner his servants, he will not let you go unpunished should you follow other nations in their idolatrous practices. Therefore I call you to weigh and consider the advantages and disadvantages of taking the Lord for your God; for should you be faithful and sincere, you shall reap great favour and benefits; but should you be false and forsake him, he will deal more severely with you than any other nation. Ver. 25. *So Joshua made a covenant with the people*; he renewed the covenant which was made with their fathers in the wilderness. It afterward became common with the best kings to imitate Joshua in renewing his covenant. Ver. 26. *Joshua wrote the covenant or agreement of the people with the Lord in that volume which was kept in the ark, Deut. xxxi. 9, 26.* whence it was copied and put into this book of Joshua. The great stone was set up by Joshua as a monument to perpetuate the remembrance of this solemn action, and as a witness to the honour of Israel while they kept the divine law, or to their disgrace and condemnation if they departed from God. The covenant was probably written on this stone. It was very common among the ancients to set up stones or pillars for a testimony or memorial of great or important events, Gen. xxviii. 18. Exod. xxiv. 4. Deut. xxvii. 2. Ver. 27. *This stone shall be a witness unto us; for it hath heard.* Or rather, it shall be as sure a witness against us as if it heard. This is a common figure, called *prosopopœia*, whereby sense is often ascribed to the heavens, earth and other animated things, Deut. xxii. 1. Isa. i. 2. Jer. ii. 12. Ver. 29. Soon after Joshua had delivered this last and solemn

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-Serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son which was given him in mount Ephraim.\*

charge to his people, he was visited by death. He was one hundred and ten years old, during which he had approved himself a faithful servant. Josephus gives the following character of him "He was a person of great abilities of mind, and possessed of a facility of expression in rendering his great abilities intelligible to the meanest of the people; in both these he was superior to his contemporaries. No less eminent in peace, than enterprising and intrepid in war; he was endued with a presence of mind that rendered him calm amidst the most sudden emergencies, and able to take advantage of the most unforeseen turns and vicissitudes. Ver. 30. *And they buried him in the border of his inheritance.* His body was interred in a sepulchre, in a field of his own, as it was not then customary to bury in towns and cities. Ver. 31. *And Israel served the Lord all the days of Joshua, and all the elders.* As long as these worthies and their contemporaries lived, who had beheld the wonders of God, religion flourished; but Israel's sad decays afterward will soon appear. Ver. 32. *In Shechem*; not in the city, but in an adjacent field, compare Gen. xxxiii. 19. and Note on Acts vii. 15, 16. Ver. 33. *And Eleazar the son of Aaron died.* He lived but a short time after Joshua. According to the Samaritan chronicle he followed Joshua's example in assembling the elders, together a little before his death, when he enjoined on them strict obedience to God's commands and took a final farewell of them, and stript himself of his holy garments, and clothed Phinehas his son with them. He was buried in a piece of ground belonging to his son, in the hill of Ephraim, which was either his estate by marriage, or by gift of some pious Israelite for the convenience of his being near the tabernacle in Shiloh; whereas the cities which were given to the priests were in Judah, Benjamin, and Simeon, which were at a considerable distance from Shiloh, though near Jerusalem, the place where it was to have its settled abode.

PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] Like Joshua may we live for God, and spend our last breath in his service. Let all who speak for God exemplify what they teach. But alas! death quickly interrupts the labours of the great and good on earth. It is the happiness of the Israel of God that their Saviour and Lord continues for ever. He shall proceed in the work of redeeming and leading his people till they are all presented before his father; nor shall he even then forsake them; for he shall for ever lead them and feed them beside fountains of living water, and God shall wipe away all tears from their eyes. His grace and mercy attends on the vilest sinner, who submits to him; he delivers him from misery, preserves him from every enemy, and shall shortly set him down at his right hand on his throne in the house of God. But woe to all who oppose him, they shall not stand before him all the days of his life. Fire, hail, and furious storms shall overwhelm them in eternal ruin. Nor till his victories be finished shall the luminaries of heaven or those of his church withdraw their shining.



# THE BOOK OF JUDGES.

## THE ARGUMENT.

*The Book of Judges contains the history of the children of Israel, from the death of Joshua to the time of Eli, who was the last judge: comprehending about three hundred years. The judges were persons raised up by God in an extraordinary manner, to deliver the people from their enemies, and to govern them.*

### CHAP. I.

1 The acts of Judah and Simeon. 4 Adoni-bezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel hath Achsah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Askelon, and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who took Beth-el, &c.

Before  
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cir. 1425.

**N**OW, after the death of Joshua, it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings having † their thumbs and their great toes cut off, † gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And <sup>a</sup> afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the † valley.

10 ¶ And Judah went against the Canaanites that

dwelt in Hebron: (now the name of Hebron before was <sup>b</sup> Kirjath-arba:) and they slew Sheshai, and Achiman, and Talmai.

Before  
Christ  
cir. 1425.

11 And from thence he went against the inhabitants of Debir: (and the name of Debir before was Kirjath-sepher:)

b Joshua  
15. 13.

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

1444.

13 And Othniel the son of Kenez, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called <sup>c</sup> Hormah:)

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

c Numb.  
21. 3.

19 And the LORD was with Judah; and † he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

† Or, he possessed the mountain.

d Numb.  
14. 24.

20 <sup>d</sup> And they gave Hebron unto Caleb, as Moses

Joshua  
14. 13. &  
15. 13.

### EXPLANATORY NOTES. CHAP. I. Ver. 1. Now after the death of

Joshua. This must have taken place a short time after his death, as Othniel the first judge lived in his time. Being assembled at Shiloh, they inquired of the high-priest by the Urim and Thummim. It does not appear that they asked of the Lord who was to be the captain-general of all the tribes as Joshua's successor; but what tribe should first undertake the expedition, that by their success the other tribes might be stimulated to follow their example. Ver. 2. The tribe of Judah was chosen for the first enterprise, for which they were most numerous and courageous, and stood most in need of having their borders extended. It is probable that Caleb became general on this occasion; he was of the tribe of Judah, and at least twenty years older than any other; yet his full strength and vigour remained. And in every other respect he was well qualified for the important office of commanding the army of Israel. He and Joshua were the only persons on whom inheritances were conferred for their signal services. He alone is mentioned assuming power in these wars; and as his son-in-law Othniel, was the first deliverer of Israel from their oppressions; it is probable that he succeeded Caleb in this dignity, as his nearest, most valiant, and worthy relation. Ver. 3. And Judah said unto Simeon his brother, Come up with me. They were nearest connected, being brothers both by father and mother, and their lots near to each other; it was therefore natural that they should join in any

important enterprise, Josh. xix. 2. Ver. 4. We have here their success; in the first engagement they slew ten thousand of the Canaanites and Perizzites in Bezek, not in the city, which was not yet taken, but in its territory. Ver. 6. The Lord, or king of Bezek, as his name signifies, having fled when he had lost the engagement, they pursued him, took him prisoner, and cut off his thumbs and his great toes. This would have been barbarous and inhuman to an extreme, had they not in all probability received their instructions from God by secret instinct, or as his executions on this cruel tyrant for doing so to others, in either case it was a just requital. Captives thus mutilated were rendered incapable for war; the loss of their thumbs prevented them from fighting, and the loss of their great toes would equally prevent them from running swiftly, a no less important qualification than a dexterous use of the bow to ancient warriors. Ver. 7. Threescore and ten kings. It may appear wonderful to us, that such a number of kings should be collected together, but it ought to be considered that kingdoms were then less in extent, and more numerous, for at that period each city or town had a ruler called a king, and many such we meet with in Canaan, and it is probable, that some years before the children of Israel took possession of the promised land they were more numerous, and the greater had dethroned the lesser. Ver. 16. And the children of the Kenite, Moses' father-in-law. These were the posterity of Jethro, so called from whom he had



Before Christ 1425. said: and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph they also went up against Be-thel; and the LORD was with them.

e Genesis 28. 19. 23 And the house of Joseph sent to descry Beth-el: (now the name of the city before was <sup>e</sup> Luz.)

f Joshua 2. 14. 24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and <sup>f</sup> we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

g Joshua 17. 11, 12. 27 ¶ Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

h Joshua 16. 10. 29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-sheMesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of

the land: nevertheless the inhabitants of Beth-sheMesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim; yet the hand of the house of Joseph <sup>†</sup> prevailed, so that they became tributaries. <sup>†</sup> Heb. was heavy.

36 And the coast of the Amorites was from <sup>||</sup> the <sup>||</sup> Or, <sup>||</sup> Maaleh, <sup>||</sup> akrabbim, going up to Akrabbim, from the rock, and upward. <sup>||</sup> Or, akrabbim.

## CHAP. II.

1 An angel rebuketh the people at Bochim. 6 The wickedness of the new generation after Joshua; 14 God's anger and pity towards them. 20 The Canaanites are left to prove Israel.

AND an <sup>||</sup> angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

2 And <sup>a</sup> ye shall make no league with the inhabitants of this land; <sup>b</sup> ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this? <sup>a</sup> Deut. 7. 2. <sup>b</sup> Deut. 12. 3.

3 Wherefore I also said, I will not drive them out from before you; but they shall be <sup>c</sup> as thorns in your sides, and their gods shall be a <sup>d</sup> snare unto you. <sup>c</sup> Joshua 23. 13. <sup>d</sup> Exod. 23. 23. & 34. 12.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice and wept.

5 And they called the name of that place <sup>||</sup> Bochim: and they sacrificed there unto the LORD. <sup>||</sup> That is, Weepers.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that <sup>†</sup> outlived Joshua, who had seen all the great works of the LORD that he did for Israel. <sup>†</sup> Heb. prolonged days after Joshua.

8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered

descended, Numb. xxiv. 21, 22. and, from this it appears that they had accompanied the Israelites into Canaan and received there an inheritance, chap. iv. 11, 17. 1 Sam. xv. 6, &c. Ver. 19. But could not drive out the inhabitants of the valley, because they had chariots of iron. The source of all the evils which befel the children of Israel, was their distrust of the power of that God, who had so often, and so miraculously protected and assisted him. Ver. 28. They put the Canaanites to tribute. Their allowing them to become tributaries when they were under an obligation to extirpate them if they did not quit their idolatry, indicated covetousness, or a great propensity to their superstitions, was a direct violation of a divine command, an act of open rebellion against God, considered as their King, and involved them in all that train of miseries and corruptions, which had been denounced as the punishment, and were the natural effects of their pusillanimous lenity. Ver. 36. Akrabbim, was in the southern part of Canaan, Josh. xv. 2, 3. whence it proceeded to the north. Hence we see that the ancient inhabitants continued to possess a considerable extent of country; and it is remarkable that some of them remained till after our Saviour's time.

EXPLANATORY NOTES. CHAP. II. Ver. 1. Bochim, was not the name of the place, but given it on this occasion, the term signifies the place of

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Acknowledging the Lord in all our ways, we shall be animated by him in our proper work, and prosecute it with success. The more honour or ability which God gives to any man, the more important and difficult the work which he assigns them. God fearfully humbles the proud, and often marks their sins in their punishment; but such as suffer with the people of God shall share with them in their inheritance. Unbelief, sloth, or cowardice, hinder the performance of duty, and prevent or mar our happiness. Let us learn from the history of Israel, that the Christian can never be said to have finished his war, till he undress for the grave; the last enemy that shall be destroyed is death. Let not him therefore, that putteth on the harness boast like him that putteth it off. May we fight, till the day of our deliverance, under the banner of Jehovah, assured that there remaineth a rest for the people of God.

weeping, probably it was Shiloh. The Jews are generally of opinion, that by this angel we are to understand a prophet, whom they suppose to have been Phinehas. But there is sufficient reason to believe, that the person who here reproved the Israelites, was more than a created angel; for who but God can speak in this style, I made you to go out of Egypt; therefore Christian interpreters have sufficient reason to conclude, that it was the Son of God, who is frequently styled in scripture, The angel of the covenant. It was fit that he should now appear coming from Gilgal, where he had spoken to Israel about their entrance into Canaan, assured them of his presence in assisting them in conquering the land, and renewed with them the covenant by circumcision: Josh. v. This circumstance was therefore calculated to convince them of their base ingratitude, and disobedience to the injunction to extirpate the Canaanites. Ver. 3. Foreseeing their unbelieving and untractable disposition, God had long before this period warned Israel of the fatal consequences, arising from the divine displeasure, and the evils with which he would permit the enemy to afflict them, Numb. xxx. 55. Ver. 6. And when Joshua had let the people go. That is, at the time he dismissed them, after casting lots, and dividing the land among them. Ver. 10. By that generation, must be understood not only those who had the mighty works of God



Before Christ  
cir. 1426.

unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim.\*

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges, which † delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD: but they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, ‡ when the judge was dead, that they returned, and || corrupted themselves more than their fathers, in following other gods, to serve them, and to bow down unto them; † they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice,

21 I also will not henceforth drive out any from be-

e Psalm  
44. 12.  
Isaiah  
50. 1.

f Levit.  
26.  
Deut. 28.

† Heb.  
saved.

g Chap.  
3. 12.  
|| Or,  
were corrupted.  
† Heb.  
they let nothing fall of their.

in Egypt, the Red sea, and the wilderness; but also those who had seen the waters of Jordan dried up, the walls of Jericho fall down, the sun stand still, and their enemies destroyed by the miraculous hail-storm. *Knew not the Lord*; that is, acknowledged not God or his works, but perversely fought after the idols of the heathen. Ver. 13. *Baal* was the sun, and *Ashtaroth* the moon or Venus; against the worshipping of whom they were strictly warned, Deut. iv. 19. Ver. 14. *He sold them into the hands of their enemies round about*; that is delivered them into their hands, who, after stripping them of their goods and cattle, carried away their persons and sold them for slaves. Ver. 16. The theocracy was at first administered by Moses and Joshua, who were expressly appointed by God himself, and acted as his deputies. When they were taken away by death, the same mode of government was continued; for God, who was the King of the Israelites, expressly nominated the succeeding magistrates, which is implied in the words. *The Lord raised up judges*. Ver. 18. *It repented the Lord because of their groanings*. The Lord being merciful had compassion on them under their oppressions; when they cried unto him, he received their prayer and sent them a deliverer; and so did what men do when they repent of a thing: that is, they change their conduct, compare Note on Gen. vi. 6.

Before Christ  
cir. 1406.

fore them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep it, or not.

23 Therefore the LORD || left those nations, with- || Or, out driving them out hastily; neither delivered he suffered. them into the hand of Joshua.\*

CHAP. III.

1 The nations which were left to prove Israel; 5 by communion with them they commit idolatry. 8 Othniel delivereth them from Cushan-risha'haim, 12 Ehud from Eglon, &c.

NOW these are the nations which the LORD left, to prove Israel by them; (even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;)

3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Cushan-rishathaim king of † Mesopotamia: and the children of Israel served Cushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD, the LORD raised up a † deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

10 And the Spirit of the LORD † came upon him, † Heb. and he judged Israel, and went out to war; and the was.

† Heb.  
Aram-naharaim.  
cir. 1394.  
† Heb.  
saviour.

EXPLANATORY NOTES. CHAP. III. Ver. 1, 2. The reasons assigned for God's lenity towards the Canaanites are both political and religious. They were spared that they might keep the Israelites in constant alarms, prevent their loss of military discipline in future generations, teach them the necessity of relying on the interposition of providence, and that they might give proof whether their regard to the service of Jehovah would withstand the temptation to idolatry, compare Exod. xxiii. 33. Ver. 6. *They took their daughters to be their wives*, contrary to the express command of God. *And served their gods*. This was the natural consequence of their intermarriages; which the Lord foresaw, and cautioned them against, Exod. xxxiv. 15, 16. Comp. Note on Deut. vii. 3, 4. Ver. 8. *Mesopotamia*, lay between the river Euphrates and the Tigris; so that the first enemy that opposed Israel were the Syrians. Ver. 9. *The children of Israel cried unto the Lord*; that is towards the close of the eight years' bondage, they forsook their idolatrous worship, and returned to the Lord their God, earnestly begging pardon for their great transgressions, and imploring his gracious assistance. Ver. 10. *And the Spirit of the Lord came upon him*.—He had an extraordinary motion from God to take upon him the government of the people; which none dared to do, unless appointed by God himself. Josephus fancies that God

PRACTICAL OBSERVATIONS.—\* CHAP. II.] The sins of those who enjoy the oracles of God are inexcusable. To forsake God betrays great ignorance and extreme wickedness. But how great is his care, and tender compassion towards his backsliding and rebellious people! Deep are the impressions of his rebukes when blessed. But pungent sorrow or a flood of tears cannot expiate guilt; nothing less than the sacrifice of the Lamb of God can impart peace to the troubled conscience. Faithful ministers and magistrates are an unspeakable blessing to a nation; but divine grace can alone preserve men in the love and fear of God. It is an alarming sign when youth grow up in ignorance and forgetfulness of God and his mighty works. The mercy and patience of God how great; he pardons his ungrateful and perverse people, and delivers them in the moment of their greatest extremity; but alas! how slightly are they affected by his mercies or judgments.



Before  
Christ  
cir. 1304. LORD delivered Cushan-rishathaim king of † Mesopotamia into his hand; and his hand prevailed against Cushan-rishathaim.

† Heb. 11 And the land had rest forty years: and Othniel the son of Kenaz died.

cir. 1354. 12 ¶ And the children of Israel did evil again in the fight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the fight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm-trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

cir. 1336. 15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gerar, † a Benjamite, a man † left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the † quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a † summer-parlour, which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of his seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the † dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he † covereth his feet in his summer-chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them; and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me; for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all † lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.\*

#### CHAP. IV.

1 Deborah and Barak deliver Israel from Jabin and Sisera. 17 Jael killeth Sisera. 23 Jabin is totally subdued.

AND the children of Israel again did evil in the fight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah,

appeared to the chief judges, so that they were sure they acted by his authority. The Chaldee paraphrast seems to favour this opinion, who terms this call a spirit of prophecy. Ver. 12. The next enemy who oppressed the children of Israel were the Moabites; for since they worshipped the gods of the people round about them, it was fit they should be punished by those very people. Ver. 15. Sent a present unto Eglon; either their yearly tribute, or rather a gift to soften him, and induce him to make their bondage easier. To bring a present to princes or great men in the east, is to this day a token of respect which is absolutely necessary to be observed by all who wish to visit them. Ver. 16. Upon his right thigh. This was not only to prevent any suspicion, but likewise for the sake of convenience; for as Ehud was left-handed, he could draw the dagger the more easily. Ver. 20. I have a message from God unto thee; namely, to kill him; as undoubtedly he was sent by God for that purpose, for nothing less than a divine commission could have justified him in such an action; and therefore this instance can be no warrant for the assassination of princes. Ver. 30. Moab was subdued. We are not to understand here, that the country of Moab was subdued by the Israelites, but that they freed themselves from the Moabitish yoke, and served that nation no longer. And the land had rest fourscore years; that is, about fourscore years, which seem to include the years of their subjection to Moab, as the forty years, ver. 11. include the years of Israel's subjection to the king of Mesopotamia. This general mode of expression is not uncommon in the scripture, Numb. xiv. 33. Ver. 31. Shamgar probably was one of those tribes who bordered upon the Philistines, and consequently must

have belonged either to Judah, to Dan, or to Ephraim. Slew of the Philistines six hundred men, who invaded the land; as a band of thieves and robbers, posted themselves in the highways, and robbed travellers as they passed. Ox-goad. The goads used in this country were of an extraordinary size; eight feet long, and six inches in circumference at the larger end; at the lesser end they were armed with a sharp prickle for driving the oxen, and at the other end with a small spade, or paddle of iron, for cleaning the plough from clay; and consequently was far from being an improper weapon for slaughter.

EXPLANATORY NOTES. CHAP. IV. Ver. 2. It is certain that Joshua burnt the city Hazor, and slew the king thereof, whose name was Jabin, which might possibly be the common name to all the kings of the country, as those of Egypt were called Pharaoh. It is probable that the Canaanites had rebuilt the city, and appointed a person of the same name with the former king to rule over them, Josh. xi. 1. Harosheth of the Gentiles. Jabin's general, Sisera, resided and kept his army at this place, so called because it was built by some of divers nations, or inhabited by workmen of different countries. Ver. 3. And the children of Israel cried unto the Lord; for he had nine hundred chariots of iron. His power was so great, that the Israelites had no hopes of recovering their liberty, but by the help of the Lord. As they increased their sins, and repeated their revolts, the Lord increased their oppressions, and continued them the longer. The first was only eight years, the next eighteen, and this twenty. Ver. 4. A prophetess. This word in some places denotes a person inspired by God to foretell future events, and work miracles; in others it signifies one endued with extraordinary

PRACTICAL OBSERVATIONS.—\* CHAP. III.] Truly might Israel say, the Lord hath dealt with us less than our iniquities deserve. Brought repeatedly by their iniquity, into a state of slavery, he pitied them, and raised up for them saviours; yet they continued to rebel and seek the friendship of his enemies. But let us especially remember, that they are examples to us; to all God's people. He leaves them in the midst of his enemies, to prove them, that they may be sensible how much they are indebted to his love; and that they may learn to cleave to him with purpose of heart. As polished stones for his temple, they are long preparing, and all his conduct towards them is mercy and truth. Oh! that he may fit us to witness for him in the earth, preserving us from falling, and grant us a place in his kingdom for ever.



Before  
Christ  
cir. 1316.  
cir. 1296. between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun;

a Pfalm  
83. 9, 10. 7 And I will draw unto thee, to the river <sup>a</sup> Kishon, Sisera, the captain of Jabin's army, with his chariots, and his multitude: and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

b Numb.  
10. 29. 11 Now Heber the Kenite, *which was* of the children of <sup>b</sup> Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

† Heb.  
gathered  
by cry, or  
proclamation. 13 And Sisera <sup>†</sup> gathered together all his chariots *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles, unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

c Pfalm  
83. 9, 10. 15 And <sup>c</sup> the LORD discomfited Sisera, and all *his* chariots and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after

the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not <sup>†</sup> a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there* <sup>†</sup> *unto me.* was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a <sup>¶</sup> mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened <sup>d</sup> a bottle of milk, and gave him drink and covered him. <sup>Or, rug, or, blanket. d Chap. 5. 25.</sup>

20 Again he said unto her stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife took a nail of the tent, and <sup>†</sup> took an hammer in her hand and went softly <sup>†</sup> *put.* unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel <sup>†</sup> prosper- <sup>†</sup> *Heb. going* ed, and prevailed against Jabin the king of Canaan, <sup>†</sup> *went, and* until they had destroyed Jabin king of Canaan. <sup>†</sup> *was hard,*

#### CHAP. V.

*Deborah and Barak's song of thanksgiving.*

**T**HEN sang Deborah, and Barak the son of Abinoam on that day, saying.

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear O ye kings: give ear, O ye princes: I *even* I will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, <sup>a</sup> when thou wentest out of Seir, when <sup>33. 2.</sup>

talents for understanding the word of God, and explaining it to others. Deborah was a prophetess in both these senses. She foretold the drawing of Sisera and his army to a particular place, the victory that should be gained over him, and the delivery of him into the hands of a woman; and she was endued with the gift of wisdom, which qualified her to instruct, to direct, and to govern. Ver. 6. *Tabor*, is a very remarkable mountain in Galilee, not far from Kedesh, in the tribe of Zebulun. It stands in the middle of a large campaign country, called the valley of Jezreel. According to Josephus, the height of this mountain is thirty stadia, and on the top of it there is a beautiful plain of twenty stadia in circumference. Ver. 7. *Kishon*. This river has its source in mount Tabor, and passing along the valley of Jezreel, is now called the plain of Esdraelon, empties itself into the Mediterranean sea. Ver. 11. *Heber*, had removed from his brethren, who dwelt in the wilderness of Judah, chap. i. 16. and pitched his tent near *Kedesh* or *Naphtali*. Probably he was a shepherd, and judged this place most convenient for his flock. Ver. 14. *Is not the Lord gone out before thee?* This expression, according to the Hebrew idiom, imports a strong affirmation. The Targum is, "Is not the angel of the Lord gone out before thee to prosper thee?" Ver. 15. Though the particulars of the battle, are not related in the sacred text, yet it appears from the phrase rendered, *The Lord discomfited*, that the defeat was miraculous, and owing to thunders, lightnings, or earthquakes. *Lighted down off his chariot* in order to escape the pursuit, and elude the enemy, who would not know who he was. Ver. 21. This action of Jael

was exceedingly bold and hazardous, and above the courage of her sex; and therefore we may well suppose, that it was God who inspired her with extraordinary resolution, to dispatch the general of God's enemies. The original of this verse is emphatical, and seems to have lost some of its force by the insertion of the particles in our version; for according to the Hebrew, the latter part of the verse should be, "And smote the nail into his temples, and it fastened itself into the ground, and he was fast asleep, and he was wearied, and he was dead." Ver. 24. *prevailed against Jabin*. Josephus acquaints us, that immediately after this victory, Barak marched with his army towards Hazor, encountered Jabin by the way, and slew him; and having killed the king, laid the city level with the ground, and afterwards governed Israel for about forty years.

EXPLANATORY NOTES. CHAP. V. Ver. 1. *Then sing Deborah and Barak*. This song was composed by Deborah, who together with Barak, sung it, and were joined by the army or assembly of Israel. This is as grand a piece of poetry as ever was composed. The descriptions are so lively, the transitions so quick, the ideas so sublime, the preposopæias so strong, and the apostrophies so noble, that it might, exclusive of its being inspired, be considered as the noblest ode that ever the world produced. Ver. 2. The song begins with ascribing the victory to God, and acknowledging his wisdom, goodness, and power, in taking vengeance of Israel's oppressors. Ver. 3. *Hear O ye kings, give ear, O ye princes*. This is a noble apostrophe: the most exalted personages

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Contemplate with fresh satisfaction, the renewed attention of the Lord to his people. Their repeated iniquities provoke his displeasure, and bring on them increased chastisement. But it is the chastisement, the correction of a father, not of an enemy. While they transgress their enemies may perhaps exult, but their triumph shall be short; for after the Lord has corrected his people, he will bring on their cruel and unmerciful enemies irretrievable ruin. When God attacks there is no standing; when he pursues there is no escaping; when he begins he shall make an end; but such as trust in him shall not be confounded. They who go forth in faith shall return victorious. Even the weak things of the world shall confound things that are mighty.



Before Christ  
cir. 1296. thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

b Psalm 97. 5. 5<sup>b</sup> The mountains † melted from before the LORD, even<sup>c</sup> that Sinai from before the LORD God of Israel.

† Heb. 6 In the days of<sup>d</sup> Samgar the son of Anath, in the days of<sup>e</sup> Jael, the highways were unoccupied, and the † travellers walked through † by-ways.

d Chap. 7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

3. 31. † Heb. 8 They chose new gods; then<sup>was</sup> war in the gates; <sup>walkers of</sup> was there a shield or spear seen among forty thousand in Israel.

† Heb. 9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

Or, Meditate. 10 || Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

† Heb. 11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the † righteous acts of the LORD, <sup>righteous-</sup> <sup>nesses of the</sup> <sup>LORD.</sup> even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah; awake, awake; utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim <sup>was there</sup> a root of them against Amalek: after thee, Benjamin, among thy people:

out of Machir came down governors, and out of Zebulun they that † handle the pen of the writer.

15 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was seat on † foot into the valley. || For the divisions of Reuben <sup>there</sup> were great † thoughts of heart.

16 Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? || For the divisions of Reuben <sup>there</sup> were great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? After continued on the sea-|| shore, and abode in his || breaches.

18 Zebulun and Naphtali <sup>were</sup> a people that † jeopardized their lives unto the death in the high places of the field.

19 The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their † courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horse-hoofs broken by the means of the || prancings, the prancings of their mighty ones.

23 Curse ye Meroz, (said the angel of the LORD,) curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD; to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

are called upon to give their attention to a subject worthy of their notice; to a prophet while singing unto the Lord; to a prophet while praising the God of Israel. Ver. 4. *Lord, when thou wentest out of Seir.* This journey is heightened with images that convey the most exalted ideas of the divine majesty. As he moves, the earth trembles, the heavens drop, the clouds dissolve into water, and the mountains melt; but what God is it that appears with such majesty! who but the Lord from Sinai? who but the Lord God of Israel? *Seir* and *Edom* are different names for the same country. The prophets about to praise God for present mercies, takes in ancient deliverances granted Israel. It is probable to connect in one view, God's past and present mercies. This is common in the sacred oracles. Ver. 5. *The mountains melted from before the Lord*; that is, the inhabitants of them were enfeebled through fear; the Lord going before Israel in a pillar of cloud and fire, and delivering mighty kings and their kingdoms into their hand. Ver. 6. *In the days of Shamgar.* He kept the enemies of Israel in awe, chap. iv. 31. but it is probable that the deliverance which he effected was partial and incomplete, compared with that which is the subject of Deborah's song. *Jael* is here mentioned not as a judge, but as a woman of masculine spirit, who endeavoured to do what good she could to Israel. *The highways were unoccupied.* All commerce was at a stand, the enemy infested and scoured the public roads, and the merchants were obliged for their security to travel in unfrequented paths. Ver. 7. As those who govern well are styled *fathers*, of their country, so it was proper for her to call herself a *mother in Israel*. Ver. 8. *They chose them new gods.* The idolatries of the Israelites were, according to the divine threatenings, the fruitful sources of all their calamities. *Gates* are put for cities, Gen. xxii. 17. Deut. xvii. 2. *War in the gates*, means, that their defended cities were besieged, if not taken by the enemy. Israel were without any weapons of defence; they had no shield or spear: their arms were seized by the enemy, or they had no courage to use them, because they despaired of obtaining their liberty. Ver. 9. *My heart is toward the governors of Israel.* The prophets melted with the idea of the distress of her country, immediately recollects the instruments by whom it was rescued; and addresses them in a noble apostrophe, which at once testifies her gratitude to them, and her piety towards God: *Bless ye the Lord!* Ver. 10. *Ye that ride on white asses*; that is, the governors, princes, and nobles. As there were no horses in Judea, but those which were purchased from other countries, their beasts of burden were asses, and these also were used to ride on by the chief persons of the country, chap. x. 4. xii. 14. compare Note on Luke xix. 29—38. Ver. 11. *They that are delivered from the noise of archers in the places of drawing water*: that is, the shepherds that used to lead their thirsty flocks to the springs of water, but were repulsed or slain by archers who lurked in the adjacent woods. Ver. 12. *Awake, awake, Deborah.* This apostrophe from the various orders of her countrymen to herself, is the most animated that could possibly be conceived; and the noble transition from herself to Barak, whom she

exhorts to lead his captives in solemn procession to the house of God, conveys a grander image to the mind than can possibly be explained. Ver. 14. *Governors* signify the principal persons in the country. *They that handle the pen*; that is, men of letters, who though more conversant in books than arms, offered their service to Barak. Ver. 15. The princes mentioned in this verse came and offered their service, when they heard that Balak had summoned Zebulun and Naphtali. *And also Barak.* The word translated *and also*, signifies *as, or like to*; that is, they were as forward as Barak to take the field, though they had no summons. *He was sent on foot into the valley.* The intrepidity of this commander will appear to great advantage, if we consider that he acted in a plain against the cavalry of the enemy, and obtained a victory against every natural means that could possibly be brought against him. *For the divisions of Reuben there were great thoughts of heart.* The Reubenites were so divided in their counsels, that none of them came to the assistance of their brethren, which occasioned great uneasiness in the Israelitish army. Ver. 16. *Why abodest thou among the sheep-folds!* Their private business so engrossed their attention, that they shamefully neglected the good of the public, and the honour of God. Ver. 17. *Gilead.* Under this name are comprehended the Gadites who dwelt in that country with the children of Machir, Josh. xiii. 24, 25, 29—31. Rulers from the family of Machir came, ver. 14, but the Manassites and Gadites were unmoved by their example. *And why did Dan remain in ships?* She reproves this tribe, which inhabited near the sea for minding their merchandise only, while their brethren hazarded their lives in the field. *Asher continued on the sea-shore.* This tribe also bordered on the Mediterranean, where they continued in their breaches and creeks, and refused to join their brethren in the common cause. Ver. 18. *Zebulun and Naphtali were a people that jeopardized their lives unto the death.* They were the only people who unanimously despised death in comparison with their religion and the liberty of their country. Ver. 19. *The kings came and fought.* Jabin had several confederates, who had joined their forces with his, to reduce the Israelites to obedience. *They took no gain of money*: that is, they freely engaged with Jabin, maintaining their own troops, without demanding any supplies from him. Dr. Gill thinks the meaning is, that they came big with expectation of a large booty among the Israelites, but were disappointed and obliged to fly without any. Ver. 20. *They fought from heaven.* God fought for the Israelites, by sending thunder and lightning, and hailstones from heaven upon the Canaanites, compare Josh. x. 11. 1 Sam. vii. 10. *The stars in their courses fought.* Some by stars understand angels, as in Job xxxvii. 7. If we take the word literally, it signifies, that some very dreadful meteors, (which the stars were thought to influence,) such as fierce flashes of lightning, impetuous showers of rain, and rapid storms of hail, were employed by the Almighty to terrify, annoy, and overthrow the enemies of Israel. Ver. 21. The swelling of *Kishon* at this juncture was miraculous, because at other times it was so very shallow, as to be easily forded, and rather deserved the name of a



<sup>Before Christ cir. 1296.</sup> 25 He asked water; and he gave him milk; she brought forth butter in a lordly dish.

<sup>† Heb. she ham-mered.</sup> 26 She put her hand to the nail, and her right hand to the workmen's hammer; and <sup>†</sup> with the hammer she smote Sisera: she smote off his head, when she had pierced and stricken through his temples.

<sup>† Heb. Between.</sup> 27 <sup>†</sup> At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down <sup>†</sup> dead.

<sup>† Heb. Destroyed.</sup> 28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wife ladies answered her, yea, she returned <sup>†</sup> answer to herself,

<sup>† Heb. her words.</sup> 30 Have they not sped? have they not divided the prey; <sup>†</sup> to every man a damsel or two? to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil?

<sup>† Heb. to the head of a man.</sup> 31 So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.\*

## CHAP. VI.

1 The Israelites, for their sin, are oppressed by Midian: 7 a prophet rebuketh them: 11 an angel sendeth Gideon for their deliverance. 17. Gideon's present is consumed with fire; 25 he destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 28 Joash sendeth his son, and calleth him Jerubbaal, &c.

<sup>cir. 1256.</sup> **A**ND the children of Israel did evil in the sight of the LORD; and the LORD delivered them into the hand of Midian seven years.

<sup>† Heb. was strong.</sup> 2 And the hand of Midian <sup>†</sup> prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the

brook than a river. Probably the swelling of this river was in consequence of the miraculous tempest; for, according to Maundrell, lesser tracts of torrents fall into it from the mountains, which sudden rains greatly increase. Ver. 22. *Then were the horse hoofs broken.* Their flight was so rapid that the hoofs of their horses were broken while they took their way over rocks; and their speed, expressed by the word *debar*, which does not signify prancing, but a full gallop, is heightened by the repetition of the word, the Hebrews having no other method to express the various degrees of comparison. Ver. 23. *Curse ye Meroz.* It appears from the mention of *inhabitants* in the latter part of this verse, that Meroz was a city of some note. The curse denounced against this place is represented to be prophetic, because delivered by the angel of the Lord. It was merited, because the inhabitants of Meroz were guilty of impiety in neglecting to defend the cause of God and religion; of perfidy, because they deserted the common cause when their country was exposed to the rage of a mighty enemy: and of pusillanimity, because they were not animated by the examples of valiant and intrepid warriors to march against the common enemy. Ver. 24. *Blessed above women.* This transition from the cowardice and inactivity of Meroz to the noble exploit of Jael, who was a woman, forms the most beautiful and forcible contrast. Ver. 24. *In a lordly dish;* that is, a large capacious vessel, the word has no reference to the value of the dish, chap. vi. 38. Ver. 26. *She put her hand to the nail.* This description of Jael's exploits is so minute, that it presents the very action to our eyes. *Smote.* The Hebrew word *halam* signifies a wound made with a blunt weapon, or such a wound as produces a contusion. Instead of *Smote off his head*, we should therefore render it with the Septuagint, *She performed at or drove the nail through his skull;* for the narrative in the preceding chapter affords us no such circumstance as that of cutting off Sisera's head. Ver. 28, 30. *The mother of Sisera looked out at a window.* Impatient for the delay of her son, the fond parent looks out of her window; but not seeing the object of her wishes, she bursts out into exclamatory questions about the cause of his stay. She demands the reason of her attendants; but too impatient to wait for their reply, she answers herself, anticipating, in her fond fancy, the certain victory of her son. The song concludes, with a fervent prayer

Midianites came up, and the Amalekites, and the children of the east, even they came up against them; <sup>Before Christ cir. 1256.</sup>

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza; and left no sustenance for Israel, neither <sup>||</sup> sheep, nor <sup>||</sup> Or, goat, ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

7 <sup>†</sup> And it came to pass when the children of Israel <sup>cir. 1249.</sup> cried unto the LORD because of the Midianites,

8 That the LORD sent <sup>†</sup> a prophet unto the children of Israel, which said unto them, Thus saith the LORD <sup>a man a prophet:</sup> God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage:

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land.

10 And I said unto you, I am the LORD your God; <sup>a 2 Kings 17. 35,</sup> fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 <sup>†</sup> And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son <sup>b Hebr. 11. 32. called Gideon.</sup> Gideon thrashed wheat by the wine-press, <sup>†</sup> to hide it from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. <sup>† Heb. to cause it to flee.</sup>

13 And Gideon said unto him, Oh, my Lord, if the LORD be with us, why then is all this befallen us? and

for the continuance of Israel's success, and the fall of their enemies. The effect of this victory was another forty years' rest. Happy for them had they improved it to better purpose than they had done former deliverances; for then would they have been safe from many future woes.

EXPLANATORY NOTES CHAP. VI. Ver. 1. The rest they had enjoyed opened a door for sin to enter among them, the consequence of which was, a new scourge from a despicable and vanquished enemy. The generality of the Midianites had been cut off by Moses about 200 years ago, yet many of them, doubtless, fled into the neighbouring countries, whence afterwards they returned into their own land, and in the interval might increase into a great number; especially as God determined them as a scourge for his people when they transgressed. Ver. 8. God listens to the prayers and cries of his people, and sent a prophet to awaken them to a sense of their sins, and bring them to repentance: we know nothing of this prophet except this message which he has delivered to Israel. He brings to their remembrance the signal mercies and deliverances they had experienced and expostulates with them on their ingratitude and folly in leaving God, plainly intimating that till they renounced idolatry, and returned to God, they had no reason to expect deliverance. Ver. 11. While God leaves the people to consider his message, he begins to interpose for their deliverance. An angel appeared to Gideon the son of Joash, as he was threshing wheat, not by oxen as customary; but with a staff to prevent discovery, for such was their abject condition, that the very bread which they did eat must be secreted. This was not a mere created angel, is plain from the incommunicable name *Jehovah*, which is repeatedly given him, ver. 14—27. and hence the Jews believe that he was the Messiah, the Son of God. Ver. 12. *The Lord is with thee thou mighty man of valour.* The angel accosts him with this comfortable salutation, while probably Gideon was meditating upon Israel's mournful situation, and pouring out his desires in fervent supplications of their deliverance. Ver. 13. *And where be all his miracles which our fathers told us of.* Gideon doubts the truth of the message, for he could not reconcile it with the present wretched state of the people, when he remembered the wonders which God had wrought for them in former times. Ver. 14. *And the Lord*

PRACTICAL OBSERVATIONS.—\* CHAP. V.] God must have all the glory of his work, whatever be the instruments. Those whom God respects are destitute of comfort, safety and protection. Though the enemies of the Lord are unanimous and determined against him, and his interest, yet their final destruction is certain; the whole creation stands ready to destroy them. Eminent and lasting honours rest on those who are distinguished by zeal in the cause of God: shame and misery await all who stand unconcerned and neutral; for he who loveth his life more than the work of Christ shall lose it, but he who loseth his life for Christ's sake shall find it and eternal blessedness.



Before  
Christ  
cir. 1249.

where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

† Heb.  
my thou-  
sand the  
meanest.

15 And he said unto him, Oh, my Lord; wherewith shall I save Israel? behold, † my family *is* poor in Manassieh, and I *am* the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

|| Or,  
meat-of-  
fering.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my || present, and set *it* before thee. And he said, I will tarry until thou come again.

† Heb.  
a kid of  
the goats.

19 And Gideon went in, and made ready † a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O LORD God! <sup>c</sup> for because I have seen an angel of the LORD face to face.

c Exod.  
33. 20.  
Chap.  
13. 22.

23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.

|| That is,  
The  
LORD  
send  
peace.

24 Then Gideon built an altar there unto the LORD, and called it || Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

|| Or,  
and.

25 ¶ And it came to pass the same night, that the LORD said unto him, take thy father's young bullock, || even the second bullock of seven years old, and throw down the altar of Baal, that thy father hath, and cut down the grove that *is* by it:

† Heb.  
strong  
place.

|| Or, in  
an orderly  
manner.

26 And build an altar unto the LORD thy God upon the top of this † rock, || in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

looked upon him and answered his doubts, and with a look of complacency, commanded him to go, and assured him of success. Ver. 17. *Then shew me a sign that thou talkest with me.* Gideon either wished for a sign to confirm him in the belief that it really was an angel of the Lord, and no fancy or delusion, or that the angel would support him against the Midianites. Ver. 20, 21. *The angel ordered Gideon to lay the meat upon a rock, which he obeyed, who, with a staff, gently touched the provision as it lay, when instantly fire burst forth, and consumes the offering; by which he evidenced himself to be a true angel of God, or the Son of God; and by this instance of his infinite power, gave assurance that he both could, and would consume the Midianites.* Ver. 24. *Gideon built an altar, not for sacrifice, but as a monument to perpetuate the memory of this remarkable event.* This was according to a practice of which we have many examples, Josh. xxiv. 26. Ver. 28—31. Great must have been the apostacy of Israel, when they dared condemn openly, and without shame, one on account of his zeal for Jehovah and abhorrence of idolatry. Joash and his house appear to have been idolaters; but Gideon was a happy exception. *Will ye plead for Baal?* This remonstrance car-

Before  
Christ  
cir. 1249.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? He that will plead for him, let him be put to death whilst *it is* yet morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the east, were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD † came upon Gideon, and he <sup>d</sup> blew a trumpet; and Abi-ezer † was gathered after him.

† Heb.  
clothed.  
d Numb.  
10. 3.

35 And he sent messengers throughout all Manassieh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

Chap.  
3. 27.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

† Heb.  
was called  
after him.

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, <sup>e</sup> Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

e Gen.  
18. 42.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.\*

ries with it a peculiar force, and borders very much upon sarcasm. The insult offered against Baal was an open challenge of his power; to be remiss on this occasion argued his weakness. It was unseasonable for the Midianites to interpose, if it were not thought wise by their deity to do it. Ver. 32. *He called him Jerubbaal*, That is, an opposer of Baal. Ver. 33. *Jezreel*, not in Judah, Josh. xv. 56. but in the borders of Issachar, ib. xvii. 16. and not far from Ophrah, the residence of Gideon. Ver. 46—40. The request of Gideon proceeded neither from incredulity nor doubt, but was made for the sake of those who had joined him, in order to convince them of the reality of his mission. The first miracle was certainly striking, when we consider the condition of the ground about his fleece, and the vast quantity of water, a *bowl-full*, which was wrung out of it. Yet in order to obviate any objections drawn from the quality inherent in wool to imbibe moisture, this great leader desires that the miracle might be reversed; and the wool being dry, notwithstanding the ground round it was wet by a copious dew, was such a miracle as his confederates could not resist.

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] They who abuse God's favours are often taught their worth by being deprived of them. Conscious guilt makes the boldest tremble before those over whom they have formerly triumphed. The messengers of God faithfully warn men to turn from all iniquity to



CHAP. VII.

Before  
Christ  
cir. 1249.

1 Gideon's army of two and thirty thousand is brought to three hundred ;  
9 he is encouraged by the dream and interpretation of the barley-cake ;  
16 his stratagem of trumpets and lamps in pitchers, &c.

**T**HEN Jerubbaal, (who is Gideon,) and all the people that were with him, rose up early, and pitched beside the well of Harod ; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

a Deut.  
40. 8.  
1 Mac.  
3. 56.

3 Now therefore go to, proclaim in the ears of the people, saying, <sup>a</sup> Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many ; bring them down unto the water, and I will try them for thee there : and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee ; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water : and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself ; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men : but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hands : and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets ; and he sent all the rest of Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host ; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host :

11 And thou shalt hear what they say ; and afterwards shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the || armed men that were in the host. Before  
Christ  
cir. 1249.  
Or,  
ranks by  
five.

12 And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude ; and their camels were without number, as the sand by the sea-side for multitude. chap.  
6. 33.

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay all along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel : for into his hand God hath delivered Midian, and all the host.

15 ¶ And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise ; for the LORD hath delivered into your hand the host of Midian. † Heb.  
the break-  
ing there-  
of.

16 And he divided the three hundred men into three companies, and he put † a trumpet in every man's hand, with empty pitchers, and || lamps within the pitchers. † Heb.  
trumpets  
in the  
hand of  
all of  
them.  
|| Or,  
fire-  
brands or  
torches.

17 And he said unto them, Look on me, and do likewise : and behold when I come to the outside of the camp, it shall be that as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch ; and they had but newly set the watch : and they blew the trumpets, and break the pitchers that were in their hands.

20 And the three companies blew the trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal : and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp : and all the host ran, and cried, and fled.

**EXPLANATORY NOTES.** CHAP. VII. Ver. 2. *Are too many for me.* It was the design of God to manifest his interposition on this occasion in such a manner, as it might be apparent to all the neighbouring nations, and so conspicuous to the Israelites themselves, that they should not have the least room to refer their success to the natural effect of their personal courage, exclusive of the divine assistance. Ver. 5. The intent of the Almighty being to render his miraculous interposition so conspicuous, that no one should doubt or dispute it, it was necessary to lessen Gideon's army, and this was done by a most admirable, yet simple expedient ; for as the season of the year was hot, and the soldiers, doubtless in general, weary, thirsty and faint ; it is probable that they would, with few exceptions, lie down and drink freely to refresh themselves. Ver. 7. *By the three hundred men that lapped.* All the world must be sufficiently convinced that it was the arm of Omnipotence, and not man that caused the host of Midian to fly before so insignificant a force. Ver. 13. That this dream was immediately inspired by God, with a design to intimidate the Midianites, and to

animate Gideon, is evident from ver. 11. The appositeness of the imagery of the dream to express the low condition of the Israelites, the sudden irruption of Gideon, and the rout of the Midianitish army, will appear to great advantage, when compared with the explanation of the Midianitish soldier. Ver. 18. *The sword of the Lord, and of Gideon.* The word *sword* is not in the Hebrew, but being mentioned in ver. 20. our translators thought proper to add it here, though it might as well have been supplied, "The fight or the victory, is for the Lord, and for Gideon." Ver. 19. *In the beginning of the middle watch.* That is, according to the Hebrew division of the night into watches, a little before midnight. Ver. 21. *And they stood every man in his place.* Not one of the three hundred men stirred a foot from his place, but stood still without striking a blow, Omnipotence itself fighting for them. *And all the host ran and cried and fled.* They did not endeavour to repel the Israelites ; for the sound of horns, the glare of the lights, the gloom of the night, and the loud shouts, which they heard in different parts struck them with amazement and horror ; and having no time to recover from

God, as the only certain method of escaping impending ruin. God frequently interposes for our deliverance when our case seems most desperate. But it is hard to reconcile afflictive events with his promises to us. He delights to exalt the humble : let therefore his saints not be discouraged by conscious weakness, or dread of the wicked, from engaging in the most arduous work to which he calls them. But if we would enjoy his approbation, we must put away from us every evil thing : nor let us be ashamed to cease from sin, to speak for God, and plead the cause of the righteous. God will fully qualify all whom he calls to serve him for the work allotted ; and often has he disposed those to assist them whom they least expected.



Before Christ  
cir. 1249.  
c Isaiah  
9. 4.  
|| Or,  
toward.  
† Heb.  
tip.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah || in Zererath, and to the † border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

d Psalm  
83. 11.

25 And they took <sup>d</sup> two princes of the Midianites, Oreb and Zeeb: and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine press of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.\*

## CHAP. VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penue! refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Penue! are destroyed. 18 Gideon revengeth his brethren's death on Zebah and Zalmunna; 22 he refuseth the government; 27 his ephod the cause of idolatry, &c.

† Heb.  
What  
thing is  
this thou  
hast done  
unto us?  
† Heb.  
strongly.

AND the men of Ephraim said unto him, † Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? and they did chide with him † sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their † anger was abated toward him when he had said that.

† Heb.  
spirit.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand,

their first consternation, they fell into inexpressible confusion. Being of different languages, and confounded by terror, they mistook their own party for the enemy, and fell on each other's swords; an evil which often befel the enemies of Israel, 1 Sam. xiv. 20. 2 Chron. xx. 23. Ver. 25. The word rendered *princes*, signifies great commanders. Oreb signifies a raven, and Zeeb a wolf; which were either nicknames given them because of their fierceness and cruelty, or which they, or their ancestors had assumed to make themselves terrible to others. To Gideon on the other side Jordan; that is, when he had passed over it the next morning; for after this we read of Gideon's passing over Jordan, chap. viii. 4. unless this is said by way of anticipation; the phrase will however bear to be rendered, on this side Jordan, for it signifies both.

EXPLANATORY NOTES. CHAP. VIII. Ver. 2. Is not the gleanings of the grapes of Ephraim, better than the vintage of Abi-ezer. This seems to have been a common proverb in those days, and used in commending the smallest action of one, as superior to the greatest of another. The meaning is, that the Ephraimites, in slaying Oreb and Zeeb, had performed a greater action than Gideon and his

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] Blessed are they who believe the promise of God, when he lays aside every apparent means of accomplishing it. When multitudes flock to his standard many of them are generally unfit for his service. Such as are destitute of courage in his work are better out of his camp than in it. He will take every mean to convince his people that they ought to have no dependence on the arm of flesh. By the most inconsiderable incidents he can effect the greatest exploits. And the great design of his dealing with his chosen people, is to glorify his name, magnify the riches of his grace, and teach them experimentally, that they obtain salvation not by human might nor by power, but by his Spirit.

then I will † tear your flesh with the thorns of the wilderness, and with briars.

8 And he went up thence to Penue!, and spake unto them likewise: and the men of Penue! answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Penue!, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell || an hundred and twenty thousand || Or, an hundred and twenty thousand, every one drawing a sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and † discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun was up.

14 And caught a young man of the men of Succoth, and enquired of him: and he † described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?

16 And he took the elders of the city, and thorns of the wilderness, and briars, and with them he † taught the men of Succoth.

17 And he beat down the tower of <sup>a</sup> Penue!, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one † resembled the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, and slay them: but the youth drew not his sword; for he feared, because he was yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna,

three hundred men. How true the proverb! A soft answer turneth away wrath. Ver. 6. Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread to thine army? First take the kings of Midian captive, and then demand bread for thine army. But as this was a very unnatural expression to a man who had ventured his life in the deliverance of his country, it is therefore no wonder that Gideon should severely revenge the affront at his return. These men were not only guilty of contemning Gideon; but they rejected God, whose command he was obeying. And their sin, and that of the Pentelites, ver. 8. was peculiarly aggravating, because they lived in the inheritance of the tribes of Israel, Josh. xiii. 27. 1 Kings xii. 25. Ver. 11. Gideon went up by the way of them that dwelt in tents; that is, the Arabians. Not the direct road, but a round about way to surprise the Midianites. Ver. 13. Before the sun was up. From that it appears, that it was in the night he fell upon the host at Karkor, and must mean the night following that in which he had defeated the Midianites in the valley of Jezreel. Ver. 21. Rise thou, and fall upon us. They saw their fate unavoidable, and therefore begged that they might be dispatched in the quickest

Before Christ  
cir. 1249.  
† Heb.  
thrash.

Or,  
an hundred  
and twenty  
thousand,  
every one  
drawing  
a sword.

† Heb.  
terrified.

† Heb.  
writ.

† Heb.  
made to  
know.  
a 1 Kings  
12. 25.

† Heb.  
according  
to the  
form, &c.



Before  
Christ  
cir. 1249. and took away the || ornaments that were on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey: (for they had golden ear-rings, because they were Ishmaelites.)

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and || collars, and purple raiment, that was on the kings of Midian, and besides the chains that were about their camel's necks.

27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons † of his body begotten: for he had many wives.

31 And his concubine that was in Shechem, she also bare him a son, whose name he † called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the

Before  
Christ  
cir. 1209. LORD their God, who had delivered them out of the hands of all their enemies on every side;

35 Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.\*

## CHAP. IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king: 7 Jotham, by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt, &c.

AND Abimelech the son of Jerubbaal went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, † Whether is better for you, either that all † Heb. the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? † Heb. What is good? remember also that I am your bone and your flesh. † Heb. &c.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to † follow Abimelech; for they † Heb. said, He is our brother. † Heb. after.

4 And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding, yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, † by the plain of the pillar that was in † Heb. Shechem. † Heb. by the oak of the pillar, see Joshua 24. 26.

7 ¶ And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth on a time to anoint a king

score and ten pieces of silver, out of the house of Baal-berith; that is, out of the public treasury, which hence appears to have been kept in the temple of Baal-berith. The Hebrew word rendered vain, signifies poor or needy; and the word translated light signifies idle vagabonds. Ver. 6. The men of Shechem, denotes the common people; the house of Millo, the chief men, or the former phrase means all the people of Shechem, and the latter a distinguished family in the neighbourhood. And made Abimelech king. This was a most bold and wicked action, being done without asking counsel of God, without whom no king was to be set over Israel; and by a single city, without the knowledge, advice, and consent of the body of the people of Israel. Ver. 8. The trees went forth on a time. In this apologue or fable, Jotham upbraids the men of Shechem with their folly, and foretels their ruin in choosing Abimelech for their king. The general moral, which is of great importance, and is inculcated with all imaginable force, is that weak and worthless men are ever most forward in thrusting themselves into power, while the wise and good decline rule, and prize their native ease and freedom. And they said unto the olive tree, Reign thou over us. By this the Israelites well knew that he meant his father Gideon, to whom all the people had offered the kingdom, when he was in a very flourishing condition, and had lately triumphed over his enemies. Ver. 9. Should I leave my fatness, wherewith by me they honour both God and man. God and man are said to be honoured by oil, because it was offered in sacrifice to God, and fed the lamps of his house, Exod. xxxv. 14. Lev. ii. 6, 7.

manner. Ver. 23. I will not—neither shall my son. God was their king and no one could reign as his deputy, unless nominated by himself. Gideon, too well acquainted with the nature of the theocracy to be corrupted with the prospect of a crown, piously rejects their offer. Ver. 27. The word ephod generally signifies any garment, but particularly a garment used in celebrating divine rites. It was a term appropriated to denote the outer garments worn by the high priest when he officiated. Gideon's ephod was intended by him as a trophy to perpetuate his success, to shew his gratitude to God for his remarkable victory, and his exultation for having by that means restored religion to its ancient purity. Went a whoring after it. That is, made an idol of it, and worshipped it, and so committed spiritual fornication, which is idolatry. Nothing assuredly was farther from Gideon's intentions or wishes, than this; but ignorantly, or perhaps imprudently, he chose an unsuitable mode of perpetuating the greatest event of his life, and laid a snare before his family and Israel. Ver. 31. He, or rather, she called Abimelech, which signifies my father a king. It is probable, that the concubine from pride and arrogance gave her son this name, that she might be viewed the wife of one who deserved the kingdom which he refused. And perhaps the same spirit and sentiment, might be the mean of exciting the son afterwards to affect the royal dignity. Ver. 33. Baal-berith, implies the god who presides over covenants and contracts.

EXPLANATORY NOTES. CHAP. IX. Ver. 4. And they gave him three-

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] It is common for cowards to pretend valour when danger is distant or over. By pride cometh contention; but the humble by a courteous conduct and soft words turn away wrath. It is not uncommon for the thoughtless and the vain to abuse those who have saved their lives at the hazard of their own. But having begun a good work, let us not be discouraged by the ingratitude, or even the opposition of friends, for perseverance will be crowned with success; a reward sufficiently great to a generous mind. Though hand join in hand, sinners shall not pass unpunished; their security must certainly prove their ruin. If one agent fear, another will dare to execute the vengeance of God on them. It is much better to be of a humble spirit with the poor, than to divide the spoil with the proud. It is difficult to make depraved minds grateful to their benefactors, but it is easy to draw them into wickedness.



Before  
Christ  
cir. 1209.

over them; and they said unto the olive-tree, Reign thou over us.

Before  
Christ  
cir. 1209.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and † go to be promoted over the trees?

† Heb.  
go up and  
down for  
other  
trees?

10 And the trees said to the fig-tree, Come thou, and reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

|| Or,  
thistle.

14 Then said all the trees unto the || bramble, Come thou, and reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

† Heb.  
cast his  
life.

17 (For my father fought for you, and † adventured his life for you, and delivered you out of the hand of Midian;

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

cir. 1206.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which † aided him in the killing of his brethren.

† Heb.  
strengthened his  
hands to  
kill.

25 And the men of Shechem set liers in wait for

him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

Before  
Christ  
cir. 1209.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made || merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

|| Or,  
songs.

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *Is not he* the son of Jerubbaal? and Zebul his officer? Serve the men of Hamor the father of Shechem; for why should we serve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was || kindled.

31 And he sent messengers unto Abimelech † privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

|| Or,  
hot.  
† Heb.  
craftily,  
or, to  
Tormah.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city; and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them † as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

† Heb.  
as thine  
hand shall  
find.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seeest the shadow of the mountains as *if they were* men.

37 And Gaal spake again, and said, See, there come people down by the † middle of the land, and another company come along by the plain of || Meonenim.

† Heb.  
navel.  
|| Or,  
the re-  
gards of  
the time.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *Is not this* the people that thou hast despised? Go out I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before

of any evil; but he is the sovereign Lord of all creatures and things, and by the exercise of his infinite wisdom and uncontrollable power, he renders them subservient to execute his purposes. Holy intelligent beings owe all their excellence to him, and the efficacy of their labours is uniformly ascribed to him. The works of wicked men and angels, which they perform without any higher view than self-gratification or mischief, are overruled by him to accomplish his counsels of mercy and grace; and on this account they are called his messengers; but they are messengers whose inclinations and designs, (whatever be the effect of their labours) merit, and shall receive at a proper time, his righteous vengeance. The persons who sowed dissension between Abimelech and his old friends, were doubtless of this description. Ver. 26. *Gaal*, was probably a descendant of Hamor, the ancient prince of Shechem, who governed the inhabitants as a father, compare ver. 28. and Gen. xxxiv. Ver. 28. *Who is Shechem?*

Anointing with oil was, from the earliest times, considered essential in consecrating persons or things for an important or sacred purpose, Gen. xxviii. 18. Exod. xxviii. 41. *And go to be promoted over the trees?* This is a very lively representation of the duty of a good man, who sacrifices to the good of the public his own quiet and tranquillity. Ver. 12. *Then said the trees unto the vine.* These being all noble trees, were intended to represent, that better men than Abimelech had refused that of which he was ambitious. Ver. 13. *Wine, which cheereth God and man.* Which being used in drink-offerings was acceptable to God, and of a sweet favour to him, Numb. xv. 7. and refreshes and gladdens the heart of man when sorrowful, faint, and weary, Psal. civ. 15. Ver. 20. *Let fire come out from Abimelech.* This prophetic curse, like that of Joshua, Josh. vi. 20. was fully accomplished; not indeed by fire properly so called, but by his rage and furious revenge, which is justly compared to fire. Ver. 23. God is not the author



Before  
Christ  
cir. 1206.

him : and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah : and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field ; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people were come forth out of the city ; and he rose up against them, and smote them.

44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city : and the two other companies ran upon all the people that were in the fields, and slew them.

45 And Abimelech fought against the city all that day ; and he took the city and slew the people that was therein, and beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard that, they entered into the hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him ; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it and laid it on his shoulder, and said unto the people that were with him, What ye have seen † me do, make haste, and do as I have done.

† Heb.  
I have  
done.

49 And all the people likewise cut down every man his bough and followed Abimelech, and put them to the hold, and set the hold on fire upon them : so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

a 2 Sam.  
11. 21.

53 And a certain woman<sup>a</sup> cast a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then he called hastily unto the young man his

armour-bearer, and said unto him, Draw thy sword, and slay me that men say not of me, A woman slew him. And his young man thrust him through, and he died.

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55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren :

57 And all the evil of the men of Shechem did God render upon their heads : and upon them came the curse of Jotham the son of Jerubbaal.\*

## CHAP. X.

1 Tola judgeth Israel in Shamir. 3 Jair, a Gileadite, whose thirty sons had thirty cities, judgeth Israel. 6 The Philistines and Ammonites oppress Israel ; 10 in their misery they cry to God, &c.

AND after Abimelech there arose, to † defend Or, Israel, Tola the son of Puah, the son of Dodo, deliver. a man of Issachar ; and he dwelt in Shamir in mount Ephraim. † Heb. save.

2 And he judged Israel twenty and three years, cir. 1183, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons, that rode on thirty ass-colts, and they had thirty cities, which are called † Havoth-jair unto this day, which are in the land of Gilead. Or, The villages of Jair.

5 And Jair died, and was buried in Camon. 6 ¶ And<sup>a</sup> the children of Israel did evil again in the fight of the LORD, and served<sup>b</sup> Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

Or, The villages of  
Jair.  
cir. 1161.  
a Chap.  
2. 11. &  
3. 7. &  
4. 1. &  
6. 1. &  
13. 1.  
b Chap.  
3. 13.

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And † that year they vexed and † oppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan, in the land of the Amorites, which is in Gilead. Or, from that. † Heb. crushed.

9 (Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim ; so that Israel was sore distressed.)

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God and also served Baalim.

That is, Who is this Shechemite? Ver. 45. Sowed it with salt. It has been remarked that salt in large quantity renders land barren ; and therefore Abimelech intended by this action to shew his hatred of the Shechemites, by wishing their city might remain for ever one perpetual heap and desolation. Ver. 53. And all to break ; that is with a view to break. The old English used the word all in composition to imply absolute perfection. Thus almighty implies absolutely perfect power ; and all to, signifies entirely, perfect, or altogether. Here was measure for measure, a just retaliation ; as Abimelech had slain seventy of his brethren on one stone, he dies himself by means of a stone. Ver. 56, 57. These two verses conclude the narrative with a divine admonition, that no man should presume to think such things happened by chance ; but that God the righteous judge of all the earth, punished both Abimelech, and the men of Shechem according to their deserts, and made them the instruments of each other's destruction.

EXPLANATORY NOTES. CHAP. X. Ver. 1. Abimelech must not be considered as a judge appointed by God ; but an usurper who dared to alter the divine government by making himself a king. The word rendered to defend signifies to save or deliver. Tola—a man of Issachar. The word ish, man, in construction implies a person of eminence. Thus, “a man of war” signifies a commander : and may not a man of Issachar imply some remarkable person of that tribe? Ver. 4. Compare note on chap. v. 10. Ver. 8. That year. Means probably the period when Israel relapsed into idolatry, ver. 6, 7. This oppression, according to chronologists, must have been chiefly during Jair's government. Perhaps he was more intent on the aggrandizement of his family than on the prosperity of true religion in the country ; and hence he was unable to defend and rescue the nation from foreign enemies ; for no ruler could protect Israel when God was provoked. Ver. 11—14. These heavy charges brought against

PRACTICAL OBSERVATIONS.—[CHAP. IX.] For the transgression of a land many and base are its princes. Instruments are never wanting to assist in ruinous and bloody conduct. Haughty and depraved men stick at nothing to gain their end ; and being conscious of their mischievous purposes, they suspect or accuse the innocent of the same evil designs. They push after that elevation which the wise and humble shun ; nor is any one more insolent and overbearing, than a low mind raised above his station. He who obtains power by a fox-like craft often rules like a lion, and dies in disgrace like a dog. Accomplices in wickedness readily become plagues and murderers of one another, and traitors mutually distrust each other. When men are intoxicated with wine they are fit for every evil work ; and insolent boastings of valour in the fumes of wine, generally issue in cowardice and shame. Civil wars are usually the most inhuman, in which the innocent and guilty perish indiscriminately. What miseries wicked rulers entail on their wretched subjects ! How terrible is their end, when God returns their iniquity on their heads.



Before Christ.  
cir. 1120. 11 And the LORD said unto the children of Israel, *Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?*

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

c Deut. 32. 15. Jer. 2. 13. 13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

† Heb. is good in thine eyes. 15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

† Heb. gods of strangers. 16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

† Heb. was shortened. 17 Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

d Chap. 11. 8. 18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.\*

### CHAP. XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 2 The treaty of peace between him and the Ammonites, is in vain. 29 Jephthah's vow, &c.

a Hebr. 11. 32. called Jephthah. † Heb. a woman an harlot. **N**OW <sup>a</sup> Jephthah the Gileadite was a mighty man of valour, and he was the son of † an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

† Heb. the face of. 3 Then Jephthah fled from † his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

† Heb. After days. 4 ¶ And it came to pass † in process of time, that the children of Ammon made war against Israel.

5 And it was so, that, when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

Before Christ.  
cir. 1120. 7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD † be witness between us, if we do not so according to thy words. † Heb. be the hearer between us.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? cir. 1143.

13 And the king of the children of Ammon answered unto the messengers of Jephthah, <sup>b</sup> Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably. b Numb. 21. 24.

14 ¶ And Jephthah sent messengers again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, <sup>c</sup> Israel took not away the land of Moab, nor the land of the children of Ammon: c Deut. 2. 9.

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then <sup>d</sup> Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab; but he would not consent: and Israel abode in Kadesh. d Numb. 20. 14.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab; <sup>e</sup> and pitched on the other side of Arnon, but came not within e Numb. 21. 13. & 22. 36.

Israel, and the punishment threatened of leaving them to seek help from the idols that they had chosen, were just, yet merciful, as they were designed to lead the people to repentance. Of their oppressions by the Sidonians, Amalekites, and Maonites, we know almost nothing; but it is probable that these nations were in alliance with the chief enemies of Israel. The Maonites perhaps lived near the wilderness of Meor, 1 Sam. xxiii. 25. xxv. 2. Ver. 16. *They put away the strange gods from among them*, which shewed their confession and humiliation to have been genuine. This reformation is remarkable and seems to have been more unfeigned than any which is recorded during the age of the Judges; its salutary influence lasted the time of Jephthah and three succeeding governors, accordingly the compassion of God for his people is expressed in stronger language, than any that is used in this book: "his soul was grieved for the misery of Israel."

EXPLANATORY NOTES. CHAP. XI. Ver. 1. *A harlot's son*, or natural child, was excluded from power and office by the law, Deut. xxiii. 2. but the law is prescribed to direct man, not God; he can and does dispense with the law

and order of things when it seems good in his sight. Ver. 2 *A strange woman*; probably signifies here a harlot, Prov. v. 10, 20. If Gilead chose her for a concubine or inferior wife, Jephthah was a lawful son, and, taking Abraham's conduct to his sons by Keturah, he might claim a portion with his brethren, Gen. xxv. 6. Ver. 3. *The land of Tob*, is not mentioned any where else in scripture; but it was probably not far from Gilead, near the entrance of Arabia Deserta. *Vain men*. That is men of no estates, who had nothing but their labour to subsist upon, compare Note on chap. ix. 4. Ver. 4. *In process of time*. That is, after eighteen years' oppression, (chap. x. 8.) by the Ammonites, who commenced a war against Israel, when they seemed disposed to throw off the yoke. Ver. 11. *Jephthah uttered all his words before the Lord*. The people had done their part in giving him assurance that he should be their head; but Jephthah would undertake nothing without God's approbation. Ver. 13. *Because Israel took away my land*. This was a mere pretence, the land not belonging to him but to Sibon king of the Amorites. God expressly charged the Israelites not to med-

PRACTICAL OBSERVATIONS.—\* CHAP. X.] How great is the mercy of God in raising up for his people impartial and faithful rulers. The repentance of those whose hearts are unchanged is partial, and they soon relapse into their former sins. God will not cease to chasten the objects of his mercy till he bring them to a just sense of their sins, suitable estimation of his mercies, renunciation of idols, and unfeigned submission to his grace. His fatherly heart is touched with their wretchedness, and ready to receive returning prodigals. He is loath to give up his people to destruction; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Oh! may his Spirit enable us to improve all his dispensations towards us, and draw us nearer and nearer to the enjoyment of our God and Saviour, till from conducting us through all troubles, and sympathizing with us in all our afflictions, he shall bring us safe to the heavenly mansions where sin and sorrow shall never enter.



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cir. 1143.  
the border of Moab : for Arnon was the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon ; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coasts : but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel, delivered Sihon and all his people into the hand of Israel, and they smote them : so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it ?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess ? so whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now, art thou any thing better than Balak the son of Zippor king of Moab ? did he ever strive against Israel, or did he ever fight against them.

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years ? why therefore did he not recover them within that time ?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me : the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah vowed a vow unto the LORD,

and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, || and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them ; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances ; and she was his only child ; || beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter ! thou hast brought me very low, and thou art one of them that trouble me : for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth ; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

37 And she said unto her father, Let this thing be done for me : let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months : and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed : and she knew no man. And it was a custom in Israel,

40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.\*

de with the country of the Ammonites, and they strictly obeyed, Deut. ii. 19. Ver. 24. *Wilt not thou possess that which Chemosh thy god giveth thee to possess ?* Chemosh was the idol of the Moabites, Numb. xxi. 29 which has led some to think that the present king of Ammon was also king of Moab, and insisted on that part of the country which formerly belonged to Moab, to be delivered to him, as well as that which had belonged to Ammon. Jephthah argues with them *ad hominem*, from the less to the greater ; so whomsoever the Lord our God shall drive out from before us them will we possess. Ver. 27. *The Lord the Judge be judge this day.* He refers his cause to the great Judge of the whole earth, if the contest must be decided by the sword ; not doubting but that Being whose eyes are too pure to behold iniquity, would decide in his favour. Ver. 29. *Then the Spirit of the Lord came upon Jephthah,* endowing him with an extraordinary measure of courage and wisdom. Ver. 35. *Alas, my daughter—for I have opened my mouth unto the Lord and I cannot go back ;* That is, I have made a vow which I cannot retract. Probably he told her what it was, though the sacred historian has not mentioned it ; or, by his deep sorrow, when he first saw her, the understood it was upon her account. Ver. 36. *And she said unto him My Father.* We have here a remarkable instance of the power of true religion, fortitude, obedience to her parent and love to her country. Ver. 37. *Let this thing be done for me.* That is, grant me only one request ; it is an innocent one, and not at all repugnant to the nature of your vow. *Let me alone two months.* It was accounted the greatest misfortune, among the Israelites, to die without issue ; and therefore she desired a time to bewail her cruel fate on the solitary mountains. Ver. 39. *Her father did time to bewail her cruel fate on the solitary mountains.* The Learned are divided respecting the nature of this vow, and the manner in which it was fulfilled. It has been asserted by many that it was literally fulfilled ; that, through a mistake of the meaning of Lev.

xxvii. 29. he might think it allowable, and from the obligation of his vow, necessary ; and they suppose it a great degree of obedience, as in the case of Abraham offering up his son Isaac, which perhaps he might take as a precedent. To this it has been objected, that it is expressly contrary to the command of God ; that parents had no such power over their children's lives ; that a devoted child was to be redeemed and the price settled. Should he be inclined to sacrifice his daughter, who would have been employed in the office ? The priests would decline it, as it was their employment, to prevent the people from such a horrid practice which was used by their idolatrous neighbours. The rulers or elders would not be concerned in it, knowing that such sacrifices were prohibited by God's positive command. Should he have been so unnatural himself as to do it, he would not have been reckoned among the faithful worthies, Heb. xi. 32. Those who have weighed these objections, suppose her to have been separated only from the society of men, and that she lived a virgin given up to God, till the day of her death, and was visited four days in the year by her virgin companions, which they did to give her consolation, or to praise her constancy. To this it is objected, that there does not appear the least trace of such a voluntary virginity, as a religious act among the Jews ; nor had any father such a right of compulsion ; and that the father's anguish on meeting her bespeaks a heavier stroke. Grotius pertinently observes, supposing a dog or an ass had met him, could he have offered them to the Lord ? and therefore his promise or vow must mean, that if it were any thing that could be offered for a burnt-offering, he would offer it ; if not, whatever it was, it should be the Lord's. That is, entirely devoted to his service. Humanity would make most prefer the latter interpretation, though the former agrees best with our translation. However, in either case, the vow was rash and unadvised, and in its consequences involved both of them in deep distress.



Before  
Christ  
cir. 1145.

## CHAP. XII.

1 The Ephraimites quarreling with Jephthah, and being discerned by the word Shibboleth, are slain by the Gileonites. 7 Jephthah dieth. 8 Ibzan, 12 and Elon, 13 and Abdon judge Israel.

† Heb.  
were  
called.

AND the men of Ephraim † gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

|| Or,  
a stream  
or flood.

6 Then said they unto him, Say now || Shibboleth; and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

cir. 1137.

7 ¶ And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons; and he judged Israel seven years.

EXPLANATORY NOTES. CHAP. XII. Ver. 4. *Then Jephthah fought with Ephraim.* When he found it was impossible to convince them by persuasive arguments, he had recourse to arms. The crime of the Ephraimites was great. They were guilty of indifference for the welfare of their brethren, and of envy and malice, for they were invited to fight against the enemy, verse 2. and refused; but when the victory was obtained without them, they were filled with rage, and sought a false pretence to wreck their vengeance on their brethren. Besides, in opposing Jephthah whom God had commissioned to deliver Israel, they rejected God. The punishment which they brought on themselves was therefore just. Ver. 6. *Say now Shibboleth.* This word has two senses in the Hebrew, namely, *an ear of corn*, and *floods of water*, Psal. lxxix. 2. And in the latter sense it is used here: so that the test they put them to was to bid them say, "Let me pass over the water." Their pronunciation of other words might have differed from that used in other districts of Canaan; but this word was naturally preferred from the circumstance of their crossing the river. It is common for the language of a nation to be pronounced very differently by the numerous inhabitants, Matth. xvi. 73. Ver. 8. It is not said on what occasion

10 Then died Ibzan and was buried at Beth-lehem.

11 ¶ And after him, Elon, a Zebulonite, judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulon.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons, and thirty † nephews, † Heb. that rode on threescore and ten ass-colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.\*

## CHAP. XIII.

1 Israel is in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 8 The angel appeareth to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born.

AND the children of Israel † did evil again in the fight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong

Ibzan was made judge. Perhaps he was raised up by God immediately after the death of Jerubbaal, in order to preserve the true religion, which was then in some measure restored. He belonged to Beth-lehem of Judah, or a town of the same name in Zebulon, Josh. xix. 15. Ver. 9. *He had thirty sons and thirty daughters.* A numerous progeny was always looked upon as a distinguishing mark of the divine favour, Psal. cxxvii. 3, 5. And therefore, as Ibzan was thus particularly blessed, it might render him of more importance in the eyes of the people, and give greater strength to the reins of the government; and the number of his children will appear far from being improbable, if we recollect that a plurality of wives was common in these early ages.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. *The Lord delivered them into the hands of the Philistines forty years.* This is the sixth oppression, and the longest the Israelites ever yet lay under. It is probably to be reckoned not from Abdon's death, chap. xii. 15. but some time before it, for though Israel had judges that defended them, yet they were not always able to raise them above their enemies, chap. xv. 20. Ver. 2. *Of the city Zorah*, see Josh. xv. 33. xix. 41. The term *family*, often denotes tribe, Josh. vii. 17. Jer. viii. 3—10, 25. Amos iii. 1.

happier origin. No man ought to be despised, or trampled on; we may need his help ere we die. Let us never overrate any one from mere outward and adventitious circumstances of birth or distinction. God hath chosen the foolish things of the world, and the things which are despised, to confound the wise and base things of the world; yea, and things which are not, to bring to nought things that are. Unjust men are ready to insist on antiquated claims; and, however many practice injustice, few choose to be reckoned unjust. We may insist on the possession of what we receive from God; to keep it for his sake, use it for his glory, and return it when he demands it is a part of the duty we owe him. In this world, how is our wine mixed with water, our triumphs with distress, our joys with grief! Let those things dispose us to submit to the divine will, and to long for the better country.

PRAGMATICAL OBSERVATIONS.—\* CHAP. XII.] Quarrels the most causeless, are often the most outrageous and cruel. The most spotless characters are the fairest marks of envy: and the most signal services often expose men to the most virulent abuse of those whose highest esteem they have merited. How mischievous is an insolent abusive tongue! It sets on fire the whole course of nature, is set on fire of hell, and frequently issues in the ruin of its possessor. They who are guilty sometimes seek to save themselves by being clamorous against the innocent. The ungrateful to God or man shall sooner or later suffer divine punishment. The vain boaster and the proud shall be humbled. Pride goeth before humility, and haughtiness before a fall. Witness the guilty unhappy Ephraimites. Yesterday they exulted over their opposers, and insulted them; to-day, they flee before them and are slain.

Before  
Christ  
cir. 1130.

cir. 1120.

† Heb.  
son's son.

cir. 1112.

cir. 1161.

† Heb.  
added to  
commit,

&c.  
a Chap.  
2. 11. &

3. 7. &

4. 1. &

6. 1. &

10. 6.

b Numb.

6. 2. 3.

c Numb.

5. 3.

1 Sam.

1. 11.



Before Christ  
cir. 1161. drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened unto the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? and he said, I am.

12 And Manoah said, Now let thy words come to pass: † how shall we order the child? and † how shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid † for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the LORD: for Manoah knew not that he was an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is † secret?

19 So Manoah took a kid with a meat-offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on it, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear

to Manoah and to his wife.) Then Manoah knew that he was angel of the LORD.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have shewed us all these things; nor would, as at this time have told us such things as these.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

25 And the Spirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eshtaol.\*

## CHAP. XIV.

1 Samson desireth a wife of the Philistines; 5 in his journey to Timnath he killeth a lion; 8 in a second journey thither he findeth honey in the lion's carcase. 10 Samson's marriage feast, &c.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore get her for me to wife.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

4 But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared † against him.

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down and talked with the woman; and she pleased Samson well.

8 And after a time he returned to take her, and he turned aside to see the carcase of the lion; and,

displayed his favour, *Mahanekdan*, in the Hebrew should perhaps be rendered as the proper name of a place, where probably Samson lived. In chap. xviii. 12. we find an account of an expedition of the Danites, which, though placed after, really happened before this transaction of Samson; and probably they then encamped between Zorah and Eshtaol. Here Samson began to discover to himself or his neighbours, the extraordinary strength of his body, and the daring courage and fortitude of his mind.

EXPLANATORY NOTES. CHAP. XIV. Ver. 1. *Timnath*. A city in his own tribe, but now probably in the hands of the Philistines. It was situated not far from the sea, Gen. xxxviii. 12. Josh. xv. 57. xix. 43. Ver. 4. *Knew not that it was of the Lord*. Samson was not induced to this match merely by carnal affection, but was influenced by the Spirit of God to take such a wife, compare Note on chap. ix. 1. Ver. 8. It is probable that either time had consumed, or birds and beasts devoured all the flesh, so that nothing was left of the lion but the skeleton; in which the bees did not breed, but only settle themselves when they

Before Christ.  
cir. 1161.  
d Exod.  
33. 20.  
Chap.  
6. 22.

† Heb.  
she is right  
in mine  
eyes.

† Heb.  
in meet-  
ing him.

Mic. ii. 3. Zech. xiv. 8. Ver. 3—5. Concerning the law of a Nazarite, see Note on Num. vi. 1—21. Ver. 16. Prophets might give authority to men to sacrifice, though they were not priests, nor at the tabernacle, as we read Elijah did at mount Carmel. Ver. 17. *Do thee honour*; by speaking honourably of him, or rather by conferring on him some gift, a custom observed by Israel in their intercourse with the prophets, 1 Sam. ix. 7, 8. 2 Kings xiv. 3. Ver. 19. *And the angel did wondrously*; agreeably to his name which was *wonderful*, ver. 18. The miracle consisted in bringing fire out of the rock, which consumed the flesh of the kid, and the meat-offering. And Manoah and his wife looked on; with astonishment and pleasure, to see the fire spring up out of the rock, which consumed the sacrifice, and shewed the Lord's acceptance of it. Ver. 24. *Samson*. Some derive his name from *shemesh*, the son, because his birth prognosticated the rising of the Hebrews, and setting of the Philistines. Josephus says, it signifies *robust*; but upon what authority he founds his assertion, cannot be discovered. Ver. 25. *In the camp of Dan*. As there was no army of the Danites encamped in the place where Samson

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] Many and great are the interpositions of God for the families of his people. Angels minister to them, and the Lord of angels becomes their deliverer in times of trouble. The birth of Samson illustrates the propriety of the divine title, JEHOVAH JIREH; in the hour of extremity the Lord will provide. It highly becomes all who would be eminently useful in God's work to be distinguished by much devotedness to his service. Such as enjoy fellowship with God earnestly desire its continuance, and wish all their relations to share with them of this inestimable blessing. Parents who know the real value of children will seek directions of God to train them up for his service. Gratitude to God and his ministers is acceptable in his sight; but let us not tempt him or them with unprofitable or curious enquiries. If we ask from God what is not for our advantage, it is a mercy to have our suit denied.



CHAP. XV.

Before  
Christ  
cir. 1141.

behold, there was a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: If ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty || sheets, and thirty change of garments:

13 But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us † to take that we have? *is it not so?*

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him || the seven days while their feast lasted; and it came to pass, on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down. What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their || spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's house.

20 But Samson's wife was given to his companion, whom he had used as his friend.\*

swarmed. Ver. 12. *I will now put forth a riddle unto you.* It was probably the custom in the East among the men (in whose society the women were not permitted) in their computations and feasts, to propose questions and hard problems to be resolved, in order to instruct or amuse the company. Ver. 14. Some find exceptions to this riddle. The opposition, say they, is manifest in the former part of it, but not in the latter; for *weakness* is opposed to *strength*, not *sweetness*, whose opposite is *bitterness*. But Bochart has ingeniously observed, that these two words are sometimes confounded; for in the Arabic language the word *mirra*, which implies strength, comes from *marra*, which signifies to be bitter; and therefore the antithesis of the word is this: *Food came from the devourer, and sweetness from that which is eager or sharp*, that is, violent or fierce. Ver. 20. The principal bride man was called the friend of the bridegroom, and was probably here meant.

EXPLANATORY NOTES. CHAP. XV. Ver. 4. Samson—caught three

1 Samson is denied his wife: 3 he burneth the Philistines' corn with foxes and fire brands: 6 his wife and her father are burnt by the Philistines, 7 Samson smiteth them hip and thigh, &c.

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? † take her I pray thee, instead of her.

3 ¶ And Samson said concerning them, || Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took || fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and high with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah † went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

hundred foxes. Some think it highly improbable for Samson to catch so great a number of these subtle creatures; but they should remember, that foxes were so common in Judea, that several places in the tribe of Dan had their names from them. The manner of catching them was not by hunting, but by nets; in which probably his servants, neighbours, and friends assisted him. To this it may be added, that this affair was under the direction of the Divine Providence. Some render the words, "three hundred sheaves of corn," instead of "three hundred foxes." To support which version such critics are obliged to alter the words of the Hebrew text, by reading *schoalim*, sheaves, instead of *schualim*, foxes, and asserting that the word rendered *tail*, signifies the end, or utmost part of a thing. But this solution merits no regard, as it proceeds upon a most unjustifiable alteration of the sacred text. Ver. 6. *Burnt her and her father with fire.* They set fire to her father's house, where she was, and burnt them both in it.

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] Let not pretensions to superior wisdom, or even the real possession of it, induce us to condemn the authority of our parents, whom God hath enjoined us to obey. The Lord often accomplishes his purposes by means, the most improbable in man's judgment, and it is our wisdom to submit unreservedly to his sovereign will. It is praiseworthy when great exploits are accompanied with great humility; and when God is thankfully acknowledged in times of the greatest prosperity. It is prudent to amuse ourselves and others at cheerful entertainments with something pleasing and instructive. God often brings the sweetest mercies out of the severest trials. Treacherous pretences of affection speedily issue in dislike and mischief.





SAMSON KILLING THE LION

JUDGES XIV. 6.







Before  
Christ  
cir. 1140.

† Heb.  
were  
melted.  
† Heb.  
moist.

† Heb.  
an heap,  
two heaps.

|| That is,  
The lifting  
up of  
the jaw-  
bone, or,  
casting  
away of  
the jaw-  
bone.

|| Or,  
Lehi.  
|| That is,  
The well  
of him  
that cal-  
led, or,  
cried.

cir. 1120.  
† Heb.  
a woman  
an harlot.

† Heb.  
silent.

† Heb.  
with the  
bar.

|| Or,  
by the  
brook.

14 ¶ And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him; and the cords that were upon his arms became as flax that was burnt with fire, and his bands +loosed from off his hands.

15 And he found a + new jaw-bone of an afs, and put forth his hand and took it, and slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an afs, + heaps upon heaps, with the jaw of an afs have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place || Ramath-lehi.

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that was in || the jaw, and there came water thereout; and when he had drunk, his Spirit came again, and he revived: wherefore he called the name thereof || En-hakkore, which is in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.\*

## CHAP. XVI.

1 Samson at Gaza escapeth, and carrieth away the gates of the city. 4 Delilah corrupted by the Philistines, enticeth Samson: 6 thrice she is deceived; 15 at last she overcometh him, &c.

THEN went Samson to Gaza, and saw there + an harlot, and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were + quiet all the night, saying, In the morning, when it is day we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, + bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman || in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto

her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to || afflict him; and we will give thee, every one of us, eleven || Or, hundred pieces of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven || + green withs that were never dried, then shall I be weak, and be as + another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 (Now there were men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it + toucheth the fire: so his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes + that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. (And there were liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was + vexed unto death,

Lehi, the fountain which flowed on this occasion is still remaining, and called the fountain of the jaw. Ver. 20. Samson judged Israel twenty years; not that he subdued their enemies, but kept them in awe: and this was all that was foretold respecting him, chap. xiii. 5.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1. Gaza. This city was situated between Askelon and Raphai, near the southern extremity of the promised land. Ver. 2. Samson is come hither. The man so famous for his strength and such an enemy to the Philistines. His name was a terror to the whole country. And they compassed him in. They did not beset the house, but secured all the gates and avenues of the city, in order to seize him as he went out. Ver. 3. Took the doors of the gate of the city, and the two posts. He did not stay to break open the gates, but plucked the posts out of the ground, with the doors hanging fast barred upon them. This action so astonished the guards, that their not pursuing him does not seem strange. An hill that is before Hebron. Hebron was near twenty miles distant from Gaza, and therefore it is probable that this hill lay between these cities, and within view of both. Ver. 4. Sorek was a place in the land of Judah, famous for choice wines. Whether Delilah was a woman of Israel, or one of the daughters of the Philistines; whether she was his wife, or only an harlot, the sacred historian is silent. Ver. 6. Tell me, I pray thee, wherein thy great strength lieth. In all probability she had some other discourse with him, before she ventured to ask him this question. Very likely she extolled his won-

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] When we have done our duty we cannot be charged with its consequences. Passion is terrible to all around; but it is amiable when the offended party is the first in soliciting reconciliation. The people of God ought not to expect repose in this world; but if God be for them, who can be against them? One conflict closely succeeds to another; and our very friends and dependants often prove our greatest enemies. But let none despond who serve the Lord; for he will strengthen, uphold, and comfort them in every trial; he will supply all their wants, and extricate them out of all their difficulties.



Before  
Christ  
cir. 1120.

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying Come up this once; for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that the LORD was departed from him.

† Heb.  
bored out.

21 ¶ But the Philistines took him, and † put out his eyes, and brought him down to Gaza, and bound him with fetters of brass: and he did grind in the prison-house.

¶ Or,  
as when  
he was  
shaven.

22 Howbeit the hair of his head began to grow again ¶ after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, † which slew many of us.

† Heb.  
and who  
multiplied  
our slain.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made † them sport: and they set him between the pillars.

† Heb.  
before  
them.

derful deeds, and then artfully desired him to inform her how he came to excel all other men in strength. Ver. 21. *Put out his eyes.* The Jews observe that this was a just retaliation of divine providence; that as Samson went after his eyes, by taking one harlot after another; therefore the Philistines put out his eyes. *Did grind in the prison-house.* Before the invention of wind and water-mills, men made use of hand-mills to grind their corn; which was a very laborious work, and in which they employed slaves and malefactors. Ver. 22. *After he was shaven.* The margin reads, "as when he was shaven," which implies, that his hair was grown to its common length when Delilah cut it off. Ver. 23. *A great sacrifice.* This was as Josephus imagines, an annual feast in honour of Dagon, their tutelary deity, who was on the occasion celebrated as the deliverer of their country. Dagon was the greatest, the most ancient, and the tutelary deity of the Philistines. He was reckoned the inventor, or the first introducer of agriculture, or bread-corn, into this country, as is evident from his name Dagon, which signifies bread-corn. Ver. 25. *That he may make us sport.* Josephus understands that they wanted to jeer him, or make him ridiculous, in order to provoke laughter in the spectators. *He made them sport.* It cannot be thought that a man of so great a spirit as Samson was, would either by words or gestures, do any thing on purpose to divert his enemies; but he was the object of their sport, and he patiently bore their cruel mockings, buffetings and spittings. It was a diversion to them, to see him in his rattling chains, groping from post to post. Ver. 28. *Samson called unto the Lord.* As none that heard his prayer lived to relate it to others, it must have been communicated to the writer of this book by inspiration. Ver. 29. *The two middle pillars on which the house stood.* This fabric has been supposed to have been an oval amphitheatre, the scene in the middle, where a vast roof of cedar beams, resting round upon the walls, centered all upon

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

Before  
Christ  
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27 Now the house was full of men and women; and all the lords of the Philistines were there: and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and ¶ on which it was borne up, of the one with his right hand, and of the other with his left.

¶ Or,  
he leaned  
on him.

30 And Samson said, Let † me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein: so the dead which he slew at his death were more than they which he slew in his life.

† Heb.  
my soul.

31 Then his brethren, and all the house of his father, came down, and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.\*

## CHAP. XVII.

1 Of the money that Micah first stole, then restored, his mother maketh images, 5 and the ornaments for them; 7 he hireth a Levite to be his priest.

AND there was a man of mount Ephraim; whose name was Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the LORD, my son.

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3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my

one short architrave, that united two cedar pillars in the middle. Now, if Samson by his miraculous strength, moved one of these pillars from its basis, the whole roof must necessarily fall. The supposing that the ends of the beams were united, in a circle in the middle, will remove the difficulty which will arise from considering that no less than 3000 persons were spectators of Samson's ill treatment from the roof; for this manner of construction would have afforded them convenience enough for this purpose. Ver. 30. *Let me die with the Philistines.* Samson in this heroic sacrifice of himself, was entirely free from suicide or self-murder. This resolution must have been wrought in him by God, who is the supreme arbiter of life and death, and who approved it, by granting his servant miraculous strength in answer to his prayer. The distress of the Philistines was certainly great, or else they would not so readily have consented to the honourable interment of a person, who had been the scourge of their nation; but dreading his very corpse, they were glad to let his relations remove so formidable an object out of their sight.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. *There was a man of mount Ephraim.* When this transaction happened is not agreed on by commentators; but the most probable opinion is that of those who place it between Caleb's death and Othniel's being appointed judge. What gives great probability to this opinion is, that the deed recorded in this and the two following chapters was done (ver. 6.) *when there was no king*, that is, public ruler or chief judge, but every man did what was right in his own eyes. It is inserted here by the sacred historian, that he might not interrupt the thread of the narrative relating to the transactions of the whole nation. Ver. 3. *To make a graven image and a molten image.* The intention of Micah's mother was not to forsake the worship of the true God, but to worship him in and by these images; and which he designed

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] How impossible to preserve those in safety who are infatuated with fleshly lusts! They are fixed to the basest slavery; nor can repeated warnings awaken them to consideration. They who trust either honour or life to a base woman deserve to be betrayed. They who give themselves up to sin, justly deserve to be delivered up to suffer; and sensual lusts especially bring the guilty at last to fearful misery. Dreadful is their ruin who ensnare the people of God, and exult in their falls and sufferings; for God will have mercy on his penitent children, and avenge himself on their enemies.—Samson is a most extraordinary character: at one time he shines with the splendour of the sun, but, like that glorious luminary, he is often shrouded in clouds of darkness. Not so the captain of our salvation. His character was always not less spotless than glorious. Change of place, of time, or of circumstances, only tended to display the perfection of excellence which dwelt in him. The more we know of him, the more we contemplate his person and works, the greater reason shall we find to admire and esteem him; and his enemies only shall be ashamed and confounded.



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hand for my son, to make a graven image, and a molten image: now therefore I will restore it unto thee. 4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the house of Micah.

a Chap.  
8. 27.

5 ¶ And the man Micah had an house of gods, and made an <sup>a</sup> ephod, and <sup>b</sup> teraphim, and † consecrated one of his sons, who became his priest.

b Gen.  
31. 19.  
Hof.

6 <sup>c</sup> In those days *there was* no king in Israel; but every man did *that which was* right in his own eyes.

3. 4.  
† Heb.  
filled the  
hand.

7 ¶ And there was a young man out of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he sojourned there.

c Chap.  
18. 1. &  
21. 25.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place*: and he came to mount Ephraim, to the house of Micah, † as he journeyed.

† Heb.  
in making  
his way.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place*.

¶ Or,  
a double  
suit, &c.  
† Heb.  
an order  
of garments.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and † a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.\*

CHAP. XVIII.

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a Chap.  
17. 6. &  
21. 25.

1 The Danites send five men to seek out for them an inheritance; 3 at the house of Micah they consult with Jonathan and are encouraged in their way; 7 They search Laish, and bring back news of good hope; 11 six hundred men are sent to surprise it. 14 In the way they rob Micah of his priest and his consecrated things, &c.

IN <sup>a</sup> those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

† Heb.  
sons.

2 And the children of Dan sent of their family five men from their coasts, † men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to mount Ephraim, to the house of Micah, they lodged there.

Before  
Christ  
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3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no † magistrate in the land, that † Heb. might put *them* to shame in *any* thing; and they *were* <sup>possessor,</sup> far from the Zidonians, and had no business with *any* <sup>or, heir of</sup> restraint. man.

8 And they came unto their brethren to Zorah and Eshtaol; and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good; and *are* ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men † appointed with weapons of war. † Heb. girded.

12 And they went up, and pitched in Kirjath-jearim in Judah: wherefore they called that place Mahanehdan unto this day; behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and † saluted him. † Heb. asked him of peace.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land

for the use of her son and family, that they might not travel to the tabernacle-worship at Shiloh. Their sin was similar to that of Jeroboam the son of Nebat; they were influenced by selfish motives, the love of ease; he by political ones, to secure the ten tribes in his interest. Ver. 5. *An house of gods*; or an house of God, as in Gen. xxviii. 22. for it seems to have been Micah's intention to make an imitation of the house of God, at Shiloh. Ver. 12. *And Micah consecrated the Levite, and the young man became his priest*; this was a very daring piece of presumption in them both; in Micah who had no authority from God or man to take upon him to consecrate a priest, and in the young man, to suffer himself to be put into such an office, which did not belong to him; for though every priest was of the tribe of Levi, yet every Levite had not a right to be a priest, but only those who were of the family of Aaron. It is a striking proof of the degenerate state of Israel, that a Levite living in the honourable and wealthy tribe of

Judah, was from poverty tempted to wander for subsistence and to accept of the first employment which presented itself, which was neither honourable nor lucrative. Ver. 13. From this it appears that notwithstanding the idolatry he had fallen into, he had not utterly forsaken the Lord, but blended his worship with that of images: though in reality guilty of idolatry he viewed himself doing acceptable service to God.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1. Comp. Note on chap. xvii. 1. *The tribe*, or rather, a family of the Danites, as the original words should have been translated. The Danites not having possessed all their inheritance when these things happened, is an argument that it was soon after Joshua's death. Ver. 7. *Laish*, called Leshem, Josh. xix. 47. It was probably a colony of the Zidonians, especially as they resembled that nation in their customs, and because it is hinted, that they might have trusted to their protection, were

PRACTICAL OBSERVATIONS.—\* CHAP. XVII.] Children are exceedingly prone to walk in the ungodly steps of their parents. It is dreadful when those losses which should make men pray, only cause them to blaspheme. Reconciliation in sin is easily effected; and the most covetous liberally devote their substance to the service of Satan. From what small beginnings are the vilest corruptions introduced into churches and nations! The grossest idolatries are often varnished with high pretences to religion and rich donations, while faithful ministers are almost starved for want. Wretched is the condition of those who abandon the service and worship of God; while they ought to reprove sin, they become its chief promoters. On what slight, nay damnable grounds, do hardened sinners dare to expect the favour of God. They seem to prosper, but their destruction is not on this account the less certain. God is long-suffering; but the impenitent sinner and the hypocrite shall not pass unpunished.



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cir. 1406. went up and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod and the teraphim, and the molten image: Then said the priest unto them, What do ye?

19 And they said unto him, hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad; and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, † that thou comest with such a company?

24 And he said, ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest † angry fellows run upon thee, and thou lose thy life with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned, and went back unto his house.

27 ¶ And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it was far from Zidon, and they had no business with any man: and it was in the valley that lieth by Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city <sup>b</sup> Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

they not situated too far from them. Ver. 12. Behind Kirjath-jearim; that is, on the west side of it towards the Mediterranean. Ver. 24. What have I more? This imports, that all he had in the world, wife, children and substance, were nothing in his esteem, in comparison of his gods. Ver. 30. Set up the graven image; this is the first account we meet with of an idol being set up in any city, to be worshipped by all the inhabitants. Jonathan the son of Gershom appears to be no other than the Levite whom Micah took into his house. Gershom was the name of a son of Moses and this man is thought by some to be a grandson of his. By the day of the captivity of the land, is here meant the time when the ark of God was taken by the Philistines; the capture of the ark of God is styled a captivity, Psal. lxxviii 60, 61. Ver. 31. Thus we see the public

30 ¶ And the children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he had made, all the time that the house of God was in Shiloh.\*

# CHAP. XIX.

1 A Levite goeth to Beth-lehem to fetch home his concubine: 16 an old man entertaineth him at Gibeah; the Gibeathites abuse his concubine to death; 29 he divideth her into twelve pieces, &c.

AND it came to pass in those days, <sup>a</sup> when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him † a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him and went away from him unto her father's house to Beth-lehem-judah, and was there † † four whole months.

3 And her husband arose, and went after her, to speak † friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink and lodged there,

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, † Comfort thine heart, with a morsel of bread and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, and his father-in-law, the damsel's father, said unto him, Behold, now the day † draweth toward evening, I pray you tarry all night; Behold, † the day groweth to an end; lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go † home.

worship of an image in the cities of Israel, originated in the superstition of an old woman imitated by her son, countenanced by a Levite and envied by a family of Dan. All the time that the house of God was in Shiloh; that is all the time the judges governed the people, the ark of God was taken, and the divine Shechinah no longer resided in Shiloh.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1. Compare Note on chap. xvii. 1. xx. 28. A concubine, or second wife, according to the meaning of the term in the Hebrew scriptures; see note on Gen. xxv. 1. Ver. 2. Played the whore. Was unfaithful to him and his bed. Some think that this is not to be understood of whoredom or adultery, but of her ill usage of him; and departure from him. Ver. 9. The day draweth to an end. In Hebrew, "It is the

PRACTICAL OBSERVATIONS.—\*CHAP. XVIII.] What dreadful apostacy hath the fall of man wrought in human nature. When men are ignorant of God or neglect consulting him, they readily apply to the emissaries of Satan, and receive an answer according to their inclinations. Accomplices in wickedness generally prove unfaithful to one another. And none is more apt to be treacherous than a clergyman ambitious of preferment, and chiefly concerned for his honour or salary. Deporable is the case of those whose gods can be taken from them, and whose hearts cannot part with them, though they be the means of their ruin. Hard is the condition of those who dare not complain of injustice or robbery without risking their life; nor are they more happy who are destitute of proper government, especially if they are plunged into careless and carnal security. The most sinful customs, when once established, are the most permanent; it is far easier to keep them out than root them out. Happy are they only who suitably esteem the favour of God, and are constantly under his divine guidance and protection.



Before  
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† Heb.  
to over  
against.

10 But the man would not tarry that night, but he rose up and departed, and came † over against Jebus, (which is Jerusalem,) and there were with him two asses saddled; his concubine also was with him.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on, and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for there was no man that took them into his house to lodging.

16 ¶ And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

17 And when he had lifted up his eyes, he saw a way-faring man in the street of the city; and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence am I: and I went to Beth-lehem-judah, but I am now going to the house of the LORD; and there is no man that † receiveth me to house.

† Heb.  
gathereth.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants; there is no want of any thing.

20 And the old man said, Peace be with thee: howsoever, let all thy wants lie upon me; only lodge not in the street.

21 So he brought him into his house, and gave

provender unto the asses: and they washed their feet and did eat and drink.

Before  
Christ  
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22 ¶ Now, as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And <sup>b</sup> the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, here is my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not † so vile a thing.

† Heb.  
the matter  
of this  
folly.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.\*

pitching-time of the day; which alludes to the custom of pitching their tents at the close of day, for the sake of sleep. Ver. 11. Jebus was the city of Jerusalem which had been taken by the children of Judah; but the Jebusites kept possession of the strong fort of Zion till the days of David, and probably they often also seized the city when Israel was unable to resist them: and hence on this occasion the inhabitants are called strangers. Ver. 12. By strangers are meant idolatrous Gentiles. The Levite's refusal to take up his lodging with such people, is an argument of his piety. Ver. 13. Gibeah and Ramah, lay a little northward of Jerusalem, in the tribe of Benjamin. The former is perhaps Gibeah of Saul, 1 Sam. i. 4. and is different from a place of the same name, in Judah, Josh. xv. 57. Ver. 15. No man that took them into his house. As hospitality was the predominant virtue in these early ages, the barbarity of the tribe of Benjamin is strongly marked by this circumstance; but the method of this simple narrative heightens it more by several other concurrent circumstances. The civility of the old man, who was but a sojourner, the affluence of the place, and the provision which the Levite had himself brought with him, so as to prevent his being chargeable to those who entertained him, paint their humanity in the strongest colours, and prepared the mind to receive the finishing stroke in their picture. Ver. 18. The house of the Lord, which was in Shiloh, Josh. xviii. 1. xxii. 12. Thither he was journeying, probably to present a thank-offering to God for the mercy of again obtaining his wife. Ver. 22. Sons of Belial; that is, wicked, lawless, ungovernable wretches, under the influence of Satan and their own lusts; vile Sodomites. Ver.

24. Behold, here is my daughter a maiden, and his concubine. His earnest desire of preserving the laws of hospitality from being violated, which in those times were considered sacred, made him even forget the care he ought to have taken for preserving his own daughter's purity. Perhaps he thought that their wickedness had not yet arrived to that shameful height of injuring a neighbour, though they had lost all respect for the traveller. Ver. 26. Fell down at the door of the man's house. She fell down dead, being not only oppressed with grief and shame at the ill usage she had experienced, but likewise overpowered by the violence and abuse offered her. Ver. 28. Then the man took her up upon an ass—and gat him unto his place. When he saw that she was dead, he made no outcry, but prudently carried her away to his own house; persuaded that they, who were guilty of so base and inhuman an action, would not scruple to take away his own life, if he made any complaint. Ver. 29. And divided her—into twelve pieces. As there was no supreme magistrate to apply unto for justice, he took this strange and unheard of method to acquaint the several tribes with the fact committed: not assuredly from disrespect to his wife, but to express his vehement passion for her death in such an unnatural manner, and to raise their indignation against the perpetrators of this horrid deed. Ver. 30. There was no such deed done nor seen. They not only condemned the fact, but were highly incensed at it, as a crime exceeding all that had ever been heard of since they were a people; it was, indeed a mixture of adultery and murder, with an attempt to commit an unnatural crime upon a Levite, a person consecrated to the service of God.

PRACTICAL OBSERVATIONS.—\* CHAP. XIX.] The intended kindness of friends is frequently a real injury; and what was intended for our welfare, generally becomes a trap to ensnare us. We often meet with the most abominable neglect, and ruinous abuse where we might have reasonably expected the most distinguished and transcendent kindness. We are apt to hope that our troubles are at an end when the storm is only gathering. To what horrible lengths will not apostate professors of the true religion go. When we commit one sin to avoid a greater, we generally plunge ourselves into additional snares. God fearfully marks sin in its punishment; and in justice he will not extenuate men's wickedness. Such as would obtain his blessing on a land, must thoroughly purge it by the rigid execution of justice on transgression.



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## CHAP. XX.

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1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites lose in two battles forty thousand; 20 they destroy, by a stratagem, all the Benjamites except six hundred.

**T**HEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

† Heb.  
the man  
the Levite.

4 And † the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me; and my concubine have they † forced, that she is dead.

† Heb.  
humbled.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house:

9 But now, this *shall be* the thing which we will do to Gibeah, *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, † knit together as one man.

† Heb.  
fellows.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver us the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

**EXPLANATORY NOTES.** CHAP. XX. Ver. 1. *Dan* was the northern border: and *Beer-sheba* the south of Canaan, 1 Kings iv. 25. *With the land of Gilead*, means the two tribes and a-half, who dwelt beyond Jordan. The Benjamites were doubtless summoned, but refused to join them. The *Mizpeh* here mentioned stood on the confines of Judah and Benjamin. It was very conveniently situated for a meeting of all the people, and was not far from Shiloh, so that they could easily, when necessary, consult the Divine Majesty. Ver. 2. *The chief*. The Hebrew word *pinnoh* signifies *corners*, alluding to the *corner-stone*, which is the strength and support of a building. It denotes the chief and leading men of all the tribes. Ver. 3. *Tell us*. The Hebrew word *Dabru* is in the plural number, and signifies *tell ye*; probably the Levite and his servant were addressed; whence we may infer that the Israelites were very minute in their examination, and were not satisfied with a single evidence in an affair of so much importance. Ver. 6. *They have committed lewdness*. The original conveys the idea of a crime accompanied with the highest degree of obstinacy, profligacy, unchastity, and madness; whence the Vulgate render it, "There never was committed such a flagrant crime, nor such an execrable vice in Israel." Ver. 13. *Deliver us the men*. This demand was founded upon natural law; for as it would be by no means proper for one state to appear with an army in the territories

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

Before  
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15 And the children of Benjamin were numbered at that time, out of the cities, twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men <sup>a</sup> left-handed; every one could sling stones at an hair-breadth, and not miss. Chap. 3. 15.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel arose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men: all these drew the sword.

26 ¶ Then all the children of Israel, and all the people went up, and came into the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days;

28 And Phinehas the son of Eleazer, the son of

of another, to punish such of its subjects as had fled thither for refuge, it follows, that the state with whom they had taken refuge should be obliged either to punish or surrender them. Besides the Benjamites were as much bound as the other tribes to punish the guilty city, see Deut. xvii. 1—6. *But the children of Benjamin would not hearken*. They seem to have been as unanimous in the defence of this wickedness, as the rest of the tribes were in their endeavours to have it punished. Ver. 21. *The children of Benjamin—destroyed—of the Israelites—twenty and two thousand men*. This was a rebuff the Israelites did not expect, being engaged in so just a cause, and having such a numerous army. Several Jewish writers think this was on account of their idolatry, that though they were very zealous to revenge corporeal adultery in the case of the Levites' concubine, and to remove such iniquity from Israel; yet they were not zealous to revenge and put away spiritual adultery or idolatry in the case of the Danites, who had set up the image of Micah, and so had spread idolatry not only in their own tribe, but throughout Israel. Ver. 23. *Went up and wept*. As the Israelites had not undertaken this war without the advice and consent of God, it may seem strange that they should prove so unsuccessful. Yet if it was the intention of the Deity to convince them of the necessity they were under to rely on his providence, and that their keeping his worship pure from



<sup>Before Christ cir. 1406.</sup> Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thine hand.

29 ¶ And Israel sent liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city: and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the || house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, they are smitten down before us, as at the first. But the children of Israel said, Let us flee and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar; and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was fore: but they knew not that evil was near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men; all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait || drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed || sign between the men of Israel, and the liers in wait, that they should make a great † flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began † to smite and kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked

behind them, and behold, † The flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil † was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down || with ease, † over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these were men of valour.

45 And they turned, and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour.

47 <sup>b</sup> But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city as the beast, and all that † came to hand: also they set on fire all the cities that † they came to.\*

### CHAP. XXI.

1 The people bewaileth the desolation of Benjamin. 8 By the destruction of Jabesh-gilead they provide them four hundred wives: 16 the elders advise them to surprise the virgins that danceth at Shiloh.

NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept fore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with

idolatrous mixtures was the only means of engaging his favour and protection, their defeat was consistent with his infinite wisdom and mercy. Ver. 28. It is obvious that the events narrated in this chapter, must have taken place long before the order of time in which it is placed; for Eliazar, Aaron's son, was priest at the time. Ver. 41. That evil was come upon them; that is, that their ruin was inevitable, being between two fires, as we usually say, the liers in wait behind them, and the army of Israel turning upon them with great spirit and resolution. Ver. 46. So that all which fell that day of Benjamin were twenty and five thousand men. Here the hundred are omitted, and the round number of thousands given, which is no unusual way of speaking and writing.

EXPLANATORY NOTES. CHAP. XXI. Ver. 3. One tribe lacking. The Jewish commonwealth consisting of twelve incorporated bodies or tribes, the extinction of one of these threatened the state itself with extinction. According to the prophetic blessing of Jacob and Moses, all the twelve tribes were to con-

tinue for some time; and that of Benjamin was peculiarly promised a long series of temporal felicity; the loss of this tribe, therefore, not only threatened the Israelitish state as a diminution of its strength, but likewise would have tempted them to call in question the divine veracity. On these accounts the Israelites might well feel the deepest sorrow for what befel them in the case of Benjamin. During the rage of vengeance, and the exultations of conquest, they pushed their success as far as they could; but afterwards the softer passions took place, and they considered the Benjamites as brethren. Having sworn to let none of their women intermarry with the Benjamites, they know not how to extricate themselves from this dilemma. To marry with strangers was expressly forbidden by their law. The only resource in this perplexity was perhaps that which was taken. Had they indeed indulged reflection, and consulted the Lord, we have reason to believe that they might have surmounted the difficulty without violating their oath, or having recourse to means not wholly justifiable. It is probable that there were a sufficient

PRACTICAL OBSERVATIONS.—\* CHAP. XX.] It becomes the Israel of God to be unanimous and diligent in the suppression of sin, and in supporting the interest of Jesus in the world. They cannot be too zealous in his blessed cause, since he hath so loved them as to give his life for them. Proud self-dependence is the ruin of sinners; and such as draw the sword in a bad cause may expect to see it bathed in their own blood. The dispensations of providence are mysterious in sometimes calling men to a work, in the execution of which it frowns on them. It becomes us to be cautious in judging of a cause by the prosperity or adversity which seems to attend it. Short is the triumph of the wicked, and it proves fatal to them at last. It is vain to fight when God opposeth, or flee when he pursueth. Who knows what extensive and lasting woe may proceed from one moment of indulging lust! Dreadful indeed will be the case of sinners at last when there will be no rocks to hide them, no mountains to cover them.



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cir. 1406. the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? and, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

<sup>a</sup> Numb. 31. 17. 11 And this *is* the thing that ye shall do, <sup>a</sup> Ye shall utterly destroy every male, and every woman that hath lain by man.

<sup>†</sup> Heb. knoweth the lying with man. 12 And they found among the inhabitants of Jabesh-gilead four hundred <sup>†</sup> young virgins, that had known no man by lying with any male; and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

<sup>†</sup> Heb. and spake and called. 13 And the whole congregation sent *some* <sup>†</sup> to speak to the children of Benjamin that *were* in the rock Rimmon, and to <sup>||</sup> call peaceably unto them.

<sup>||</sup> Or, proclaim peace. 14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin,

because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh <sup>†</sup> yearly, *in a place which is on the* <sup>†</sup> Heb. from year to year. north side of Beth-el, <sup>||</sup> on the east side <sup>||</sup> of the highway that goeth up from Beth-el to Shechem, and on <sup>||</sup> Or, toward the sun-rising. the south of Lebonah. <sup>||</sup> Or, on.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards:

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, <sup>||</sup> Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not give unto them at this time *that* <sup>||</sup> Or, Gratify us in them. ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 <sup>b</sup> In those days *there was* no king in Israel: <sup>b</sup> Chap. 17. 6. & every man did *that which was* right in his own eyes. <sup>19. 1.</sup>

number of young women among the stranger profelytes in Canaan, and with them it was lawful for the Israelites to marry. But the minds of the people were greatly agitated, and hence they seized without much examination the first object which promised them the gratification of their wishes. After executing just punishment on the men of Jabesh-gilead, they resolved to reserve the young women for the Benjamites. Ver. 10—12. The inhabitants of Jabesh-gilead, a city of Manasseh, 1 Sam. xi. 1. xxxi. 11. were guilty of disobedience to the law of God, which denounced punishment on the wicked, and therefore deserved to suffer severe punishment, comp. Deut. xii. 15—18. To spare the virgins was an act of crooked policy, not agreeable it would seem to the divine law, Lev. xxvii. 29. Josh. vii. 24. Ver. 17. *There must be an inheritance for—Benjamin*, that is an inheritance was allotted for their tribe, and none else could lawfully enjoy it. Ver. 19. *Behold there is a feast in Shiloh*. An expedient is used to provide wives for the remaining two hundred, (that their oaths might not be violated) which cannot be commended. It appears to have been customary for the daughters of Shiloh to

meet at one of the annual feasts at a place at some distance from the city to rejoice before the Lord as David afterwards did, with sacred music and dancing. It was not a mixed company, or lewd assembly; all men were excluded, which made the following scheme the more easily put in execution. The women often assembled for religious exercises, among which were dancing and praise before the Lord, Exod. xv. 20. 1 Sam. xviii. 6. Ver. 21. *If the daughters of Shiloh come*. From this expression it is probable that women might assemble from other places and join in the religious solemnity. The order to seize the daughters of Shiloh in preference to others, may have arisen from their reputed excellence. It however cannot be justified; the necessity of the case may be urged, but it is certain in difficult cases they ought to have consulted the Lord, and not in opposition to the divine law, seized the virgins, without their own consent or that of their fathers. This order was perhaps given by the elders of Israel, whose authority at this time was great; for the nation cheerfully submitted to their direction.

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXI.] True zeal is not always accompanied with consummate prudence. Rash oaths are generally ensnaring. A noble and good work may be ill ended which was well begun, and even a great part performed with propriety. Justice itself ought to be executed with deliberation and deep compassion; for strong passions prepare work for future repentance. In perplexities and distress, it is proper to seek the counsel and direction of God; for he can extricate us in a safe and honourable manner. How great the confusion of an unsettled government! It is a great mercy for a land to have proper rulers both in church and state. Of the truth of this, the history of Israel recorded in this and some of the preceeding chapters, affords awful and striking proof.



# THE BOOK OF RUTH.

## THE ARGUMENT.

*This book contains the history of Ruth, a Moabitish woman; who, being a widow, came into the land of Judah; where she married Boaz, the kinsman of her first husband. This history was committed to writing, because it serves to settle the genealogy of king-David, who was the great-grandson of Boaz, and consequently to settle that of our Lord Jesus Christ. It is not certain what time the several circumstances of this history were transacted.*

### CHAP. I.

1 *Elimelech driven by famine into Moab, dieth there. 5 Mahlon and Chilion, having married wives of Moab, die also. 6 Naomi, the wife of Elimelech, returning homeward, dissuadeth her two daughters-in-law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her, &c.*

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† Heb.  
judged.

† Heb.  
were.

**N**OW it came to pass, in the days when the judges † ruled, that there was a famine in the land: and a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and † continued there.

3 And Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And Mahlon and Chilion died also both of them;

and the woman was left of her two sons and her husband.

Before  
Christ  
cir. 1312.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law, with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, return each to her mother's house; the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them: and they lifted up their voice and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again my daughters; why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters: go your way; for

**EXPLANATORY NOTES.** CHAP. I. Ver. 1. *Now it came to pass*, not by chance, or by any combination of fortuitous events, but by the special hand of an all ruling and divine providence. The times and the seasons, the earth, the clouds, the winds, and the rains, are all under his awful control; so that plenty or famine is solely by his appointment. The times and the seasons, the earth, the clouds, the winds, and the rains, are all under his awful control; so that plenty or famine is solely by his appointment. The date of this history is uncertain, as divine inspiration is silent with respect to which of the judges it was who then governed Israel. It might probably be under the administration of Ehud or Gideon. This famine was probably produced by the unfavourable season, and partly by the cruelty of Israel's enemies, (see Judg. vi. 4, 11.) but both were only instruments employed by Jehovah to punish his people for their sin. Famine was one of his four judgments denounced against the disobedient, Ezek. xiv. 13—21. *That there was a famine in the land.* The land of Canaan, owing to its fertility of soil, was said to flow with milk and honey, notwithstanding it was subject to famine, as both Abraham and Jacob experienced, and at this time it was so great as to reach to Bethlehem, the house of bread itself. Through the whole of the sacred history we find judgment preceded by sinning against God, and this is exceeding evident in the history of Israel during the judges. *A certain man of Beth-lehem Judah.* This man, though driven by famine from his own land, and from the inheritance of God, had no intention of making the land of Moab his home, but went to sojourn there till the Lord should visit Israel again with plenty. *Him and his wife, and two sons.* This shews domestic union in the greatest distress. They had lived together and could not part, they resolved to share a like fate at home or abroad. Ver. 2. *Elimelech*, which signifies my God is king. A proper name to administer consolation in deep distress. *Naomi*; which signifies, *sweet*, or *pleasant*, what every woman ought to study to be to her own husband. *Mahlon and Chilion*: *Infirmity* or *consumption*, so called probably from their bodily habit, or prophetic of the sad events which took place. *Ephrathites of Beth-lehem-Judah.* A name of honourable distinction, Micah v. 2. Ver. 3. Death the king of terrors soon visits this happy family, and Naomi is deprived of the desire of her eyes; she is not only bereaved of her bosom companion, but it entails upon her more than a double charge. Her case was trying, being banished from the house of God and the inheritance of her fathers. Ver. 4. *And they took them wives.* Being destitute of the father's advice and authority, and not consulting even their godly mother, they married daughters of the land. This was a grievous departure from the law of their God, which excluded strangers from the house of the Lord for ever, if the young women were idolaters; but if they had renounced idols, and professedly chosen the God of Israel, Naomi's sons sinned not: and hence Boaz married Ruth, one of their widows; who we know became a pro-

felyte. This family probably acted wrong in leaving Israel; for it was better to have endured affliction with the people of God, than to possess the greatest affluence in Moab. God however overruled this evil for the future good of Naomi, and the present and eternal salvation of Ruth. Ver. 5. *And Mahlon and Chilion died also.* Naomi's situation was distressing, being a disconsolate widow, now her griefs are renewed in all their bitterness; bereft of children, desolate and destitute. Ver. 6. *Then she arose.* Then, after she had drunk the bitter cup, and was stripped of her earthly all, she resolves to return to her own country. Moab was now a land of sorrow to her, every object around her renewed the bitter remembrance of her losses, and no comforter near, to alleviate her grief. The Moabites themselves may rest at ease in their native land and worship idols of their own formation; but Naomi's heart was in Canaan, for there were her God and people. Her daughters-in-law accompany her to the borders of Moab. How beautiful it is to behold them arising together with an apparent design to forsake Moab, and journey towards Israel, seeing these relative characters are, in general, no way remarkable for their reciprocal affection. Ver. 8. *Go return each to her mother's house.* This breathes the most ardent affection. She loved her daughters, and delighted in their company; but rather than involve them in the difficulties she saw before her, she was ready to deny herself of the only earthly consolation she retained. *The Lord deal kindly with you as you have dealt kindly with the dead and with me.* This holy woman, at parting with her daughters-in-law, prays for them, which she did with equal earnestness for both, not knowing which, if either, the Lord had chosen. They had shewed conjugal kindness to their husbands whilst alive, buried them honourably when dead, and dutifully continued with their mother-in-law until this time in mourning; in all these things it appears not that Ruth exceeded Orpah. Ver. 9. *The Lord grant that you may find rest.* Benevolence prompted the pious prayer, and shewed that she preferred the welfare of her living daughters, to the memory of her deceased children. This good woman looked to God as the giver of that peace and happiness which ought to subsist in the matrimonial state. They kiss, embrace, then burst into a flood of tears. Ver. 10. *Surely we will return with thee unto thy people.* Unable to support the thought of separation, they both resolve to accompany her. Ver. 11. *And Naomi said, Turn again, my daughters.* She fearful lest they should afterwards repent of their hasty resolution, and to try whether any desire after the worship of the God of Israel was their motive, advises them to weigh well the matter before they determined. They could hope for nothing with her, as she was too old now to have children, whom they might marry, or, were it possible, it were too long for them to wait. Ver. 13. *For it grieveth me much for your sakes; or, as it may*



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cir. 1312.

Or,  
if I were  
with an  
husband.  
† Heb.  
hope.  
† Heb.  
I have.  
much bit-  
terness.

Or,  
Be not  
against  
me.

† Heb.  
strengthened her-  
self.

That is,  
Pleasant.  
That is,  
Bitter.

I am too old to have an husband. If I should say, I have hope, || if I should have an husband also to-night and should also bear sons,

13. Would ye † tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters, for † it grieveth me much for your sakes, that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, || Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.

17 Where thou diest will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

18 When she saw that she † was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them; and they said, Is this Naomi?

20 And she said unto them, Call me not || Naomi, call me || Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of

the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.\*

## CHAP. II.

1 Ruth gleaneth in the fields of Boaz: 4 He taketh knowledge of her, 8 sheweth her great favour; 15 that which she got she carrieth to Naomi her mother-in-law.

AND Naomi had a kinsman of her husband's a mighty man of wealth, of the family of Elimelech; and his name was || Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him, in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap || was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

be, I have exceedingly more bitterness than you; her former crosses heavier and her present parting more grievous to herself than it could be to them; besides God's afflicting hand was upon her, her circumstances distressed, and no provision for them in Beth-lehem, which grieved her more for their sakes than her own. Ver. 14. And they lift up their voice and wept again. This remonstrance produced a fresh torrent of tears; Orpah, whose religion was superficial, could now go back with credit, and therefore embraced her mother's advice; discouraged by beholding the difficulties, kisses her, and returns; but steady, amiable Ruth, had her heart effectually touched, and no persuasion could possibly divert her from her purpose to cleave to her mother-in-law, in life, in death, and the very grave itself. Ver. 15. Behold thy sister-in-law is gone back. Naomi, to make the last trial of Ruth's determined purpose, again urges her to return, and pleads her sister's example, who was returned to her people and her gods. But Ruth begs her mother to desist, or be not against me. Though the place be distant, and the country unknown, I will accompany thee; if thy lodging be a cottage, I seek no better covering; thy people shall be my people, in their manners, customs, and religion; and thy God my God, renouncing every abomination of Moab, and owning Israel's God alone; never will I leave thee. Such was her fixed purpose, and to prevent farther entreaty, she binds her soul by vow, never except by death to part from her. Ver. 19. So they went on till they came to Beth-lehem. On now they travelled, and sweetly no doubt, beguiled the tedious way, in such discourse as might confirm Ruth's holy purpose, and comfort them together, in hope of God's blessing upon them. Their principles were one—their object one—their interest was common. These made their friendship invariable, and heartened them to hold on their way. That all the city was moved about them. The inhabitants collect together on the rumour of Naomi's return; those who remembered her former beauty, and affluence, and now beheld her wrinkled face and poverty, filled with surprise, cry, is this Naomi. Ver. 20. Call me not Naomi call me Mara. Her name brought to her remem-

brance her former condition, she wishes therefore for one more suitable to her distressing circumstances; before honour comes humility. She went out blessed with earthly comforts; but now returns a childless widow. Ver. 21. The Lord hath testified against me. She murmurs not at the afflictive providence, she sees and acknowledges God's hand, receives the correction for choosing Moab rather than Canaan. Thus she kissed the rod. Ver. 22. And they came to Beth-lehem in the beginning of barley-harvest: So ordered by providence on account of the events which were to follow.

EXPLANATORY NOTES. CHAP. III. Ver. 1. Boaz was a near kinsman of Naomi, his name is famous in this book. She was not forsaken by God; if Elimelech is dead, Boaz is raised up. A mighty man of wealth. It is rare that religion, riches, and power, meet together. Boaz signifies strength and fortitude. His character corresponded to his name. He was strong in the Lord, and in the power of his might. The joy of the Lord was his strength. Ver. 2. And Ruth said to Naomi. This is the first motion of the grand machine, which effected such great things. From gleanings arose to be the ancestress of Christ. Let me go into the field to glean. She was for improving the present moment, but would do nothing without her mother's consent. Ruth was not above using every honest endeavour to maintain herself, and assist her mother. After him in whose sight I shall find grace. She would not glean, though lawful, Lev. xix. 9. without the owner's consent. Go my daughter. It is difficult which to admire most, Ruth's submission, or Naomi's meekness and endearing language. Ver. 3. And her hap was to light on a part of the field belonging to Boaz. With regard to Ruth this was hap, or chance; she knew not his field from another; with God it was providence. Her's was to go out to glean, but God directed her to the field. Ver. 4. And, behold, Boaz came from Beth-lehem. A note of attention is put to this special providence. Ruth is led to the field, and Boaz is sent to meet her. He was a great man, but not too great to superintend his own business; we have him here visiting his reapers. He said, the Lord be with you. Of all

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Many are the afflictions of the righteous; often, when the most abandoned riot in affluence, the most pious are pinched with poverty. Though it is highly commendable to provide for our families, yet in order to this, it is seldom safe to withdraw from the people of God and his ordinances. Our safety lies, not in fleeing from God's mighty hand, but in humbling ourselves under it. Comforts and crosses are frequently nearer us than we expect. If we are shut up in society of the wicked, it is our wisdom to escape from it for our life as soon as possible. It is a mercy when God embitters our distance from himself, that we may be weaned from earth, and fervently seek our heavenly home. Strong and fixed resolution is necessary in the service of God, for without it we shall never be able to withstand the temptations to which we are exposed. Nothing, no not death can separate the people of God from him and one another. Those who forsake all for the Lord, shall in due time receive an ample reward.



Before  
Christ  
cir. 1312.

10 Then she fell on her face and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

11 And Boaz answered and said unto her, It hath fully been shewn me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Or, I find favour.  
† Heb. to the heart.

13 Then she said, || Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken † friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and † reproach her not:

† Heb. shame her not.

16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and

the brought forth, and gave to her that she had reserved after she was sufficed.

Before  
Christ  
cir. 1312.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-in-law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, || one of || our next kinsmen.

Or,  
one that  
hath right  
to redeem.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they || meet thee not in any other field. || Or,

23 So she kept fast by the maidens of Boaz to glean unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.\*

### CHAP. III.

1 By Naomi's instructions, 6 Ruth lieth at Boaz's feet. 8 Boaz acknowledgeth the right of a kinsman: 14 he sendeth her home in the morning with six measures of barley.

THEN Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to-night in the thrashing-floor.

3 Wash thyself therefore, and anoint thee, and

salutations this is the best. How grace humbles the heart! makes mighty men of wealth not above their fellows; and the answer of the servants testified that they had partaken of their master's blessing. This is a beautiful example of the simplicity as well as piety of the early ages. Then Boaz said unto his servant—whose damsel is this. He made enquiry concerning the stranger. Probably he might take notice of her, from her dress or complexion; or perhaps from her diligence. Ver. 6. It is the Moabitish damsel. Little did he think this damsel was his intended mistress, any more than Boaz did. Her cleaving to Naomi made her name known. Ver. 7. And she said, I pray you let me glean. She had modestly requested to glean, and during the whole morning had been industriously employed, till just now that in the heat of the day she had rested for a moment in the house, and was again returned to her labour. Her diligence recommended her to Boaz's attention. Ver. 8. Hearst thou my daughter. He accosts the poor stranger, in a kind interrogation, to rouse her to what he was going to say. Go not into another field to glean. Here was good will shewn to a necessitous person, not only in word, but in deed and in truth. But abide here fast by my maidens. He directs thus for her safety and society; for society, of them she would learn the language of Israel, and the worship of their God. With them she would be safe; for their presence would be her protection. Ver. 9. Have I not charged the young men that they shall not touch thee? He gives orders also to the young men, to shew her no rudeness, nor give her any molestation; invites her to eat and drink with his reapers, and go as one of them to the booth whenever she was thirsty with hard labour, in that hot country, and at meal-time to share their entertainment. Ver. 10. Then she fell on her face. Overcome with his condescension and benevolence, at a loss to express her gratitude she bows to the earth before him, in token of deepest respect, and professes her unworthiness of the favour shewn her. Ver. 11. He had heard of her excellent character, which deserved his token of regard. Ver. 12. The Lord recompense thy work. He could not recompence her pious work of faith and love himself, and therefore appeals to God in her behalf, under whose wing she had taken shelter. Ver. 14. And he reached her parched corn. At meal-time she accepts his invitation, and to make it more welcome, with his own hand and heart, he reaches her the parched corn, and by his behaviour engages his servants to shew her every kind of civility. At meal-time their honourable lord disdained

not to join them, and feed upon the same food which he prepared for his reapers; which is the very reverse of modern ambition, voluptuousness and dissipation. Ver. 15. Boaz commanded his young men. He turns to the reapers, bids them purposely drop a handful bere and there behind them, and let her glean among the sheaves, and not reproach her for it. Ver. 17. So she gleaned in the field until even. Ruth having refreshed herself at dinner, returns again with diligence to her work. She not only gleaned until even, but beat out and winnowed the corn she had gathered, which was between six and seven gallons of barley, and taking it up carries it home to her mother. Ver. 18. On her arrival at home she shews her mother what she had gathered, and gives her of the provision which she had left at dinner. Ver. 19. When Ruth came home, Naomi enquired how and with whom she had spent the day. The man's name with whom I wrought to day is Boaz. Ruth's answer is truly becoming, she sustains the subordinate character of a daughter to admiration. Ver. 20. Naomi hereupon blesses God for the mercy, and prays for his prosperity, who had so kindly treated her daughter. The name of Boaz awakens her remembrance of former kindness to her family, and she now relates what either she had forgotten, or had not told her daughter before, that he was a very near kinsman to them, and by law their Goel, redeemer; one of them to whom it belonged to redeem the mortgaged land of the family. This reflection perhaps now first struck her mind, and therefore, in hope of farther kindness, she bids her daughter accept the kind invitation she had related, and, during the harvest follow the reapers, and go no where else. Naomi's directions Ruth strictly obeyed, and when the harvest was concluded, she dwelt at home with her mother on the provision which she had by industry collected.

EXPLANATORY NOTES. CHAP. III. Ver. 1. My daughter shall I not seek rest for thee. The good woman's heart was set upon seeking rest, a comfortable and honourable settlement for her daughter Ruth, that she might have no reason to say, that the God of Israel was to her as a barren wilderness after she had forsaken her kindred and gods for the love she bore to Jehovah and a mother in Israel. Ver. 2. And now is not Boaz of our kindred. She revealed unto Ruth the nearness of relation subsisting between herself and Boaz, which she apprehended laid him under an obligation to take his brother's widow and raise up seed unto his brother. Ver. 3. Wash thyself there, ore. We have here the beginning of Na-

PRACTICAL OBSERVATIONS.—\* CHAP. II.] Great is the condescension of the Lord towards those who fear him: however mean they may be in the eyes of men, he will delight to exalt them: if he debase us, it is our honour to concur with his holy providence. Whether we be masters or servants, let a favour of true religion always attend us; and let the law of kindness be in our hearts and mouths. A modest, humble, and respectful behaviour, accompanied with a tender regard to our relations, is worthy of the highest praise; and it is a most likely means of obtaining favour and honour. When we proceed in the path of duty, depending on God, who knows what blessings shall rest on us! Happy is that family where all the members indulge deep concern for one another's welfare. Comfortable shall the poorest family live, who can enjoy godliness with contentment, which is great gain.



Before  
Christ  
cir. 1312. put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

10 And he said, Blessed be thou of the LORD my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followest not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

omi's plan to accomplish her designs. She had learned that Boaz had a feast on winnowing his barley; she thought this a good opportunity to remind him of his duty, as Ruth's kinsman; for which purpose she commands her to wash and anoint herself, put on her best garments, and go down in the evening to the floor where they winnowed. Ver. 4. Naomi directs her daughter to seek out his retreat and come privately to his feet, make confession of the identity of her person, prefer her supplication to him, and put him in mind of his duty to her as the near kinsman, under whose shadow she was come to trust. Ver. 7. And when Boaz had eaten and drunk. He went down to the floor, to have an eye upon his servants; when the work was done, he entertained them cheerfully, and after supper lay down with a merry, or a good heart, as it may be rendered, thankful for his mercies, and commending himself to the protection of a gracious God. And she came softly, and uncovered her feet, and laid her down. This proceeding some commentators blame as unjustifiable, whilst others vindicate, as right. It is true, the experiment to us seems dangerous; but as the customs of nations differ, as her intentions were honourable, and her claims just, it might no doubt be very capable of vindication: not to add, that there might be much of divine direction in the case; and this seems intimated in Naomi's confidence. Ruth acted according to her mother's direction; as soon as Boaz was composed to sleep, she steals softly, and raising up the skirt of his garment, in which he wrapped himself, lies down at his feet, waiting till he should awake, that she might remind him of his relation to her. Ver. 8. At midnight. At this hour happening to turn himself, he is surprised to find a person so near him, and, perceives her to be a woman. Ver. 9. Who art thou? Boaz interrogates her, and asks her name, and the reason of laying herself there, or what dost thou want with me? And she answered, I am Ruth thine handmaid. The produce of incestuous contact; an helper's Moabite; a woman made drunk with affliction, desolation, and sorrow. She makes mention in a humble and modest manner, the relationship he was unto her, and then waits the answer her mother ordered her to be directed by. Ver. 10. And he said, Blessed be thou of the Lord my daughter. Having brought her to an explanation, Boaz dealt honourably with her, and

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her; and she went into the city.

16 And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave he me: for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.\*

#### CHAP. IV.

1 Boaz calleth into judgment the next kinsman: 6 he refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance: 10 he marrieth Ruth, &c.

THEN went Boaz up to the gate, and sat him down there; and, behold, the kinsman, of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know; I said I

spoke to her only the words of kindness and compassion. Ver. 11. He promises to reward her virtue, with which all the inhabitants of the city were acquainted. Ver. 12. Howbeit there is a kinsman nearer than I. There was a kinsman who was nearer than himself, to whom the just right of redemption of the mortgaged state belonged, and till he refused, justice required that Boaz should not claim the property of his kinsman. Ver. 13. I do the part of a kinsman to thee, as the Lord liveth. This he confirms with an oath, for her full satisfaction of his kind intentions. Ver. 14. And she lay at his feet until the morning. Boaz unwilling to dismiss her at that hour of the night, bids her rest in peace till morning; yet to avoid those reflections which might be made if it were known, he advises her to depart early, that her being there might be kept secret. Ver. 15. And he said, Bring me the vail that thou hast upon thee. At her departure, in token of his regard, he gave her a handsome present of six homers of barley to carry home. And she went into the city. Ruth hastens home to Naomi, who enquires of her how she had succeeded. She relates all the circumstances which had passed from which Naomi concludes, that the matter was as good as completed, and that she might rest composed waiting for the issue which Boaz would not delay to accomplish.

EXPLANATORY NOTES. CHAP. IV. Ver. 1. Then went Boaz up to the gate, and sat him down there. He appears as solicitous to terminate the affair as he was pleased with the conduct of Ruth, and wished to have her for a partner; he hastens to the gate, where was the seat of judgment in those days, Job xxix 8—10. and has the matter brought before the elders of the people, of whom there were ten assembled on this occasion. The honest intentions of this honourable Israelite had no need of private and clandestine means for their accomplishment; the law of his God was his rule. He asked the nearest kinsman, who was perhaps just then passing through the gate, to appear and plead his right. His name and circumstances are not recorded, which probably are concealed, because his refusal of his duty, might have stamped a lasting infamy on him. Ver. 8. Naomi having a parcel of land to sell, the right of redemption was his; and, till he quitted his claim, Boaz would not presume to

PRACTICAL OBSERVATIONS.—\* CHAP. III.] Marriage is honourable in all, and it is the duty of parents to seek a proper settlement by marriage for their children. But in courtship and marriage there ought to be a strict attention to the will of God. It is not enough that we do no evil; we must carefully avoid every appearance of it. It is an unspeakable advantage when our acquaintances have the deepest regard for our chastity and honour, and are disposed to interpret our innocent familiarities in the best sense, and when in matters of importance they prove diligent and faithful. When we have prudently done our duty, we may cheerfully leave the event with the Lord, and comfort ourselves with the hope of what is best in due time.



Before  
Christ  
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for *there is none to redeem it besides thee; and I am after thee.* And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself: for I cannot redeem it.

a Deut.  
25. 7, 9.

7 <sup>a</sup> Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; A man plucked off his shoe, and gave it to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that *were* in the gate, and the elders said, *We are witnesses.* The LORD make the women that is come into thine house like Rachel and like Leah, which two did build the house of Is-

rael; and || do thou worthily in Ephratah, and † be famous in Bethlehem:

12 And let thy house be like the house of Pharez, (<sup>b</sup> whom Tamar bare unto Judah,) of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception and she bare a son.

14 And the woman said unto Naomi, Blessed be the LORD, which hath not † left thee this day without a || kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a † nourisher of † thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez; <sup>c</sup> Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat || Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.\*

Before  
Christ  
cir. 1312.

Or,  
get thee  
riches, or,  
power.

† Heb.  
proclaim  
thy name.

b Gen.  
38. 29.

1 Chron.  
2. 4.

Matth.  
1. 3.

† Heb.  
caused to  
cease unto  
thee.

Or,  
redeemer.

† Heb.  
to nourish.

† Heb.  
thy grey.  
hairs.

c 1 Chro.  
2. 4.

Matth.  
1. 3.

Or,  
Salmah.

buy it. Ver. 4. *And he said, I will redeem it.* The nearest kinsman readily enough accepts the offer, till he finds it clogged with Mahlon's widow according to the law, Deut. xxv. 5. and by Naomi's resolution not to part with the land without providing for her daughter. Ver. 5. The field was to be bought of the hand of Naomi; for though it was sold and in the hand of another, it was still her's by law, and no one could redeem or buy it up so as to make it his own without Naomi's consent. Ver. 6. *And the kinsman said I cannot redeem it for myself.* It is probable having children of his own, he deemed an accession to his family by another wife, of dangerous consequence by confounding his seed, and injurious to his present children, and therefore refused to act that part by Ruth for which, as the nearest kinsman he was qualified. Ver. 8. *Therefore the kinsman said unto Boaz, Buy it for thee.* He gives up all claim and pretension on his part, and makes a surrender to Boaz in open court, of his right to the redemption. *So he drew off his shoe.* It was a custom in Israel when the first claimant or nearest kinsman refused to marry the widow of his brother, that she should pluck off his shoe in token of disgrace, and spit in his face, as finally renouncing all connection with him, comp. Note on Deut. xxv. 9. Ver. 9. No sooner had the nearest kinsman quitted his right, than Boaz put in his claim, and purchased the whole that belonged to Elimelech and his two sons, which property had descended to Naomi and Ruth, upon their demise, as Orpah by her returning, had forfeited her claim. Ver. 10. *Moreover, Ruth the Moabitess the wife of Mahlon, have I purchased.* This marriage was before witnesses, which indeed is essential to that institution. He calls upon them to witness the contract, and insert it in the public register. Ver. 11. *And all the people said,—We are witnesses.* The people and elders received the appeal, and they blessed the bridegroom and bride; for it is more than probable that Ruth was now present, waiting to know the issue of the affair. The whole join in singing the epithalamium or marriage song. What honour for this Moabitess to be ranked in the benediction with those two mothers of Israel! for Boaz, that his worth in every relation may be more displayed, and his name shine illustrious in the annals of futurity; for both that their increase might be similar to that of the house of Pharez,

who though born of a stranger, was constituted head of an honourable and numerous family, one of the five families into which the tribe of Judah was divided. Ver. 13. *So Boaz took Ruth and she was his wife.* Ruth experiences at last, that she had lost nothing for leaving Moab; but is now made comfortable in a loving husband and liberal provision. *The Lord gave her conception:* For from him is the fruit of the womb. Ver. 14. *And the woman said unto Naomi.* The holy women congratulates Naomi on this occasion. They praised God for the blessing of a child born, and express their kind desires, that she would find in him a restorer of her life, and a nourisher of her advanced years. Ver. 15. *For thy daughter-in-law which loveth thee.* Ruth is not neglected; they speak much to her commendation declaring her tender affection to be superior to seven sons. Ver. 16, 17. *They called his name Obed.* Which name signifies serving, as designed from earliest infancy to be educated to serve the Lord Christ, or in view of the service he would afford his aged grandmother. Naomi with the tenderest fondness undertakes to be his nurse. Ver. 18. *Now these are the generations.* The book concludes with the genealogy of David the grandson of this child; and the historian takes occasion from thence to trace downward the pedigree from Pharez, his most distant ancestor, whom the elders prayed that Boaz might resemble, and their prayers are more than answered, since from him descends the Messiah, the son of David, whose seed are more numerous and more glorious than the kings of the earth. The close and striking relation which the events narrated in this little book bears to Messiah, illustrated the wisdom of God in exciting one of his inspired servants to commit them to writing, and his power in preserving the writing to these latter ages. The Jewish nation must have afforded many interesting domestic histories, perhaps in themselves more interesting to general readers than this, but which are now buried in oblivion; and therefore we can ascribe the Jews' care of this domestic history, to nothing less than the superintending care of divine providence. The world wants nothing which was necessary to attest that Jesus is the Messiah, the son of David, and the king of Israel.

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Here behold a multitude of the most pleasant objects: Boaz not more distinguished by wealth than by every virtue which dignifies human nature. Naomi and Ruth, after a series of trials in which they manifested the incalculable advantages of religion, to support the mind under trials, brought to enjoy whatever was fitted to render life agreeable. But chiefly let the contents of this book lead us to Jesus. He is our kinsman, Redeemer, who hath remembered us in our low estate; purchased us by his precious blood; introduced us, outcast Gentiles, into the family of God; richly provided for our numerous wants; and condescended to unite us to himself, by his Spirit, to sanctify and purify us to himself, that we may be presented as his bride to his father, without spot or wrinkle or any such thing; and that we may enjoy eternally with him the heavenly inheritance, in the kingdom of his God and our God, his Father and our Father.



# ¶ THE FIRST BOOK OF SAMUEL.

## THE ARGUMENT.

*In the first book of Samuel we see the state and condition of the people of Israel under the government of Eli, who was the fourteenth judge: under that of Samuel, who was the fifteenth and last; and under the reign of Saul, who was the first king of Israel.*

### CHAP. I.

<sup>1</sup> Elkanah a Levite having two wives, worshippeth yearly at Shiloh; <sup>4</sup> he cherisheth Hannah, though barren, and provoked by Peninnah. <sup>9</sup> Hannah, in grief, prayeth for a child. <sup>12</sup> Eli, mistaking at first, rebuketh her, afterward blesteth her. <sup>19</sup> Hannah, having born Samuel, stayeth at home till he is weaned.

Before  
Christ  
cir. 1171.

**N**OW, there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

<sup>2</sup> And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

a Deut.  
16. 16.  
† Heb.  
from year  
to year.

<sup>3</sup> And this man went up out of his city <sup>a</sup> † yearly, to worship and to sacrifice unto the LORD of hosts in Shiloh: and the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

<sup>4</sup> ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

¶ Or,  
a double  
portion.

<sup>5</sup> But unto Hannah he gave ¶ a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

† Heb.  
angered  
her.

<sup>6</sup> And her adversary also † provoked her sore, for to make her fret, because the LORD had shut up her womb.

¶ Or,  
from the  
time that  
she, &c.  
† Heb.

<sup>7</sup> And as he did so year by year, ¶ † when she went up to the house of the LORD, so she provoked her; therefore she wept and did not eat.

from her  
going up.

<sup>8</sup> Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

<sup>9</sup> ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by the post of the temple of the LORD:)

¶ <sup>10</sup> And she was † in bitterness of soul, and prayed unto the LORD, and wept sore.

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<sup>11</sup> And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid † a man-child, then I will give him unto the LORD all the days of his life, and <sup>b</sup> there shall no razor come upon his head.

† Heb.  
bitter of  
soul.  
† Heb.  
seed of  
men.

<sup>12</sup> ¶ And it came to pass, as she † continued praying before the LORD, that Eli marked her mouth.

b Numb.  
6. 5.

<sup>13</sup> Now Hannah, the spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

Judges  
13. 5.

<sup>14</sup> And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

† Heb.  
multiplied  
to pray.

<sup>15</sup> And Hannah answered and said, No, my lord; I am a woman † of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

† Heb.  
hard of  
spirit.

<sup>16</sup> Count not thine handmaid for a daughter of Belial: for out of the abundance of my ¶ complaint and grief have I spoken hitherto.

¶ Or,  
meditation.

<sup>17</sup> Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

<sup>18</sup> And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

<sup>19</sup> ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah; and Elkanah knew Hannah his wife; and the LORD remembered her.

† Heb.  
revolution  
of days.

<sup>20</sup> Wherefore it came to pass, † when the time was come about, after Hannah had conceived, that she bare a son, and called his name ¶ Samuel, saying, Because I have asked him of the LORD.

¶ That is,  
Asked of  
God.

**EXPLANATORY NOTES.** CHAP. I. Ver. 1. *Ramathaim-zophim*, called Ramah, ver. 19. and the plural number Ramathaim, is here made use of, to denote that this city, being built upon two hills, looked like a double city. The title of *Zophim*, which signifies *watch-towers*, or *watchmen*, seems to be added either from its having a high place or tower; or, because the prophets, who are called watchmen, Ezek. iii. 17. had a school or college here. Ver. 3. *And this man went up out of his city yearly to worship.* The precept in Exod. xxiii. 17. runs exactly thus, Three times in the year all thy males shall appear before the Lord thy God: which refers to the feast of the passover, the feast of Pentecost and the feast of tabernacles. The women were exempted from this personal attendance; and therefore it seems to have been an extraordinary act of piety in Elkanah to take his two wives with him, as from the subsequent verses we may reasonably conclude that he did. It is certain that he would not need to urge Hannah to go up with him; for the love of God's house which influenced his own heart dwelt in her's; and nothing but necessary duties could detain her at home. There can be no doubt that her practice was common to all the pious women, Luke ii. 41, 42. Ver. 5. *But unto Hannah he gave a worthy portion.* That is, a large or double portion of the peace-offering then made, as a testimony of his great love and kindness to her, she being his favourite wife. *But the Lord*

*had shut up her womb.* Sterility was looked upon by the Jews as one of the greatest misfortunes that could befall their women, inasmuch that to have a child, though the mother died immediately after, was accounted a much lighter affliction than to have none at all; and to this purpose it is observable, that the midwife comforts Rachel in her labour, even though she knew her to be at the point of death. *Fear not, for thou shalt have this son also*, Gen. xxxv. 17. Ver. 11. *No razor shall come on his head*, implies, that he was to be consecrated to the Lord, and subject to the laws of a Nazarite; concerning whom see Notes on Numb. vi. 1—21. Ver. 13. *Eli thought she had been drunken.* Because of the multitude of her words, and those uncouth gestures and motions of her face and body, which the vehemency of her passion, and her fervency in prayer, caused in her. Ver. 20. *She called his name Samuel.* This is contracted from *Saul meel*, asked of God. Ver. 23. *Only the Lord established his word.* Or, as it may be rendered, *The Lord established his work*; that is, perfect that which he hath begun, by making the child to grow till he was fit to attend on his service; for we do not read any word that God had spoken concerning this child, unless Elkanah considered the words of Eli as the oracles of God, because he was high-priest. Ver. 27. *For this child I prayed, and the Lord hath given me my petition.* This is one of those many proofs which we meet with in scripture of the efficacy of the prayer of faith,



Before  
Christ  
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21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up: for she said unto her husband, *I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.*

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

cir. 1165.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him into the house of the LORD in Shiloh: and the child was young.

Or, returned him whom I have obtained by petition to the LORD.  
Or, he whom I have obtained by petition shall be returned.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh, my lord! as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 I therefore also I have ¶ lent him to the LORD; as long as he liveth ¶ he shall be lent to the LORD. And he worshipped the LORD there.\*

## CHAP. II.

1 Hannah's song in thankfulness to God. 12 The sin of Eli's sons. 18 Samuel's ministry. 20 By Eli's blessing Hannah is more fruitful. 22 Eli reproveth his sons. 27 A prophecy against Eli's house.

AND Hannah prayed, and said, My heart rejoiceth in the LORD; mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 There is none holy as the LORD: for there is none besides thee; neither is there any rock like our God.

especially when offered up in the house of the Lord. Ver. 28. *I have lent*, or as in ver. 11. *I will give*; the original word is capable of the same signification, and should be translated alike in both places. *As long as he liveth, he shall be lent to the Lord*; or as it may be rendered, *All the days that he shall be desired for the Lord*; that is, as long as God should think proper to employ him in his own house, which was till he made him the judge of Israel; after which, he was not fixed at Shiloh but visited Beth-el, Gilgal, and Mizpeh. *And he worshipped the Lord there*; not Eli, nor Elkanah; but young Samuel, who is the subject spoken of in this and the foregoing verse, and, who was capable of worshipping God, by attending to the various parts of the temporal service for which his strength qualified him, and to which his heart was early inclined. The particle *there* is emphatical, signifying that hereby he entered himself into the worship and service of God in that place, to which he was devoted by his parents. Samuel was probably above three years old; not only weaned from the breast, but also habituated to the food and treatment of a youth, who can live comfortably without his mother's care. Till he was capable of thus living, he could not be of any use in the service of the temple.

EXPLANATORY NOTES. CHAP. II. Ver. 1. *And Hannah prayed*. It was common among the Hebrews to comprehend hymns under the name of prayers, in the composition of which holy persons were sometimes assisted by divine inspiration. *My mouth is enlarged over mine enemies*; that is, opened wide to pour forth abundant praises to God, and to give a full answer to all the reproaches of mine adversaries; whereas, before, it was shut through grief and confusion. Here she manifests her great prudence, piety, and modesty, in not naming Peninnah, but only her enemies in the general. Ver. 3. *Talk no more so exceeding proudly*. Thou Peninnah, boast no more of thy numerous offspring, and speak no more scornfully of me, as thou hast done. Whether Peninnah was

3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

Before  
Christ  
cir. 1156.

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

Heb.  
hard.

5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6<sup>a</sup> The LORD killeth and maketh alive: he bringeth down to the grave, and bringeth up.

a Deut.  
32. 39.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

Tobit

13. 2.

Wisdom

16. 13.

b Psalm

113. 7.

8<sup>b</sup> He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

c Chap.  
7. 10.

11 And Elkanah went to Ramah to his house: and the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli were sons of Belial; they knew not the LORD.

13 And the priest's custom with the people was, that when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the

the object addressed by Hannah or not, it seems plain from what follows, that the Spirit by whom she spoke had a higher object in view, even all the enemies of God and his church. The sentiments and spirit which this triumphant song breathes, shew that it bears a striking resemblance to the song of Mary, the mother of Messiah, whom Samuel in several respects prefigured, Luke i. 46—54. Ver. 4. *Bows of the mighty*, seem here to denote their strength of which they boast, Psal. lxiv. 6. lxvi. 5. Ver. 5. *The barren hath born seven*. Hannah here mixes the prophecy with her hymn of praise, foretelling the great increase of the church; for the word *seven* signifies a multitude, Prov. xxiv. 16. Ver. 8. *The pillars of the earth are the Lord's*; that is, he preserves it in its proper place, as a house is upheld by pillars from falling into ruins; or perhaps, the pillars mean the princes or rulers of the world, whom God employs to preserve the inhabitants from total confusion and misery. Rulers are frequently called the *corners*, or *corner-stones* of the land, chap. xiv. 38. Judg. xx. 2. Zeph. iii. 6. Ver. 10. *He shall give strength unto his king*, that is to David, who was appointed by God in the room of Saul. *And exalt the horn of his anointed*. This was literally fulfilled in David, who triumphed over all his enemies, and who was the most eminent type of the great king of all, *The Lord Christ*; to whom these words in the fullest sense belong, whose *dominion is an everlasting dominion, and his kingdom, that which shall not be destroyed*.—The word *Messiah* (anointed) occurs here for the first time in the sacred writings; several had before prophesied of him, but Hannah was the first that mentioned him by name.—Kimchi's remarks on this verse are too remarkable to be omitted. "The king here mentioned," says he, "is the Messiah, of whom Hannah spoke either by prophecy or tradition." Ver. 12. *They knew not the Lord*. Their ignorance of God, here intimated, is metaphorical, and serves only to inform us, how far these men, though priests, were from being possessed of that saving knowledge of the Lord, which alone maketh men

PRACTICAL OBSERVATIONS.—\* CHAP. I.] A family divided in interests cannot be happy; and they bring on themselves redoubled trouble and vexation, who dare transgress God's institution of marriage to obtain pleasure. That grief, is not less sinful than distressing, which diverts our minds from God, and the comforts that we have in him. Distress ought to make us double our diligence in attending on the ordinances of God. Fervent prayer and confidence in divine mercy are certain means of relief to broken spirits. It is peculiarly afflicting to have the godly misinterpreting our wrestlings with God as hypocrisy and wickedness. Injurious reproach, ought however to be answered with the greatest candour and meekness. And the guilty, when convinced, ought to turn their sinful censures into fervent prayers for the injured. Early and earnest devotions are the best prefaces of happy days, and successful undertakings; and nothing but works of necessity or mercy ought to detain us from the solemn public worship of God. With the most distinguished expressions of gratitude, ought we to commemorate the mercies which we have received in answer to our prayers. Children are the Lord's property, and therefore they ought to be devoted to his service.



Before  
Christ  
cir. 1165.

priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also, before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

† Heb.  
as on the  
day.

16 And if any man said unto him, Let them not fail to burn the fat † presently, and then take as much as thy soul desireth; then he would answer him, Nay: but thou shalt give it me now; and if not I will take it by force.

17 Wherefore the sin of the young men was very great before the LORD; for men abhorred the offering of the LORD.

d Exod.  
23. 4.

18 ¶ But Samuel ministered before the LORD, being a child, † girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

|| Or, pe-  
tition  
which she  
sleed, &c.

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the † loan which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

† Heb.  
assembled  
by troops.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that † assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for † I hear of your evil dealings by all this people.

|| Or,  
I hear  
evil words  
of you.

24 Nay, my sons: for it is no good report that I hear; ye make the LORD's people † to transgress.

|| Or,  
to cry out.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and

said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and † did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habitation: and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed, that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see † an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die † in the flower of their age.

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house; and he shall walk before mine Anointed for ever.

36 And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, † Put me, I pray thee, into † one of the priest's offices, that I may eat a piece of bread.\*

wise unto salvation. For we are told in the following verses, that they domineered over the men, and debauched the women at their very devotions; that they were so far from being contented with the portion which God had allotted them as priests, that they forced from the people, even before they made their oblations, what part of the sacrifice they pleased; and that these practices gave so general a disgust, that religion grew into contempt, and the worship of God came to be disused, for men abhorred the offering of the Lord. Ver. 18. The ephod of the high priest was very rich; but there were other kinds of ephods, 2 Sam. vi. 14. rather honorary than sacred; and one of these Samuel, when a child, was ordered by the high priest to wear. Ver. 21. And the child Samuel grew; not only in stature, but also in wisdom and knowledge. Ver. 23, 24. Why do ye such things? This reproof is given in the language of an indulgent father, not that of a jealous judge, who ought to have punished them for such notorious crimes as they were guilty of, in an exemplary manner. Ver. 25. Notwithstanding they hearkened not unto the voice of their fathers, because the Lord would slay them. The words may be rendered, "But they refused to hearken to the voice of their father, and therefore the Lord would slay them." Ver. 27. And there came a man of God unto Eli. Who this prophet was is not agreed upon; some will have him to be Phinehas, the son of Eleazar; some Elkanah, Samuel's father: and others, Samuel himself; amidst all this uncertainty, therefore, the safest and most ingenious way is, to acknowledge our ignorance of what the

sacred historians has not thought proper to discover to us. Ver. 31. Behold, the days come that I will cut off thine arm and the arm of thy father's house. This is a parabolical expression of the prophets, to signify unto Eli, God's intention of degrading his family from the dignity of the priesthood. The high priest was originally settled upon Eleazar, the son of Aaron, by a divine decree; but that decree being conditional only, it is reasonable to presume, that for some great offence Eleazar's family (though not recorded in scripture) God was provoked to remove this dignity into the family of Ithamar, who was Aaron's youngest son, and from whom Eli descended; and here, from the abominable practices of his sons, which he was too negligent to restrain. God threatens to translate the priesthood back again from the family of Ithamar into that of Eleazar; which accordingly happened in the reign of king Solomon, who deposed Abiathar, the last of Eli's line in the pontificate, and set up Zadok in his stead, whose race continued to hold the office till after the Babylonian captivity, Ezek. xlv. 15. and as far as we know till Christ's coming, which superceded the Levitical priesthood. There shall not be an old man; that is, an elder, or one capable of enjoying any post of dignity or honour. Ver. 32. Thou shalt see an enemy in my habitation. In the margin it is rendered, Thou shalt see the affliction of the tabernacle; which he did; for he caused the tabernacle deprived of its glory, the ark of the Lord, and heard that it was taken by the Philistines.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] Praise in the mouths of the righteous is pleasant. How delightfully does Hannah celebrate the perfection of Jehovah, and his abundant mercy in hearing her prayers; and how sweetly does she triumph in having this God for her Rock, and the horn and prince of her salvation. Oh! for grace to adopt the same assurance of faith, and in the contemplation of his rich mercies to bless his name for ever and ever. Impious ministers merit the sharpest rebuke; and their contempt of reproof is an awful prelude of near and certain destruction. Parents' unreasonable indulgence of their children may occasion fearful calamities to their family and nation; but the most affecting judgments seem reserved for children who contemn parental authority. The most remarkable the favours that have been abused, the more tremendous judgments are to be dreaded. God will never want instruments to carry it on; they are the greatest losers who desert it, or prove unfaithful to it. The church is founded on a rock, against which the gates of hell shall never prevail.



## CHAP. III.

Before  
Christ  
cir. 1165.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 15 Samuel, though loath, telleth Eli the vision. 18 Samuel groweth in credit.

**A**ND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was no open vision.*

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

4 That the LORD called Samuel: and he answered, Here am I.

5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 || Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, <sup>a</sup> at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: <sup>†</sup> when I begin, I will also make an end.

13 || <sup>o</sup> For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves || vile, and he <sup>†</sup> restrained them not.

EXPLANATORY NOTES. CHAP. III. Ver. 1. *Precious*, implies scarce. Whatever revelations God might think proper to impart to some pious persons privately, there was at this time none publicly acknowledged for a prophet, unto whom the people might resort to know the mind of God. Ver. 4. *Called Samuel*; by an audible voice out of the tabernacle of the Lord, according to the Chaldee. Ver. 7. *Now Samuel did not yet know the Lord*. He was ignorant of the manner in which God revealed his mind unto the prophets. Ver. 8. *The third time*. This repetition of the voice induced Eli to conclude that it was the Lord; by which means he was disposed to give credit to what Samuel should tell him, as an oracle of God. Ver. 11. *Ears shall tingle*; a phrase denoting the dreadful nature of the tidings. This is an allusion to the sound, or tingling excited in the ears, by a tremendous tempest, a thunder, or any hideous noise, Jer. xix. 3. Ver. 18. *It is the Lord; let him do what seemeth him good*. Eli seems to have been more deeply affected by this message from God by the mouth of an artless child, than by the denunciation of the prophet in the foregoing chapter; for he here humbly acknowledges the justice of God, and submits to his sentence with a penitent resignation. Ver. 19. *And the Lord—let none of his words fall to the ground*: that is, let none of his words want effect or success, but accomplished all his predictions.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] God in great and unsolicited mercy; raises up new instruments to execute his work, when others have proved unfaithful. Early piety is often honoured with special intimacy with God: and it becomes aged ministers to rejoice that God carries on his work, though it should be at the expence of their dishonour; and to be ready to assist those whose rising glory may seem to eclipse their own, remembering what is written, “He must increase, but I must decrease.” How severely God chastises his people and their families, for their sins; and surely they need the most abundant grace to render them resigned to their chastisements; and yet resignation is the proper and only way to alleviate their trials. How striking the dissimilarity between the characters of the hoary Eli and young Samuel, and yet both were precious in the sight of the Lord; and to what shall we ascribe the differences, but to the sovereign will, and rich grace of the Lord. Oh! that we may unfeignedly acquiesce in the will of him who doth all things well.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, here am I.

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and <sup>†</sup> more also, if thou hide <sup>†</sup> any || thing from me of all the things that he said unto thee.

18 And Samuel told him <sup>†</sup> every whit, a <sup>†</sup> hid nothing from him. And he said, It is the LORD; let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel, from Dan even to Beer-sheba, knew that Samuel was || established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.\*

## CHAP. IV.

1 The Israelites are overcome by the Philistines at Eben-ezer: 3 They fetch the ark, to the terror of the Philistines; 10 They are smitten again, the ark taken. Hophni and Phinehas are slain. 12 Eli at the news falling backward breaketh his neck. 19 Phinehas' wife, discouraged in her travail with I-chabod, dieth.

**A**ND the word of Samuel || <sup>†</sup> came to all Israel. || Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when <sup>†</sup> they joined battle, Israel was smitten ten before the Philistines; and they slew of <sup>†</sup> the army in the field about four thousand men.

3 ¶ || And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us <sup>†</sup> fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD

A metaphor taken from precious liquors, which, when spilt upon the ground are altogether useless and ineffectual, see Josh. xxi. 45. 1 Kings viii. 56. Esther vi. 10.

EXPLANATORY NOTES. CHAP. IV. Ver. 1. The revelations of God in this age were so few, that we read but of two prophets in all the days of the Judges, Judg. iv. 4. vi. 8. No wonder then that the people greatly rejoiced, when they perceived that the Lord had appointed Samuel to the prophetic office; and it probably was from the great expectation they had of the divine favour in renewing this order of men among them, that they took up arms in order to rescue themselves from the yoke of the Philistines—Or, (as Mr Poole thinks) the following words of this verse may lead us to imagine, that by the word of Samuel here, is not meant the word of prophecy, but the word of command that all Israel should go forth to fight with the Philistines, that so they might be first humbled and punished for their sins, and so prepared by degrees for their future deliverance. Eben-ezer. A name given to this place from a future great event, chap. vii. 12. Ver. 3. *Let us fetch the ark*. Instead of the performance of moral duties, humbling themselves deeply for, and purging themselves speedily and thoroughly from all their sins, for which God was displeased with them, and now had chastised



Before  
Christ  
cir. 1141.

of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? and they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid: for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing † heretofore.

† Heb.  
yesterday  
or the  
third day.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, <sup>a</sup> as they have been to you: † quit yourselves like men, and fight.

a Judges  
12. 1.  
† Heb.  
be men.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent; and there was a very great slaughter: for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, † were slain.

† Heb.  
died.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily and told Eli.

15 Now Eli was ninety and eight years old; and <sup>b</sup> his eyes † were dim, that he could not see.

b Chap.  
3. 2.  
† Heb.  
flood.  
† Heb.  
is the  
thing.

16 And the man said unto Eli, *I am* he that came out of the army, and I fled to-day out of the army. And he said, What † is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also

a great slaughter among the people; and thy two sons also, Hophni and Phinehas, are dead; and the ark of God is taken.

Before  
Christ  
cir. 1141.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward, by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* ‖ to be delivered: and when she heard ‖ Or, the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains † came † Heb, upon her. *were turned.*

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, † neither did † Heb, she regard *it*. *set not her heart.*

21 And she named the child ‖ I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband:)

‖ That is,  
Where is  
the glory?  
or,  
There is  
no glory.

22 And she said, The glory is departed from Israel; for the ark of God is taken.\*

### CHAP. V.

1 The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is smitten down, and cut in pieces. 6 The men of Ashdod are smitten with emerods. 8 So God dealeth with them of Gath when it was brought thither. 10 And so with them of Ekron, when it was brought thither.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only ‖ *the stump of* Dagon was ‖ Or, left to him. *the fishy part.*

5 Therefore neither the priests of Dagon, nor any

them; they take an easier course, and put their trust in ceremonial observances, not doubting but the very presence of the ark would give them victory; and therefore they deservedly met with a sad disappointment. Ver. 9. *Servants unto the Hebrews, as they have been to you.* The Israelites had been partially subject to the Philistines all the time of Eli and Samson; and this argument must have been of great effect to animate them to preserve their superiority. Ver. 12. *With his clothes rent, and earth upon his head.* This was the ancient manner of expressing sorrow, and in use both among the Hebrews and other nations, Josh. vii. 6. Job ii. 12. Ver. 13. *Eli sat upon a seat by the way-side.* He had caused a seat to be placed for him by the gate of the city, that he might hear any tidings that came from the army. *His heart trembled for the ark of God:* lest it should fall into the hands of the uncircumcised Philistines, who would triumph upon it, while the heart of every honest Israelite would be grieved for the dishonour such an event would bring upon the true God. Ver. 18. *And when he made mention of the ark of God.* Eli, though too indulgent a father, was not so affected at hearing of the death of his sons, and the slaughter of the people, as at hearing that the ark of God was taken. This was a stroke too heavy for him to bear: he sunk under it, dropped from his seat, and expired. Thus though Eli is a melancholy example

of the fatal effects of the ill timed fondness of a parent; yet he is worthy of imitation in his great regard for the glory of God; to preserve and advance which, he would have sacrificed whatever was most dear and valuable to him, either as a parent or a governor. Ver. 21. *And she named the child I-chabod;* that is, *Inglorious*, for the reason given in the text, *The glory is departed from Israel.*

EXPLANATORY NOTES. CHAP. V. Ver. 2. *When the Philistines took the ark of God they brought it into the house of Dagon.* It appears from the foregoing chapter, that the Philistines imagined the ark of God to be God himself; for which reason, and in compliance with the then established custom, they carried it in triumph, and deposited it in the house or temple of their god Dagon. That it was usual with the ancient heathens to carry in triumph the gods of their vanquished enemies, appears from Isa. xlii. 1, 2. Dan. xi. 8. Jer. xliii. 7. Amos i. 15. Ver. 4. *Only the stump of Dagon.* Heb. *only Dagon*; that is, that part of it from which it was called *Dagon*, to wit, the fishy part of it, for *Dag*, in Hebrew signifies a fish. The head and the hands of the idol were cut off, to signify that he had neither wisdom nor strength to defend himself, and consequently, it was vain to trust in him. Ver. 5. *Therefore neither the priests, &c. tread on the*

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Lesser judgments only exasperate hardened sinners; while they glory in their external forms and privileges. How near the hearts of the saints, do the ark and church of God lie! They cannot contemplate the miseries of the church without being deeply affected with sorrow. Should ever we behold the gospel removed from us; the sun going down on the ordinances; and our precious sabbaths, and gospel feasts cut short; well might we write on all that might remain, *I-chabod*, the glory is departed. Draw near, ye careles, ye over-indulgent parents, and tremble; behold in what ruin to your families and nation your conduct may issue. See the melancholy close of Eli's life, and be assured that God will not pass over even the iniquities of his people. But chiefly ye ministers of God, be very zealous for his honour, who hath appointed you for watchmen, on Zion's walls; Cry aloud! and spare not! lift up your voices like trumpets, and shew the people their transgressions, and the house of Israel their sins.



Before  
Christ  
cir. 1141.

a Psalm  
78. 66.

that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with<sup>a</sup> emerods, *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 ¶ They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? and they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was so, that after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods; and the cry of the city went up to heaven.

#### CHAP. VI.

<sup>1</sup> After seven months the Philistines take counsel how to send back the ark: 10 they bring it on a new cart, with an offering, unto Beth-shemesh. 19 The people are smitten for looking into the ark.

cir. 1140.

**A**ND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If we send away the ark of the God of Israel, send it not empty; but in any wise

return him a trespass-offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to the number of the lords of the Philistines*; for one plague *was* on † you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought || wonderfully among them, <sup>a</sup> || Or, did they not let † the people go, and they departed? <sup>reproachfully.</sup>

7 Now therefore, make a new cart, and take two <sup>a</sup> milch-kine, on which there hath come no yoke, and tie <sup>Exod. 12. 54.</sup> the kine to the cart, and bring their calves home from † them: <sup>† Heb. them.</sup>

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* || he hath done us this great evil: || Or, *it*, but if not, then we shall know *that it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 ¶ And the men did so; and took two milch-kine, and tied them to the cart, and shut up their calves at home;

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the high-way, lowing as they went, and turned not aside *to the right hand or to the left*; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a

threshold of Dagon. Out of a religious reverence, supposing this place to be sanctified by the touch of their god, who first fell here, and being broken here, touched it more thoroughly than he did other parts. This superstition of theirs, was noted and censured long after, Zeph. i. 9. Herein they manifested their stupendous folly both in making a perpetual monument of their own and their idol's shame, which in all reason they should rather have buried in eternal oblivion;—and in turning a plain and certain argument of contempt into an occasion of further veneration. It became common among the heathen to consecrate the thresholds of their idol temples; the people are not to this day permitted to tread on the thresholds of the mosques in Persia. Ver. 8. Unwilling to acknowledge the supremacy of Israel's God, the Philistines ascribed the fall of their idol to some other cause, which they hoped would cease to operate on the ark being removed from Ashdod. Their ignorance and unbelief issued in a more glorious display of the power of Jehovah. Ver. 9. *Emerods*. Translators have greatly differed in the signification of the original word *apholim*, which only occurs here, and in Deut. xxviii. 27. Some take it for *dysentery*; others for what they call *prociencia ani*; some for a *cancer*, and others for the *lues venerea*. However this be, the Psalmist expressly tells us, (Psalm lxxxviii. 66. that God smote his enemies in the hinder parts. Our translation therefore is

not amiss, which supposes this malady to have been such painful tumours in the fundament, as very frequently turn into ulcers.

EXPLANATORY NOTES. CHAP. VI. Ver. 4. The reason why the Philistines sent along with the ark the images of those parts which were afflicted might be in compliance with a common custom among the heathen, of offering to their gods such monuments of their deliverance as symbolically represented, either the evils from which they had escaped, or the members which had been disordered. The Philistines hoped by adopting this custom speedily to be delivered from the emerods and mice, wherewith they were plagued. This practice is still used among the Indians. Ver. 7. It was no bad policy in the Philistines to take milch kine, that had never before been yoked, to draw the cart, that they might know whether there was the hand of God in what had befallen them or not. And this they were soon convinced of, when, to their wonder, they saw these creatures, though unacquainted with the yoke, go jointly together without thwarting or drawing counter to each other, and that natural affection did not incline them to go back to their calves which were left behind; and particularly when though there were so many different ways to take, they saw them strike into the direct road to Judea and pursue it without the least deviation. Ver. 14. *And the cart came into the field of Joshua, a Beth-shemite*. This

PRACTICAL OBSERVATIONS.—\* CHAP. V.] How interesting is it to observe the care which God hath of his own cause. Though Israel was sunk so low as to be supine and inattentive to the attempt of recovering his ark, yet he continues jealous of his own honour. It is indeed dangerous to profane God's holy things. If men will not glorify him by due reverence, he will glorify himself by taking just vengeance; and such as contend with him will be infallibly ruined at last. Men are indeed often more eager to escape God's judgments than to be delivered from their sins, which procured them; and when they smart under his stroke they are solicitous to have God put from them rather than to enter into friendly connection with him. But such as tempt him shall find every effort to escape his displeasure more and more embittered by his curse and heavy hand on them.



Before  
Christ  
cir. 1140.

Beth-shemite, and stood there where *there was* a great stone; and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices, the same day unto the LORD.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 And these are the golden emerods, which the Philistines returned for a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one:

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities and of country villages, even unto the || great stone of Abel, whereon they set down the ark of the Lord; which stone remaineth unto this day in the field of Joshua the Beth-shemite.

|| Or,  
great  
stone.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand\* and threescore and ten men. And the people lamented, because the LORD had smitten many of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, the Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.\*

#### CHAP. VII.

1 They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it, and it abideth twenty years. 3 The Israelites, by Samuel's means, solemnly repent at Mizpeh.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into

was another miraculous particular, that the kine should stop as soon as they came to Beth-shemesh, which was a city of the priests. Ver. 19. The Arabic and Syriac versions instead of *fifty*, read *five thousand* which is probably the ancient reading of the Hebrew; the difference of the original words is so little, that it might easily escape the eyes of a transcriber. Most commentators are of opinion, that God, to manifest his anger and his pity, smote only threescore and ten men at this time; and that the fifty thousand refers to the whole number of those Beth-shemites, and not to the number of those that were slain. Be this as it may, we hence learn, how extremely dangerous it is, to indulge a vain curiosity of prying into those mysteries which God hath not thought proper to disclose to us; and that he generally punishes our presumption herein, by withdrawing from us the influence of his divine grace, and leaving us to the wretched guidance of our own bewildered understanding. Ver. 20. *And the men of Beth-shemesh said.* Punishment generally awakens in us a true sense of our duty, and may, in this respect, be well compared to the tender, but wholesome corrections of an indulgent and affectionate parent. It seems to have had its proper effect on these men, who, deeply sensible of the impiety of their brethren, and justly afraid of the further vengeance of an incensed God, humbly acknowledge their great unworthiness to have his divine presence any longer resident among them.

EXPLANATORY NOTES. CHAP. VII. Ver. 1. Whatever motive influenced the priests to place the ark in the house of Abinadab, it is certain that

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] How awful was the state of Israel during the time God was pleased to punish them by the absence of his ark! But more wretched is the condition of all men who live without God in the world. Let the children of God especially deplore their backslidings, which render divine ordinances barren, and leave them but as the mere case of religion.—By holding fast their sins, men only prolong their sorrows. God can easily humble the stoutest of his enemies, and make them instruments of his honour, and lasting memorials of their own shame. He often suffers men to dishonour him, but the issue shall tend to his glory; and the very means which they had taken to confirm their infidelity, shall turn out to their more unanswerable conviction of the truth. He alone can deliver his church out of all adversity; and this he does for his name's sake. Not our merit, not our exertions, not our prayers, not our labours, but his right hand and holy arm, shall redeem us from the hands of all our enemies. What fear and reverence are due to him in the meeting of his saints! He is the Holy Lord God! and it is dangerous to indulge a vain curiosity in our concerns with him; and infinite destruction to come near to the law which pronounced all men accursed but as fulfilled in Christ Jesus. How miserable are those who are unconcerned about the ordinances of religion, and the blessings that are connected with them! May it be our happiness to esteem them all, and regard them as directing us to Jesus, who is the ark fixed eternally in his church. Here also let us delight to dwell that we may behold his beauty and keep his laws.

the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

Before  
Christ  
cir. 1140.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then<sup>a</sup> put away the strange gods and<sup>b</sup> Ashtaroth from among you, and prepare your hearts unto the LORD, and<sup>c</sup> serve him only; and he will deliver you out of the hand of the Philistines.

cir. 1140.

a Joshua  
24. 14,  
23.

b Judges  
2. 13.

c Deut.  
6. 13.  
Matth.  
4. 10.

Luke  
4. 8.

d Judges  
2. 11.

4 Then the children of Israel did put away<sup>d</sup> Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, † Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

† Heb.  
Be not si-  
lent from  
us from  
crying.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Israel; and the LORD || heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

|| Or,  
answered.

11 And the men of Israel went out of Mizpeh, and

their not bringing it to Shiloh was of the Lord, and expressive of his displeasure; probably Shiloh was destroyed by the Philistines, and the tabernacle removed from it; see Jer. vii. 12, 14, xxvi. 6, 9. Ver. 6. *And drew water.* The opinions of commentators on this passage have been many and various. Some think, that with this water they washed their bodies, to signify the purification of their souls from the pollution of sin; others that they made use of it to cleanse the ground whereon Samuel was to erect an altar, or poured it out as a libation before the Lord, 2 Sam. xxiii. 16. but probably these words are to be taken in a metaphorical sense, and denote that unfeigned acknowledgement of their sins which the people made before the Lord, and those tears of contrition which were very plentifully shed on this occasion; for the sacrifice of a broken and contrite heart, is of all others the most acceptable unto God. Ver. 10. *But the Lord thundered with a great thunder.* Josephus gives the following account of this transaction, (Antiq. lib. 6 chap. ii.) "In some places," says he, "God shook the foundations of the earth under the feet of the Philistines, so that they could not stand without staggering; in others it opened, and swallowed them up alive, before they knew where they were; while the claps of thunder and flashes of fire, were so violent that their very eyes and limbs were scorched to such a degree, that they could neither see their way before them, nor handle their arms." An awful interposition of divine providence! and a proof, that, in the public exercise of religion, we are in a more special manner under his holy protection. Ver. 12. *Then Samuel took a*



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cir. 1120. pursued the Philistines, and smote them, until they came unto Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it || Ebenezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel judged Israel all the days of his life.

16 And he went from year to year, † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to Ramah; for there was his house: and there he judged Israel; and there he built an altar unto the LORD.\*

## CHAP. VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief, is comforted by God.

1112. **A**ND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel, and the name of his second Abiah: they were judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and <sup>a</sup> took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And Said unto him, Behold, thou art old, and thy sons walk not in thy ways: now <sup>b</sup> make us a king to judge us, like all the nations.

6 ¶ But the thing † displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

stone. So signal was the victory which God had vouchsafed to the Israelites over their enemies, that Samuel thought it very necessary to erect a kind of monument in memory of it, and to give that monument such a name as might perpetuate this providential deliverance to future generations; for he called it *Eben-ezer*, or the stone of help. Ver. 13. So the Philistines were subdued; that is, they were so humbled, that they made no farther attempt to trouble Israel, all the days of Samuel; that is, all the time he exercised the sole office of judge; for they came against Israel before Samuel died, when Saul was made king.

EXPLANATORY NOTES. CHAP. VIII. Ver. 3. His sons walked not in his ways. Samuel was not punished for the wickedness of his sons, but Eli was. The crimes of Samuel's sons were less atrocious than those of Eli's sons, because there is no comparison between taking bribes, and openly profaning the tabernacle, and rendering religion itself despicable. Besides the crimes of the sons of Eli were perpetrated in his own sight, and by not preventing, he was, in some sense, the accessory or encourager of them; but Samuel's sons were at a distance from him, and possibly their crimes might not reach his ears. Ver. 11, 12. This will be the manner of the king. Samuel does not in these verses define what are the just rights of kings, but describes only such practices as the despotic princes of the east, who looked on their subjects as so many slaves, were generally accustomed to; and his reason for drawing a king in these black colours seems to be, because the Israelites desired such an one as their neighbours had, who were all under the absolute dominion of their princes. Ver. 19. Nay, but we will have a king over us. Upon a review of the whole preceding history of the Israelites, we find them nothing more remarkable than the greatest infatuation, and the most invincible obstinacy, which this chapter abundantly evinces,

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done, since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: || howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you; He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be concubines, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his † officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us;

for although they could not but be sensible that the Lord of hosts himself was their King; that he had delivered them from the Egyptian bondage, miraculously preserved them in the wilderness, put them in full possession of the promised land, and still continued to fight their battles, and subdue their enemies; and notwithstanding the description of a bad king, which the prophet had just laid before him, yet they tacitly renounced their allegiance to their eternal and almighty King, and positively insisted upon having a temporal one, to judge them, go in and out before them, and fight their battles. That we also may be like all the nations. Stupid people! They did not consider, that it was their singular felicity, that they were not like other nations; but had the Almighty himself for their governor, who never failed, in their necessity, to raise them up persons who delivered them from their enemies on every side. But their blind ambition induced them to think they were inferior to other nations, because they had not a prince set over them, shining in gold and jewels, living in a sumptuous palace, and attended with guards richly dressed, which they vainly considered as the glory of the kingdom. The Lord said,—Hearken unto their voice. Though indeed the people's purpose in their clamours for a king, was to live under a monarchy, like their idolatrous neighbours; yet in compassion to their blindness, God, in this instance, as in many others, indulged them in their prejudices, without exposing them to the fatal consequences of their demands; which, if complied with the sense they made it, had been withdrawing his extraordinary protection from them, at a time when they could not support themselves without it: he therefore gave them a king, but such an one as was only his viceroy or deputy, and who, on that account, was not left to the people's election, but was chosen by himself; the only difference between God's appointment of the judges

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] The church may long continue in a wilderness state; but when she begins to feel and lament her condition, and seeks after God, her deliverance is nigh. If we wish the special favour of God, we must put away from us all idols, and return to him with our whole heart. He saves his people from their sins, as well as sufferings; and it is his mercy that they have a great intercessor with God.— he effectual fervent prayer of a righteous man availeth much. But let us not forget, that remarkable answers of prayer, claim special memorials of gratitude; and while we thankfully acknowledge past help, we may depend for future protection. When a man's ways please the Lord, he makes even his enemies to be at peace with him. Prayer and penitence can do no more for a nation or for individuals than mighty armies.



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20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.\*

## CHAP. IX.

1 Saul, despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel, &c.

a Chap.  
14. 51.  
1 Chron.  
8. 83.

|| Or,  
the son of  
a man of  
Jemini.  
|| Or,  
substance.

NOW there was a man of Benjamin, whose name was <sup>a</sup> Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a || Benjamite, a mighty man of || power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not; then they passed through the land of Shalim, and there they were not; and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now, let us go thither; peradventure he can shew us our way that we should go.

+ Heb.  
is gone out  
of, &c.  
+ Heb.  
is with  
us?  
+ Heb.  
there is  
found in  
my hand.

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread + is spent in our vessels, and there is not a present to bring to the man of God: what + have we?

8 And the servant answered Saul again, and said, Behold, + I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to

the seer: for he that is now called a Prophet, was beforetime called a Seer.)

10 Then said Saul to his servant, + Well said; come, let us go. So they went unto the city where the man of God was.

11 ¶ And as they went up + the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, he is before you: make haste now, for he came to-day to the city; for there is a || sacrifice of the people to-day in the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat till he come, because he doth bless the sacrifice; and afterwards they eat that he bidden. Now therefore get you up; for about + this time ye shall find him.

14 And they went up into the city: and, when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now the LORD had + told Samuel in his ear a day before Saul came, saying,

16 To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall + reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul and said, I am the seer: go up before me unto the high-place; for ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost + three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin; wherefore then speakest thou + so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in

and of Saul, being this, that they were chosen by internal influence, he, by lots or external designation. The rule by which Israel's king was to regulate his conduct was not the description of a tyrant given by Samuel to shew the people their guilt; but the character of a good king delineated, Deut. xvii. 14—20.

EXPLANATORY NOTES. CHAP. IX. Ver. 1. *A mighty man of power.* That is, of great strength, courage, and fortitude. Ver. 2. *A choice young man.* The Hebrew word *Bahur* is applied to the external form, not to the internal qualification of the mind, and is translated by the Septuagint, "Tall in stature." The Hebrew word rendered *goodly*, signifies *handsome*; and Kimchi renders the words, "handsome with respect to his form and aspect." Nothing is said of the qualities of his mind. Ver. 3. *Go seek the asses.* He was probably employed in looking after his father's cattle; an employment of the greatest personage in

the early ages. Ver. 9. *Seer*, one who discerns and reveals things which are hid from others. *Prophet*, one who foretells future events. Both names apply to the same person; the former name was applied to them when Saul was a young man; but soon after this the latter name was commonly given them. This change of name took place before Samuel's death, chap. x. 11, 12. Ver. 12. *In the high place.* All sacrifices were to be offered before the ark, in the place where the Lord should choose; but while this choice stood suspended, they sacrificed in other places. This is the first instance of sacrifices being offered to God in high places, and is thought to have given rise to the synagogues and oratories, which were afterwards built in so many places of the kingdom. The Chaldee renders, "The house of feasting or assembly." Ver. 15. *Had told Samuel in his ear.* The Hebrew signifies, as is rendered in the margin, "The Lord revealed, or uncovered,

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] While youth and firm health continue, it is wisdom to discharge our duty with diligence; old age will soon indispose us for it. Neither the piety of parents, nor the best education, can render a person gracious. All men transmit corruption to their posterity; no man his virtues or graces. The love of money is the root of evil; a most dangerous plague to the soul; and renders the administration of church or state a public nuisance and pest. Men are often unanimous in rejecting the government of God, discovering base ingratitude to his faithful servants, and conforming to the world; but abusive vexation should excite us to pray to God for ourselves and them. He can grant us direction and comfort when others condemn and abuse us. Divine providence often grants transgressors what they wish, as a punishment for their sins; and things, good in themselves, become a curse when obtained without the blessing of God.



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cir. 1095. the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is || left! set it before thee, and eat; for unto this time hath it been kept for thee, since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still † a while, that I may shew thee the word of God.\*

### CHAP. X.

1 Samuel anointeth Saul: 2 he confirmeth him by prediction of three signs. 9 Saul's heart is changed, and he prophesieth: 14 he concealeth the matter of the kingdom from his uncle, &c.

THEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by <sup>a</sup> Rachel's sepulchre, in the border of Benjamin, at Zelzah: and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left † the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will † salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from

the high place, with a psaltery, and a tabret, and a pipe, and a harp, before them, and they shall prophesy: Before Christ  
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6 And the spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And † let it be, when these signs are come unto † thee, † that thou do as occasion shall serve thee; for God is with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: <sup>b</sup> seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that, when he had turned his † back to go from Samuel, God † gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; And the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said † one to another, What is this that is come unto the son of Kish? <sup>c</sup> Is Saul also among the prophets?

12 And one † of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him, and to his servant, Whither went ye? And he said, to seek the asses; and when we saw that they were no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his Uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel. Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves

the ear of Samuel;” the Septuagint translate the phrase literally. It implies that the revelation was made in a secret manner. Ver. 23, 26. See Note on Mark ii. 4.

EXPLANATORY NOTES. CHAP. X. Ver. 1. And kissed him. In token of subjection and reverence to him, according to the custom of the times, Gen. xli. 40. 1 Kings xix. 18. Psal. ii. 12. Ver. 5. The hill of God. It seems to have been called the hill of God, because there was here a school of the prophets, who were called men of God. And it should be observed, that although the Philistines had a garrison there, they spared those places that were set apart for the study of religion. Ver. 6. And the spirit of the Lord will come upon thee. The accomplishment of this prediction could not fail of convincing Saul, that what the prophet had done was by the immediate appointment of God; and that the same divine power, who had thus exalted him to the supreme dignity of king of Israel, would certainly endow him with all those qualifications necessary to the

due execution and discharge of so important a trust; and so it really was; for we are told, ver. 9. that God gave him another heart. This is a metaphorical expression, to denote that great change which God wrought in the disposition and internal qualities of Saul, qualifying him for the office of king. Ver. 11. Is Saul also among the prophets? They were astonished at this sudden change in him, well knowing that his education gave them no reason to expect any such thing; for, instead of studying in the schools of the prophets, his whole attention had been ingrossed by the care of his herds and flocks. Ver. 12. But who is their father? Who is the father of all those prophets of whom you speak, and among whom Saul now is one? who is it that instructs and inspires them with that holy art, but God? they have it not from their natural parents, nor from their civil education; but by inspiration from God, who, when he pleaseth, can inspire Saul, or any other man, with the same skill. And therefore wonder not at this manner, but give God the glory of it. Father is here put for teacher or instructor as

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] How wonderful are the events of divine Providence! While we have been seeking things of small importance, how often hath God gone before us, anticipated our requests, blessed us with things unasked, and infinitely exceeded all our expectations. But alas! many are insensible of the mercy of God, or become guilty of the basest ingratitude.—When nations provoke God to give them magistrates according to their own hearts they may obtain perty figures, yet pitiful princes. With what deep designs are the most fortuitous circumstances ordered by God; and the most trivial beginnings issue in the most important events. Humility is the direct road to distinguished honour. And whom God honours we must respect for his sake.



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cir. 1095. before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is none like him among all the people?* And all the people shouted, and said, † God save the king.

† Heb.  
Let the  
king live.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah: and there went with him a band of men, whose hearts God had touched.

† Or,  
he was as  
though he  
had been  
deaf.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents: but ‖ he held his peace.\*

### CHAP. XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition: 4 they send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom renewed.

**T**HEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

† Heb.  
Forbear  
us.

3 And the elders of Jabesh said unto him, † Give us seven days' respite, that we may send messengers

it is used in Gen. iv. 20, 21. Matth. xxiii. 9. 1 Cor. iv. 15. and hence the scholars are called *sons of the prophets*. Ver. 24. *God save the king*. The Hebrew signifies "Let the king live." *Life*, in the sacred writings, is used as synonymous to *prosperity*. Ver. 27. *The children of Belial—brought—no presents*. It was customary among the eastern nations, and is even to this day, to accompany their first salutation of their new king with presents, which were received as tokens of peace, joy, friendship, subjection, and obedience. These children of Belial were probably persons of consequence, and despised Saul because he was of a small tribe, and obscure family: he acted therefore a very prudent part in holding his peace, being unwilling to create any disorder or tumult in the beginning of his reign.

EXPLANATORY NOTES. CHAP. XI. Ver. 1. Nahash was the king of the Ammonites; and though he had been for some time at war with the Israelites, yet this was the most considerable attempt he had made against them; and as this happened in a very short time after Saul had been made king, it might have been permitted by Providence, as an occasion for him to display his courage and conduct, and to procure to himself the love and esteem of his people. Ver. 2. *On this condition will I make a covenant with you, that I may thrust out all your right eyes*. Though this condition was extremely cruel, yet it seems blended with artful and

unto all the coasts of Israel; and then, if *there be no man to save us*, we will come out to thee.

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4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aieth* the people that they weep? and they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out † with one consent.

† Heb.  
as one  
man.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have ‖ help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

† Or,  
deliver-  
ance.

10 Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day; for to-day the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there

wife policy. The being deprived of their right eye, would have effectually disabled them ever after from fighting in the war; and the having the other left, would render them in some measure capable of serving him at home. Ver. 3. *Give us seven days*. It is somewhat remarkable that so barbarous a prince, as this Nahash seems to have been, should yet indulge his impotent enemies with a respite of seven days, but it is probable, Josephus says, that Israel were so contemptible in his eyes that he dreaded no opposition from them. Ver. 7. *Whosoever cometh not forth after Saul, and after Samuel, so shall it be done unto his oxen*. Hence it appears, that the kings of Israel assumed such a power as Samuel had described; chap. viii. one part of which consisteth in making war, and raising soldiers, by their sole authority, and punishing those who refused to join the army on their summons. It appears from this verse, that Samuel continued to be recognized as judge after Saul assumed the government. Ver. 13. *And Saul said there shall not a man be put to death this day*. I will not destroy any of those whom God hath so graciously preserved, nor fully the mirth of this glorious and comfortable day with the slaughter of any of my subjects; and therefore I freely forgive them; wherein Saul shewed his policy, as well as his clemency; this being the most likely way to gain his enemies, and secure his friends, and establish his throne in the hearts of his people. Ver. 15. *And they made Saul king before the Lord* at

PRACTICAL OBSERVATIONS.—\* CHAP. X.] Let the aged prophet, pouring the oil on the head of Saul, remind us of him, who was anointed with the holy Spirit above measure, and is become the prophet of his church to anoint every member with his Spirit according to the measure which seemeth good in his sight. God alone raiseth up instruments to serve him: and it becomes us to acknowledge gratefully the proofs of his agency by which they were fitted for their work. He works wonderful changes on the human heart as well as on the station which men hold. But sudden changes even on the heart are not always to be trusted. We may obtain a new language, new company, new stations, new manners, and yet want a new heart. It is not prudent to be forward in proclaiming our own honours, or in rushing on great works; but to wait patiently till the Lord, by his word and providence, clear our way; and then our path shall be happy and secure. God's direction should be earnestly consulted and devoutly regarded, in all elections to government in church and state. If the Lord call us to an important work, no earthly consideration should induce us to neglect it. He who gives the call will fully qualify and strengthen us for the work.



Before  
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they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.\*

CHAP. XII.

1 Samuel testifieth his integrity; 6 he reproveth the people of ingratitude: 18 he terrifieth them with thunder in harvest time; 20 he comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and grey-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, <sup>a</sup> here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* <sup>†</sup> bribe <sup>||</sup> to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, *He is witness.*

6 ¶ And Samuel said unto the people, *It is the LORD that* <sup>||</sup> advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the <sup>†</sup> righteous acts of the LORD, which he did <sup>†</sup> to you and to your fathers.

8 <sup>b</sup> When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD <sup>c</sup> sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, <sup>d</sup> he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

*Gilgal.* Saul had been anointed at Ramah, and chosen by lot in Mizpeh; yet still some disdained to own him as their king; but now having received this signal token of God's presence, in the late victory, he was by common consent acknowledged their king. On this occasion according to Josephus, Saul not only relieved Jabel, but also killed Nahash, laid waste his country, and brought away great spoils.

EXPLANATORY NOTES. CHAP. XII. Ver. 1. Samuel being now about to resign the government chiefly into the hands of Saul, addresses himself to the people in a very pathetic speech; wherein he takes occasion, in the first place, to vindicate his own administration, he then reminds them of the great transgressions of their forefathers, and sets before them the consequences of their obedience, or disobedience to his laws. He further gives them to understand, that they had been very far from doing an acceptable thing to God, in rejecting his government, and desiring another king, but as God had granted their request, and set a king over them, the prophet exhorts them, from the powerful motive of self-interest, to fear the Lord, and obey their king; and to convince them that he spake not to them out of any prejudice, or indeed without a divine direction, he gave them a miraculous sign. Ver. 11. *Jerubbaal, and Bedan, and Jephthah, and Samuel.* As the name of Bedan does not occur before in any place, we may infer, that there is a mistake in the printed copies of the Hebrew; and that there really is, appears from the Septuagint, the Syriac, and the Arabic, when

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the <sup>†</sup> commandment of the LORD; then shall both ye, and also the king that reigneth over you, <sup>†</sup> continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD; then shall the hand of the LORD be against you, as it was against your fathers.

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat-harvest to-day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not; (ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart.

read *Barak*; and *Barak* was an eminent deliverer. The Syriac and Arabic versions likewise, instead of *Samuel*, read *Samson*, who was more likely to be celebrated by *Samuel* in this speech. Paul confirms both these readings, Heb. xi. 32. wherein he professes, *The time would fail me to tell of Gideon.* [that is, *Jerubbaal*,] of *Barak*, of *Samson*, of *Jephthah*, and of *Samuel*. Ver. 14. *Continue following the Lord your God*; having him for your guide and protector. This is mentioned as a privilege attending obedience to God: comp. John iv. 10. Ver. 17. *Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain.* By this preamble, the prophet signifies the greatness of the miracle God was going to work; which was really and truly great, seeing it was performed at a season of the year in which thunder and rain were never known in that country, and therefore had the intended effect, by impressing the minds of the people with such a religious awe and veneration for God who could perform such wonders, that they made a confession of all their sins, and particularly of desiring a king, and besought Samuel to intercede with the Lord for their pardon and forgiveness. Ver. 20. *And Samuel said,—Fear not.* The prophet again resumes his address; and after having comforted the people, who were greatly dismayed at the miraculous storm, which had but just ceased, he exhorts them to a holy and religious life; and tells them that so long as they adhered to the observation of God's laws, he would not only pray for them, but be ready also to assist them with his best instructions and advice: concluding his speech with this affecting

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] What a plague it is to live near bad neighbours! Yet such is the situation of all the people of God; they have numerous enemies, but the most powerful and dangerous are the evils of their own hearts. They have however no reason to make a covenant of peace with them; for Jesus the king of Zion is their friend, and he is able to deliver them and give them final and complete victory.—Inhuman barbarity often issues in the ruin of the guilty. Kind sympathy with others in trouble, and holy indignation against deeds of cruelty and wickedness, are highly commendable. Deep humility, a hearty concern for their subjects, zeal for their interests and the honour of God, proper courage and authority, prudence and confidence in God for success, attended with activity and dispatch in business, are truly ornamental in magistrates; and the fear of God ought to influence subjects to their duty. Never ought men to be more forward in forgiving others, than when the Lord hath done great things for themselves.



Before Christ  
cir. 1095. 21 And turn ye not aside: for *then should ye go after vain things*, which cannot profit nor deliver; for they *are vain*.)

22 For the LORD will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people.

† Heb. from ceasing. 23 Moreover, as for me, God forbid that I should sin against the LORD † in ceasing to pray for you: but I will teach you the good and the right way.

|| Or, what a great thing, &c. 24 Only Fear the LORD, and serve him in truth, with all your heart: for consider || how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.\*

## CHAP. XIII.

1 Saul's select band; 3 he calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten. 5 The Philistines' great host. 6 The distress of the Israelites, &c.

1095. † Heb. the son of one yeir in his reigning. SAUL † reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand men of Israel: whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

|| Or, the hill. 3 And Jonathan smote the garrison of the Philistines that was || Geba; and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

† Heb. did stink. 4 And all Israel heard say, that Saul had smitten a garrison of the Philistines, and that Israel also † was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude; and they came up, and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

† Heb. trembled after him. 7 And some of the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he was yet in Gilgal, and all the people † followed him trembling.

consideration, But if ye shall still do wickedly, ye shall be consumed, both ye and your king. Ver. 21. Vain things which cannot profit. A very common description of idols, which though worshipped by the heathen, have no power to assist, but whose worship involved Israel in the most dreadful calamities.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. Saul reigned one year. The meaning seems to be, that in the first year of his reign he performed those things mentioned in the two preceding chapters; and when he had reigned two years, those things fell out which we read in this chapter, in which he discovered the evil qualities of his mind, which his policy had hitherto induced him to conceal. Ver. 5. Thirty thousand chariots. The Syriac and Arabic read only three thousand; but the Septuagint and Chaldee confirm the printed Hebrew. This difference might have proceeded from the omission or insertion of a cypher in the ancient versions of the Hebrew, and if we suppose that under the term chariots are comprehended all sorts of wheeled carriages, as well as chariots properly so called, the present reading of the Hebrew may be admitted. Besides chariots may here be put for those who fought from them, as it is in the original, 2 Sam. x. 18. Comp. 1 Chron. xix. 18. 1 Kings xx. 21. Psal. lxxvi. 6. Ver. 8. And he

8 ¶ And he tarried seven days according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering, to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might † salute him.

† Heb. bless him. 11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

12 Therefore, said I, the Philistines will come down now upon me to Gilgal, and I have not † made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people that were † present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin; but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shaul:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim, toward the wilderness.

19 ¶ Now there was no smith found throughout all

tarried seven days. Not probably seven complete days, but only six days and part of the seventh, for day is often used for a part of the day, Matth. xii. 40. Ver. 13. Thou hast done foolishly. That is, wickedly; because his impatience prompted him not only to distrust God's providence, but to usurp the priest's office. Have established thy kingdom—for ever. How could this be true, when the kingdom was promised to Judah? Gen. xlix. It is answered, that the phrase for ever, in scripture often signifies no more than a long time, as Gen. xliii. 9. Exod. xxi. 6. 1 Sam. xxviii. 2. But as God foresaw the disobedience of Saul, by which he would forfeit all right to the kingdom, it is easy to see the consistency between the prophecy of the dominion being given to Judah, and the declaration made to Saul. Ver. 14. The Lord hath sought him a man after his own heart. This must be understood of David's public, and not of his private character; and by this language his character as king is set in opposition to that of Saul, who acted more like a heathen tyrant, than a servant of the Lord, who was the supreme king of Israel. David was a man after God's own heart, because he ruled his people Israel according to the divine will; he was an intrepid warrior, a consummate statesman, and an excellent king; and, to crown all, he feared God;

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] On proper occasions it is a duty which we owe to God and society, to defend our character against the shafts of calumny; and such as are conscious of their integrity, will not fear the strictest scrutiny of their conduct. But it is the greatest comfort to have God the witness of our uprightness. It is not more heart-satisfying than it is honourable, to resign a high station on account of age, with a conscience uncorrupted, and with a character, which malice itself dares not calumniate. The careful remembrance of God's mercies and judgments, and the observance of his awful providences, are not sufficient to make us active and constant in his service. How terrible is the case of the enemies of that God, who can arm all nature against them! And how dangerous is it to have the prayers of his ministers turned against us! But for nations, churches or individuals, to enjoy the fervent prayers, the faithful admonitions and encouragement of Jehovah's servants, is one of the greatest mercies: and will be much prized by such as are truly penitent. The ministers of God must not strive, but be patient, and persevere in seeking the good of men, even though they should experience much ill usage. If they prove compassionate and faithful to the death, whatever be their success, they have delivered their own soul.



Before the land of Israel: (for the Philistines said, Left the Hebrews make *them* swords or spears:)

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes, and † to sharpen the goads.

22 So it came to pass, in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

23 And the || garrison of the Philistines went out to the passage of Michmash.\*

#### CHAP. XIV.

1 Jonathan, unwitting to his father, the priest, or the people, goeth, and miraculously smiteth the Philistines' garrison. 15 A divine terror maketh them beat themselves. 17 Saul, not slaying the priest's answer, setteth on them. 21 The captivated Hebrews, and the hidden Israelites, join against them, &c.

Now || it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And Ahiah, the son of Ahitub, † I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan fought to go over unto the Philistines' garrison, *there* was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The † fore-front of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised; it may be that the LORD

will work for us: for *there is* no restraint to the LORD to save by many or by few.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

9 If they say thus unto us, † Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for † the LORD hath delivered them into our hand; and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him, and they fell before Jonathan; and his armour-bearer flew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were || an half acre of land, *which* a yoke of oxen might plow.

15 And there was trembling in the host, in the field, and among all the people; the garrison, and the spoilers, they also trembled, and the earth quaked: so it was † a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Israel.)

of the villages. Ver. 2. The original word *Rimmon*, rendered a pomegranate-tree, might possibly be the proper name of a place. And that there were places of this name, is evident from Josh. xv. 32. Judg. xx. 45. 1 Chron. iv. 32. Zech. xiv. 10. If we likewise recollect that the pomegranate-tree is of a slow growth, and consequently very improper to have a tent pitched under it, the rendering the word as a proper name will clear the passage from an objection which might otherwise be urged against it. Ver. 15. *And there was trembling in the host*. How Jonathan and his armour-bearer only, could put the whole army of the Philistines into so universal a consternation, appears at first sight very extraordinary; but when we consider that they climbed up a way never before attempted;—that they surprised the enemy unawares, and perhaps when the greatest part of them were asleep;—that this army, being composed of different nations, might entertain jealousies and suspicions of each other;—and that the darkness of the night might make them apprehend that the whole body of the Israelites was come upon them;—the fright of the Philistines is not so very surprising; and when we add to all this, what is not indeed improbable, that God might at this instant infuse a panic fear into the whole host, our wonder will be turned into praise and adoration of that powerful Being, who, when he sees fit, can

and, amidst all the grandeur of his exalted station, never neglected religious duties. Ver. 19. *There was no smith found throughout all the land of Israel*. The Philistines, during their forty years' tyranny, had taken care to carry away all the smiths out of the country, to prevent them from making themselves weapons of war. The Chaldeans acted with similar policy, 2 Kings xxiv. 14. Jer. xxiv. 1. xxix. 2. and in this they were imitated by others, who prohibited those whom they conquered from using iron or instruments of war. Ver. 20. The Israelites went down to the Philistines, probably to the garrisons which they had in Canaan; for it is improbable that they went down to the country of the Philistines. Ver. 22. The case was the same in the famous victory which the Israelites gained over Sisera: *There was not a shield or spear seen among forty thousand in Israel*, Judg. v. 8. But they had bows and arrows, and slings, which the men of Gibeah could manage with surprising address, Judg. xx. 16.

EXPLANATORY NOTES. PSAL. XIV. Ver. 1. This action of Jonathan's considered in itself, was doubtless a rash attempt: but it should be remembered that Jonathan, in all probability, was incited by divine impulse on seeing the Philistines appear, as if they intended to assault Gibeah, and on the information he received of the great spoil the three parties had taken from the inhabitants

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] In the conduct of Saul mark the awful state of an unrenewed mind. No situation, no providence, however prosperous, in blessing, in rank, or power, can in themselves produce real happiness.—How soon are princes, trusting to their own policy, entangled in the snares which they have made! How easy is it for God to raise prodigious armies, when he purposes to use them either for or against nations! It is imminently dangerous for the greatest to invade the ministerial office, and run when God has not sent them; it may cost them a kingdom, nay their everlasting condemnation. How inconceivably dreadful therefore must be the condition of those who encroach on the office of the Son of God, and presume to dictate and enforce laws in his church, in addition to those which he hath delivered, or contrary to them! Disobedience against God's positive precepts can admit of no excuse. Every attempt to extenuate guilt is a proof of an unbumbled spirit. The more one sins against convictions, the more aggravated is his transgression: and pretences to religion when we act in opposition to God's commandments, are but barefaced hypocrisy. They are only safe and blessed, who are guided continually by truth and integrity.



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together.

d Judges

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2 Chron.

20. 23.

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

25 And all they of the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood.

33 ¶ Then they told Saul, saying, Behold the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them

here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.

35 And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning-light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 ¶ And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the chief of the people; and know and see wherein this sin hath been this day:

39 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

44 And Saul answered, God do so, and more also; for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself, he vexed them.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters were these: the name of the first-born Merab, and the name of the younger Michal:

e Levit.

7. 26. &

19. 26.

Deut.

12. 16.

Or,

dealt

treacher-

ously.

make the greatest heroes tremble, and put to flight the most formidable armies: And the earth quaked. Some are of opinion, that there was a real earthquake, which increased their fear; but it may be only a metaphorical expression for the great confusion they were in. Ver. 23 Beth-aven; supposed to be the same with Bethel. The battle was in the east of this place, near Michmash, and not far from Jerusalem and Ramah. Ver. 27. And his eyes were enlightened; his spirits and strength, which were quite spent with long abstinence, were restored, and he was enabled to proceed with fresh vigour in the pursuit of the enemy. Ver. 32. Eat with the blood. They ate it raw, or but half-roasted or boiled; their hunger being so sharp, that they forgot the prohibition, Gen. ix. 4. Lev. xvi. 13.

Ver. 41. The word lot is not in the Hebrew; and as the word give sometimes signifies to pronounce or declare, especially in Deut. i. 3. the passage implies, Pronounce or declare who is innocent. Ver. 44. And Saul answered, God do so and more also; for thou shalt surely die, Jonathan. Strange perverseness! He who was so insolent as to spare wicked Agag, chap. xv. is now so severe as to seek to destroy his own worthy son: he that could easily dispense with God's righteous and reasonable command, will not bear the violation of his own rash and foolish command, because his own authority and power were concerned in this, and only God in the other. Ver. 45. As the Lord liveth, there shall not one hair of his head fall to the ground. The whole multitude seem to have been so captivated with the piet



Before  
Christ  
cir. 1087.

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz; and the name of the captain of his host was Abner, the son of Ner, Saul's uncle:

51 And Kish was the father of Saul; and Ner the father of Abner, was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man; or any valiant man, he took him unto him.\*

## CHAP. XV.

1 Samuel sendeth Saul to destroy Amalek. 6 Saul favoureth the Kenites; 8 he spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's fruitless humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part.

cir. 1079.  
a Chap.  
9. 16.

**S**AMUEL also said unto Saul, <sup>a</sup> the LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

b Exod.  
17. 8.  
Numb.  
24. 20.

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, <sup>b</sup> how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

Or,  
fought.

5 And Saul came to a city of Amalek, and <sup>||</sup> laid wait in the valley.

6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

and bravery of Jonathan in this whole transaction, that, in an ecstasy of tenderness and compassion, they took him out of the hands of his incensed father; declaring with an oath, that they would not suffer an hair of his head to be touched, who had been so instrumental in a victory that tended to the preservation of them all.

**EXPLANATORY NOTES. CHAP. XV. Ver. 1. Samuel said unto Saul, The Lord sent me to anoint thee,—now therefore hearken thou unto the voice.** This scripture is an admirable caution to princes, who are hereby enjoined to obey God, as men are obliged to obey them. It is the golden rule for princes to do unto God, their supreme Lord and sovereign, as they would, and require their subjects should do unto them; promotion cometh neither from the east, nor from the west; all things are of God; and not only religion, but honour, gratitude, and conscience, oblige us to obey him, by whom we are preferred, promoted, preserved, and blessed in our stations and undertakings. Ver. 3. Go and smite Amalek.—This heavy sentence was long before pronounced, Exod. xvii. 14. renewed at the Israelites' entrance into Canaan, Deut. xxv. 10. and now ordered to be put in execution. Ver. 6. The Kenites were the posterity of Jethro, Moses' father-in-law, who anciently dwelt near the Amalekites, Numb. xxiv. 21. Afterwards some of them sojourned in the inheritance of Judah, Judg. i. 16. but as they lived in tents, perhaps they had at this time retired to their old habitations, because of the commotions and wars in Judah. Ver. 7. Saul smote the Amalekites from Havilah to Shur, that is, from the one end of the country to the other. But many of them escaped and secured themselves till the storm subsided, when they returned again; see

7 ¶ And Saul smote the Amalekites from Havilah <sup>Before Christ cir. 1079.</sup> until thou comest to Shur, that is over against Egypt. 8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and <sup>||</sup> of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly. <sup>Or, of the second sort.</sup>

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed be thou of the LORD; I have performed the commandment of the LORD.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own fight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

chap. xiii. 6. xiv. 22. Ver. 9. The excision of the Amalekites had been denounced by God, above four hundred years before this transaction. Baalim in his vision confirms this doom. The order to cut them entirely off was renewed by God several years afterwards; and, agreeable to this order, Saul set out on this expedition, ver. 3. It may be observed also, that they continued inveterate enemies to the Hebrews, and joined with their adversaries whenever they could, to enslave and destroy them; particularly with the Midianites, Judg. vi. 2—33. But how did he execute it? The historian says, He spared Agag, and all the best of the sheep, &c. Saul indeed ungenerously threw the blame on the people, and pretended that their conduct was influenced by the purest motives, ver. 21. But the history is express that it was Saul and the people; the people, by Saul's order, or by mutual consent, spared Agag, and all the best of the prey. From the phrase, ver. 12. he set him up a place, some conclude that Saul set up a monument in memory of his defeat of the Amalekites, and that he spared their king to be led captive into a magnificent procession, by which he proposed to display his victory. The sin, therefore, that Saul was guilty of, was a capital offence; the sparing of an enemy, and the prey of an enemy, that the God and the king of Israel, had commanded him to extirpate; and Samuel expressly calls it rebellion and stubbornness; and therefore the sentence pronounced on him was just; because thou hast rejected the word of the Lord, he hath also rejected thee from being king; that is, he will not establish thy throne, nor make it hereditary in thy family. Ver. 11. It repenteth me. God's counsels are eternal, and can want no alteration, being the production of infinite wisdom. It is therefore, from the nature of things

**PRACTICAL OBSERVATIONS.—\* CHAP. XIV.]** The history of Saul exhibits the sure and unhappy consequences of rebellion against the Lord. When a man's ways please God he maketh even his enemies to be at peace with him. But, when sinners neglect or despise the Lord, he can convert their very comforts into crosses; and Saul, though ruler of Israel, shall be afflicted and crowned with thorns.—But however gracious is the Lord, notwithstanding all our multiplied transgressions, he retaineth not his anger for ever, because he delighteth in mercy. By some feeble instrument as in the case of Jonathan, he works out deliverance for his chosen people; and all obstacles in the way of the accomplishment of his holy and merciful purposes, will be as nothing, for there is no restraint to the Lord, he saveth by many as by few. How seasonable are his interpositions for the salvation of his people! He makes the faith of his servants strong, and then delights to crown their strong faith with signal victory and honour. The proud derision of their enemies issues in their terrible destruction, and the mightiest armies in the hand of such an angry God, make but a pitiful appearance. It is easy for the wicked cowards to pursue those whom the Lord hath routed. In all our ways it is best to consult God's word. But how ready are wicked consulters, like Saul, to take their own way, without waiting for an answer! When God refuses to answer it is an evidence that he is angry, and it is time to think seriously in what we have offended him. Violent tempers are prone to sacrifice their nearest relations to their enraged passions. In such a case we ought to resist them, kings not excepted, and protect such as are not only innocent, but honoured of God. Wicked men's zeal often flames in trifling matters, while it languishes in things important; and a rash curse bids fair to end in perjury.



Before Christ  
cir. 1079. 18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until † they be consumed.

† Heb. they consume. 19 Wherefore then didst thou not obey the voice of the LORD, but didst flee upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

c Ecclef. 5. 1. Hof. 6. 6. Matth. 9. 13. & 12. 7. † Heb. divination. 22 And Samuel said, Hath the LORD as great delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, † to obey is better than sacrifice, and to hearken than the fat of rams,

23 For rebellion is as the sin of † witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words; because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

† Or, Eternity, or, Vic-tory. 29 And also the † strength of Israel will not lie nor repent: for he is not a man, that he should repent.

as well as from the purity of the divine nature, impossible that God should repent. This term, then, is to be understood in a qualified sense, as spoken according to our apprehension; and of this we have innumerable instances, see Gen. vi. 6. Jon. iii. 6. Ver. 22. *To obey is better than sacrifice.* The crime of Saul was disobedience to the divine commands; and instead of obedience he had substituted sacrifices, to render himself pleasing in the sight of God. The most costly external professions of devotion, without internal piety, avail nothing with God, who sees the heart, and regards the praises of a good life, more than the empty flatteries of the lips. Ver. 33. *Samuel hewed Agag to pieces.* Agag was a cruel tyrant, his sword made havock among his own people, as well as among the Israelites, and his barbarity called aloud for public justice. Saul had refused to do this act of justice; and in sparing him he was guilty of a violation of a command of God. This therefore was a very proper occasion for Samuel to vindicate the honour of God, by expressing a zeal similar to that of Phinehas in slaying Zimri, or of the noble band of Levites who destroyed the worshippers of the golden calf. It may be observed, that it does not necessarily follow, from the text, that Samuel slew Agag himself; because what he commanded might be

Before Christ  
cir. 1079. 30 Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, † As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. d Exod. 17. 11. Numb. 14. 45.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death; nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.\*

## CHAP. XVI.

1 Samuel sent by God, under a pretence of a sacrifice, cometh to Beth-lehem: 6 his human judgment is reproved: 11 he anointeth David. 19 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. cir. 1068.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer † with thee, and say, I am come to sacrifice to the LORD. † Heb. in thine hand.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town trembled at his † coming, and said, Comest thou † Heb. meeting. peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD; sanctify yourselves, and come with

called his own act, although it were done by the public executioner of justice. Before the Lord; that is, before the altar of the Lord, which was at Gilgal; to intimate that he destroyed him by the express authority and command of God. Ver. 35. *Nevertheless Samuel mourned for Saul.* He had a sincere love for his country, and therefore could not help lamenting the sad condition of its king. Every good man desires the good of his country, and laments the mal-administration of its rulers.

EXPLANATORY NOTES. CHAP. XVI. Ver. 2. Samuel's question indicated a degree of unreasonable fear, for he might have been assured that the Lord would protect him while he was engaged in his work. God however condescended to instruct him how to do the work assigned him, without any probable danger of exciting the rage of Saul. He was commanded to say to him, or any one else, who asked the reason of his coming to Beth-lehem, *I am come to sacrifice for the Lord.* This was a sufficient reason, for it seems to have been Saul's custom to sacrifice in different places; and it was no more than truth, though not the whole of the truth, which it was unnecessary and unseasonable to reveal. Ver. 3. *And call Jesse to the sacrifice;* that is, an eucharistical sacrifice, unto which it was

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] Wanton injuries done to God's people will, sooner or later, be repented by him. He often bears long with the vessels of his wrath fitted for destruction; but the longer judgments are foreborne, they only become the more severe when they come; and bloody instruments will be chosen for bloody work. How dangerous is it to live among the devoted enemies of God! Yet those who shew kindness to God's people often obtain safety for themselves and their offspring for many generations. The covetous and hypocritical do God's work deceitfully and imperfectly, and their sins provoke God to change his mode of providence to execute his purposes which are immutable. God's servants are grieved on account of the ruin of sinners, while they remain unaffected with their deplorable condition. The most deceitful men are the most ready to boast of their exact obedience of his law. And such as are most forward to justify themselves, are generally the readiest to condemn others; and throwing the blame on our associates in sin, or tempters to sin, is a strong evidence of a proud heart. It becomes the servants of God to deal faithfully with the greatest, and to hunt them out of all their lying refuges and ill-grounded excuses. In the progress of Saul's history we have strikingly illustrated that awful truth, that evil men and seducers wax worse and worse. It is of the utmost importance to remember that, next to Jesus' atonement, nothing is more pleasing than true happiness of heart and life. To live in disobedience to the true God is as bad as to set up false gods. To confess the sins which we cannot conceal, and to be chiefly moved by the shame attacked to them, is no more than may be expected from an unhumiliated heart. But those who thus act provoke exceedingly the majesty of heaven, and it is our duty to avoid them, while we are not to cease lamenting their condition. It is distressing to see those whom we love, running in the ways of death and hell; and our only source of relief is to warn them—teach them the way of escape, and commit them to God.



Before  
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me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth: for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, the LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest; and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

15 And Saul's servant said unto him, Behold now, an evil spirit from God troubleth thee:

16 Let our LORD now command thy servants which are before thee, to seek out a man who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy Son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.\*

#### CHAP. XVII.

1 The armies of the Israelites and Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David sent by his father to visit his brethren, 20 Taketh the challenge; 28 Eliab chideth him; 30 he is brought to Saul; 32 he sheweth the reason of his confidence, &c.

common to invite neighbours and friends. This sacrifice was a real one and added much to the solemnity of David's being anointed. Ver. 13. *In the midst of his brethren.* It should have been rendered, "from the midst of his brethren"; that is, he singled him out from the rest, and privately anointed them: for it is plain from what is said before, that Samuel was afraid to have it known, and therefore did not anoint him publicly in the midst of his brethren; because if it had been known before the proper crisis, it would have endangered both their lives. *The Spirit of the Lord came upon David.* Here we see the power of the Almighty, who, by the wonderful efficacy of his Spirit, raised an obscure youth, uneducated, and without the advantages either of instruction or example to be the greatest musician, the noblest poet, and most consummate hero of antiquity. This anointing was probably more for David's own sake, to encourage, and qualify him for his future work, than to direct Israel in the choice of a future king; and consequently it was not requisite to perform it publicly. Accordingly he never avowed his rights to reign over Israel, till he was publicly anointed by the desire of the people. Ver. 14. *But the Spirit of the Lord departed from Saul and an evil spirit troubled him.* Some commentators have been so far carried away with this manner of expression, as to suppose that Saul was really possessed of a devil; but it ought to be considered, that the word *spirit*, in scripture language, is of a very extensive signification, and frequently denotes, not only the dispositions of the mind but those of the body also. Hence it is probable, that Saul's malady proceeded from a deep melancholy, or black bile inflamed; and that he was rather hypochondriac, than actually possessed; agreeable to which bad complexion of body, was the natural temper of his mind, suspicious, diffident, cruel, passionate, and vindictive; and to this, the remorse of his conscience, the menaces of Samuel and God's rejection of him, confirmed still more the evil dispositions which his temper engendered, and transported him by fits into downright madness. Ver. 15. The remainder of this chapter is undoubtedly an anticipation, but introduced by the sacred historian very properly and very naturally; for the historian having related at large how God had rejected Saul, and anointed David,

goes on, as was matter of the highest moment in a religious history, to inform us of the effects both of one and the other, though we are not to suppose them the instantaneous effects. Ver. 9. *Saul sent messengers unto Jesse.* David before this period had vanquished the Philistine, was become a favourite of the people, and on that account the object of Saul's jealousy; to avoid the ill effects of which he prudently retired. During his recess, Saul was seized with his disorder. His servants supposed it might be alleviated by music; Saul consents to the remedy, and orders a musician to be sought for. They were acquainted with David's skill on the harp, and likewise with Saul's ill dispositions towards him. It was a delicate point which required address; and therefore they recommended him in that artful manner, ver. 18. which signifies, "as you must have one constantly in attendance both at court and in your military expeditions, to be always at hand on occasion, the son of Jesse will become both stations well; he will strengthen your camp, and adorn your court; for he is a tried soldier, and of a graceful presence. You have nothing to fear from his ambition, for you saw with what prudence he went into voluntary banishment, when his popularity had incurred your displeasure." Accordingly Saul is prevailed on; David is sent for, and succeeds with his music. Ver. 21. *His armour-bearer.* The literal rendering of the original word is, *bearer of the instruments or weapons.* Of these there were three different sorts, the shield, the spear, and the sword. Of these *bearers of arms*, princes and generals had many; Joab had ten, Saul seems to have had two thousand, chap. xiii. 2. And David's being made armour-bearer to Saul, implies no more than that he was constituted one of his guards, to bear what instruments, is not particularly said. Ver. 23. *David took an harp and played with his hand.* It is thought by some, and not without reason, that while David played upon his harp, he sung such psalms or hymns to the king, as were properly adapted to the occasion; and that both these put together, were conducive to his cure; though God, doubtless, was the principal cause of it, by giving his blessing to those means which were used to affect it.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. Shochoh and Azekah

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] While we admire the sovereign grace of God in choosing David from among his brethren to rule over Israel, let us especially give thanks to God that he hath appointed the man Christ Jesus head of the church. He is the chief among ten thousand, and altogether lovely. In him God delights, and he is worthy of the supreme love, and unlimited subjection of all his subjects. And before him must every knee bow, and tongue confess, that he is Lord, to the glory of God the Father. In vain do his enemies oppose him; for he shall reign till he hath put all his enemies under his feet.—What fear of man remains in the noblest hearts! How awful are the servants of God to all around them; and what need have we to prepare ourselves for God's solemn feasts! The most discerning saints are apt to dote too much on external appearances, even after they have, to their grief, received decisive proofs of its vanity. How quickly does Satan take possession of those who have forsaken God! Notwithstanding the numerous expedients that carnal men devise for the removal of their troubles, they will at last prove only ruinous and deceitful; they may obtain temporary relief; but while they persevere in rejecting God, nothing but misery awaits them.



Before  
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Or,  
the coast  
of Dam-  
mim.  
† Heb.  
ranged.  
the battle.

† Heb.  
clothed.

Or,  
gorget.

a Chap.  
16. 1.

† Heb.  
cheeses of  
milk.

† Heb.  
captain of  
a thou-  
sand.

**N**OW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in || Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and † set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head; and he *was* † armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass:

6 And *he had* greaves of brass upon his legs, and a || target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *Am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* <sup>a</sup> the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle; and the names of his three sons that went to the battle *were* Eliab the first-born; and next unto him, Abinadab; and the third, Shammah.

14 And David *was* the youngest; and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten † cheeses unto the † captain

lay south of Jerusalem, and east of Beth-lehem, and not far distant from either of these places. Ver. 4. *A champion,—whose height was six cubits and a span.* According to the English standard, he was twelve feet eight inches high: which is not incredible; for, besides the giants mentioned in scripture, Herodotus, Diodorus, Siculus, Pliny, and others, make mention of persons seven cubits high; which is near double to an ordinary man's height. Ver. 5. *Five thousand shekels of brass;* that is, upwards of 180lbs. Troy. Some critics imagine, that by this it must not be understood that his coat weighed five thousand shekels, but that it cost so much, or was valued at five thousand shekels of brass. Ver. 9. *Choose you a man of you, and let him come to me.* He proposes to decide their quarrel by single combat; but seems to have been merely a bravado, arising from too great an opinion of his own strength, without any authority from the Philistine army, or if it was otherwise, they acted the more dishonourably, for after he was slain, they did not submit to be slaves to the Israelites, as he had declared they would, in case he was vanquished. Ver. 14. The Hebrew critic imagines that all the passages from this verse to verse 52, is an interpolation, because it is not to be found in the Vatican copy of the Septuagint, and is inconsistent with the

of their thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the || trench as the host was going forth to the || fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the army, and came † and saluted his brethren.

23 And as he talked with them, behold, there † came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled † from him, and were sore afraid.

25 And the men of Israel said, Have you seen this man that is come up? surely to defy Israel is he come up: and it shall be *that* the man who killeth him, the king will enrich him with great riches, and <sup>b</sup> will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men: and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same † manner: and the people answered him again after the former manner.

31 And when the words were heard which David † spake, they rehearsed *them* before Saul; and he † sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

ending of the preceding chapter; but if the account of Saul's jealousy, of his sending for David, and his cure, should prove to be posterior in order of time to the account of the duel in this chapter, (and that it was posterior, we have shewn in the notes on the former chapter,) all these formidable objections will fall to the ground, and the narrative will appear to want no pruning to reconcile it with truth and consistency. Ver. 17. *And Jesse said unto David his son.* It was customary in those days for men to serve their king and country, in the wars, at their own expence; on which account Jesse thought it necessary to send a supply of provisions to such of his sons as were in the camp. But as David's vocation seems chiefly to have been the tending of the flocks; and as his father had other sons at home, which he might have sent on this errand, the providence of God seems to have induced him to pitch upon David rather than any of the others, to bring about this great design against Goliath and the Philistines. David was a stripling of a fair complexion, and rather of an effeminate, than military aspect; it therefore raised more the rage, astonishment, and wonder of the Philistine's mighty general, that seemingly so weak a combatant should appear against him: but this *young stripling* was courageous, through

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Or,  
place of  
the

carriage.

Or,

battle ar-  
ray, or,  
place of  
fight.

† Heb.  
the vessels  
from

upon him.

† Heb.  
asked his  
brethren

of peace.

† Heb.  
from his  
face.

<sup>b</sup> Joshua  
12. 16.

† Heb.  
word.

† Heb.  
took him









DAVID AND GOLIATH.



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33 And Saul said to David, Thou art not able to go

against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a || lamb out of the flock;

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, the LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul † armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the || brook, and put them in a shepherd's † bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David: and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog that thou comest to me with staves? and the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD † deliver thee into

strength of faith and confidence in God, and, in this seemingly miraculous transaction, proclaimed the glory and power of Israel's God against those who defied his armies, and treated him with presumption and contempt. Ver. 45. *I come to thee in the name.* The Philistine confided in his armour and extraordinary strength for protection, but David, inspired by the Deity to undertake this dangerous encounter, made use of such weapons as would manifest that God was his protector, in whose assistance he confided alone. Ver. 50. The success of David was doubtless of the Lord? for it is probable that he was a dexterous slinger; and hence the means were well adapted to the end. It is particularly noticed, Judg. xx. 16. that

**PRACTICAL OBSERVATIONS.**—\* CHAP. XVII.] How remarkable was the suspension of this invasion till providence had prepared David to encounter Goliath. Often, though unnoticed, God manifests peculiar mercy in the timing our troubles. Men frequently boast in bodily and mental qualifications, for the possession of which they are wholly indebted to divine providence; but they shall sooner or later be taught that all human glory is vain. If we would be of eminent service in our day, it is necessary that we have strong confidence in the Lord; for without this the best qualifications and noblest efforts are vain. How often do those whom God calls to glorious exploits, meet with discouragements from a carnal world, and even from their own relations. But let them in patience possess their souls and in meekness instruct those who oppose themselves. Past favours from God ought to increase and confirm our confidence in him. They are well armed that go forth with a good conscience in a good cause. The righteous are bold as a lion: but pride goeth before destruction, and haughtiness before a fall. The curse that is causeless falls on its author; and the presumption of the proud destroys him. How vain is the arm of flesh against the Lord! It is not high birth, but deeds of high desert, that constitute true nobility. Of how little avail is the notice of earthly courts where one may be soon forgotten, or so quickly hated! But those whom God loves he shall never forsake, and since he is their friend they shall lack no good.

mine hand: and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So † David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David:

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Sharaim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem: but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.\*

## CHAP. XVIII.

1 Jonathan loveth David; 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his

there was a number of left-handed men, who could sling stones to an hair's breadth. Ver. 55. *Whose son is this youth?* The enemies of revelation have here started a question, how it was possible for Saul to forget David, as he had so lately conversed with him, and tried his armour upon him? This objection is made with all those marks of disingenuousness which characterizes those men; for it by no means appears, that Saul was ignorant, or had forgot David himself: he only inquires after his father, whose name he might have forgot, amidst the toils of state and the anxiety which filled his mind; and where then was the impropriety of his asking, *Whose son he was?*



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daughter for a snare. 29 David, persuaded to be the king's son-in-law, giveth two hundred foreskins of the Philistines for Michal's dowry.

**A**ND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and he behaved himself wisely: and Saul set him over the men of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7 And the women answered one another as they played, and said, <sup>a</sup> Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom.

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and come in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the LORD's battles: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 ¶ And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men: and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's

**EXPLANATORY NOTES.** CHAP. XVIII. Ver. 1. Jonathan's friendship for David was founded on the comeliness of his person, his skill and courage in slaying the Philistine, and his modesty when he appeared before Saul. History affords us numerous examples of several great men who were joined together in the yoke of friendship; such as Theseus, and Pirithous; Achilles and Patroclus; Orestes and Pylades; Pythias and Damon, &c. But none of these were comparable to Jonathan and David, who entered into the most intimate, unreserved friendship, and were both actuated by such a true greatness of soul, such an unshaken constancy of mind, and such a noble disinterestedness of heart, as few, if any examples can equal. Ver. 3. Jonathan and David made a covenant. This might be no more than a mutual promise of inviolable friendship; or if it contained any thing more particular, it might be the same as that covenant mentioned, chap. xx. 19. Ver. 4. Jonathan stripped himself. This was the highest mark of honour and affection which one person could confer on another in these countries; the custom is still preserved in the east. Ver. 5. David went out. This is a military term in the sacred writings, and implies that he was employed in warlike engagements. All the four last verses in the former chapter and the five first in this, are omitted in the Vatican edition of the Septuagint; on which account, and for want of observing the anticipations frequent in this book, some good-natured critics have been for rejecting them as interpolations. Ver. 9, 10. Saul eyed. The anticipated history beginning at ver. 14. and ending at 23. chap. xvi. comes in, in the order of time, between these two verses, where indeed the breach is apparent: for in ver. 9. it is said, *And Saul eyed David from that day forward.* He had just begun, the text tells us, to entertain

a jealousy of David from the women's songs, and from that day eyed David, that is, watched over his conduct. Yet, in the next verse, it says, *And it came to pass on the morrow, that the evil spirit came from God upon Saul—and David played with his hand—and Saul cast the javelin.* This could never be on the morrow of that day on which he first began to entertain a jealousy; for the text says, *from that day forward* he began to watch over his conduct, to find whether his jealousy was well grounded. Here then is the breach, between which, in order of time, comes in the relation of the evil spirit's falling upon Saul; his sending for David from his father's house, &c. Ver. 11. David avoided out of his presence twice. Anticipations are very frequent with this historian: for one of these times relates to a second casting of the javelin, a considerable time after the first here spoken of, which is recorded in chap. xix. 10. Ver. 23. Seemeth it to you a light thing. The words may be rendered, "Do you think it an easy matter to be a king's son-in-law, since I am a poor man, and lightly esteemed?" That is, can I who have no riches or honours, easily obtain the king's daughter? and to this sense the answer of Saul's servant leads us. *The king desireth no dowry, but an hundred foreskins of the Philistines.* David spake in this manner, with an intent of finding out the condition of the offer. Ver. 25. The reason probably why Saul exacted the foreskins, was to render it certain that the persons killed were Philistines; for they were the only persons, perhaps, living near Israel, who were not circumcised, and hence when the foreskins were produced there could be no deception. The other neighbouring nations, being descendants of Ishmael or Esau, were circumcised in common with the Hebrews. Ver. 27. *And David arose and went,—and slew of the Philistines two hundred.* Josephus makes Saul's demand, and the num-

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† Heb.  
a son of  
valour.

† Heb.  
was right  
in his eyes.

† Heb.  
According  
to these  
words.

† Heb.  
fulfilled.



Before Christ 1063. son-in-law. And Saul gave him Michal his daughter with 10 wife. 28 ¶ And Saul saw and knew that the LORD was with David, and that Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much ↑ set by.\*

CHAP. XIX.

1 Jonathan discloseth to David his father's purpose to kill him; 4 he persuadeth his father to a reconciliation. 8 By reason of David's good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 13 David cometh to Samuel in Naioth, &c.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee. Now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself;

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good:

a Judges 9. 17. & 12. 3. Chap. 28. 21. Psalm 119. 109. 5 For he did put his <sup>a</sup> life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence, as ↑ in times past.

8 ¶ And there was war again: and David went out

and fought with the Philistines, and slew them with a great slaughter; and they fled from ↑ him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ¶ Saul also sent messengers into David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal let David down through a window; and he went, and fled, and escaped.

13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, he said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee.

18 ¶ So David fled, and escaped and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

ber which David brought, to be six hundred. The Septuagint, instead of two hundred, read one hundred, in order to make it correspond with the number which Saul demanded. But taking the words as they now stand in the Hebrew text and in our version, to be two hundred, David's object might be to shew himself the most worthy of the honour promised him, and to testify his respect for Saul and his daughter.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1. Saul spake to Jonathan his son, and to all his servants. When Saul ordered Jonathan to kill David, he disobeys the command; and instead of murdering him pleads his innocence and merits, as reasons for saving him. He also discovered his father's design, and fixed resolution to destroy him—neither of which was inconsistent with his duty and allegiance to his father and king. He who knows of a conspiracy against an innocent person's life, and doth not discover it, or who kills such an one, by another's instigation and command, is himself a murderer; and no duty to a father, nor allegiance to a prince, can oblige any one to shed innocent blood. Ver. 4. And Jonathan spake good of David. In this and several other passages,

we have a striking representation of the modesty, sweetness and charming temper of this young prince, who, in all respects, deserved to wear a crown, had not providence otherwise determined. Well might David say in his elegy, Jonathan was lovely and pleasant in his life. Ver. 6. Saul sware. This oath might have been made with the greatest sincerity, and with intention to have been kept; but every accession to the military glory of David awakened his jealousy, and made him forget the most solemn engagements. Ver. 13. Image The Hebrew *teraphim*, though sometimes applied to signify an idol, properly signifies a block. Its form probably resembled a human body, which Michal kept as a curiosity, or from some superstitious motive. The word *cebir*, rendered pillow, signifies great; and joined to the word goat, for the term hair is not in the original, implies a great goat; whence we may suppose, with Lamy, that Michal put the skin of a goat, with its long hair, about the head of the image. The Arabic version gives some countenance to the conjecture, reading, "Michal having taken an image, put it upon David's bed, and having placed the skin of a goat under it, covered it with a garment." Ver. 18. At Naioth. The Chaldee renders this as if it were

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] Contemplating the powerful and extensive operation of Jonathan's love of David, have we not much reason to blush on account of the coldness of our affection towards God and his people. He hath shewn his love to us by ways infinitely surpassing the love which one man can possibly bear to his friend, and yet alas! how often are our affections estranged from him by objects, which compared to him are less than nothing and vanity.—A good man will however study to honour those whom God honours. How valuable and rare is a faithful friend; and if we have found one it becomes us to study that we may never prove unworthy of his friendship. How difficult to act, in a high station, so as to procure honour without provoking envy! even well merited praise is grating to the envious, and often their malignant eye betrays the rancour of their hearts. Jealousy is cruel as the grave, and thirsts for the precious life of its object. But God guards his people from many a mortal blow secretly aimed at them. If we are hated, and snares laid for our life, let us cultivate prudence, humility, and true bravery; and let us count it all joy when we fall into divers trials, for through much affliction we must enter the kingdom of God. Modest worth will in due time shine with redoubled lustre. God will confound the wise in their own craftiness, and, in spite of every enemy, exalt the man whom he delights to honour; and he will prove himself the rock and fortress, the strength and buckler of all who trust in him.



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22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah.

† Heb.  
fell.

b Chap.  
10. 11.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and † lay down naked all that day and all that night. Wherefore they say, <sup>b</sup> Is Saul also among the prophets?\*

## CHAP. XX.

1 David consulteth with Jonathan for his safety. 16 Jonathan and David renew their covenant by oath. 18 Jonathan's tokens to David. 24 Saul missing David, seeketh to kill Jonathan, &c.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

† Heb.  
uncover  
mine ear.

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will † shew it me; and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

¶ Or,  
Say what  
is thy  
mind, and  
I will do,  
&c.  
† Heb.  
speaketh,  
or,  
thinketh.  
¶ Or,  
feast.

4 Then said Jonathan unto David, ¶ Whatsoever thy soul † desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Bethlehem his city; for there is a yearly ¶ sacrifice there for all the family.

7 If he say thus, It is well: thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

a Chap.  
18. 3. &  
23. 18.

8 Therefore thou shalt deal kindly with thy servant; for <sup>a</sup> thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding if there

an appellative, "The school of learning." This was the famous school of the prophets.—As the learned have been at a loss to ascertain the specific nature of those schools, it will not be unreasonable to endeavour to remove their difficulties. We have in this book only a partial view of the prophets; that is, a view of them while at their devotions only, and not at their studies; for Saul and his messengers coming when the society was prophesying, or at divine worship, the Spirit of God fell upon them, and they prophesied also. And thus the Chaldee paraphrast understands prophesying, adoring God, and singing praises unto him; for we may well suppose, they began and ended all their daily studies with this exercise. The college of the prophets was dedicated to the study of the Jewish law only; and as such was, naturally and properly, a seminary of prophets; for those who were most knowing and zealous in the law, were surely most fit to convey God's commands to his people. Ver. 23. The word *prophecy* is of a very extensive signification, and may be applied to such actions, motions and distortions, as prophets, in their inspirations are wont to express; but the generality of interpreters take it in this place, to signify no more than Saul's singing of psalms, or hymns of thanksgiving and praise, which, even against his will, he was compelled to do, to teach him the vanity of his designs against David, and that in the prosecution of them he fought against God himself. Ver. 24. And he stripped off his clothes also—and lay down

be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have † founded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and † shew it thee;

13 The LORD do so, and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace; and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, shew me the kindness of the LORD, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever; no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan † made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, ¶ because he loved him: for he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, To-morrow is the new-moon; and thou shalt be missed, because thy feast will be † empty.

19 And when thou hast stayed three days, then thou shalt go down ¶ quickly, and come to the place where thou didst hide thyself † when the business was in hand, and shalt remain by the stone ¶ Ezel.

20 And I will shoot three arrows on the side thereof, of the as though I shot at a mark.

21 And, Behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; way,

naked. The word which we render *naked*, signifies no more than either to be part of the body uncovered, or to be without a gown, or upper garment; it is probable, therefore, that Saul, on this occasion, might only put off the robes of royalty or his military accoutrements.

EXPLANATORY NOTES. CHAP. XX. Ver. 1. And David fled from Naioth. While Saul was in his ecstasy, David had an opportunity of escape, and immediately retired to the city of Gibeah, where Jonathan resided. Ver. 2. To-morrow is the new-moon, and I should not fail to sit with the king at meat. The Israelites performed solemn sacrifices every new-moon, and after the sacrifices feasted together; and David being one of the king's family, by marrying his daughter, used to eat with him on these occasions; and he thought that Saul by being inspired with the Spirit of God at Naioth, might possibly have forgiven his anger, and make a favourable enquiry after him. Ver. 12. And Jonathan said, O Lord God of Israel. This is a solemn appeal to heaven, and is thus rendered by the Arabic: "Jonathan said unto David, God be my witness, the God of Israel that I will sound my father." Ver. 16. So Jonathan made a covenant. This and the preceding verse gives us an explicit account of the nature of the covenant entered into between David and Jonathan, mentioned before, chap. xviii. It seems principally to have regarded the preservation of Jonathan's posterity.

PRACTICAL OBSERVATIONS.—\* CHAP. XIX.] The awful contrast between the characters of Saul and Jonathan, strikingly illustrates the precious properties of distinguishing grace. While the father manifests the malignity of an evil spirit, breathing out nothing but hatred, malice and death, against a faithful servant, and an invaluable relation, who had gone with his life in his hand, to deliver him and his kingdom from ruin: the son is influenced with all the tender feeling of love and brotherly affection towards him; he loves him as his own soul. It is good always to keep close to our duty, however ill men may requite us for it. No kindness will cure the ranklings of inveterate malice. Happy are they who trust God with their protection and deliverance! He can make the very things intended for our fearing us the means of our safety.



Before  
Christ  
cir. 1062.  
† Heb.  
not any  
thing.

then come thou : for *there is* peace to thee, and † no hurt, as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee ; go thy way : for the LORD hath sent thee away.

23 And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

24 ¶ So David hid himself in the field : and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall ; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day : for he thought something hath befallen him, he is not clean ; surely he is not clean.

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty : and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day ?

28 And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem :

29 And he said, Let me go, I pray thee ; for our family hath a sacrifice in the city ; and my brother, he hath commanded me to be there : and now, If I have found favour in thine eyes, let me get away, I pray thee, and see my brethren : therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ¶ † Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness ?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom : wherefore now send and fetch him unto me ; for he † shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain ? what hath he done ?

33 And Saul cast a javelin at him to smite him ; whereby Jonathan knew that it was determined of his father to slay David.

Or,  
Thou  
perverse  
rebel.  
† Heb.  
Son of  
perverse  
rebellion.  
† Heb.  
is the son  
of death.

Ver. 19. And shalt remain by the stone Ezel. It is thought that this stone was erected where several ways met, to shew passengers the road ; for the word imports going or travelling. Ver. 27. Neither yesterday, nor to-day ? The Jews left there should be any mistake in their calculations celebrated this festival for two days together ; and this also gave an opportunity to those who were unclean the first day, to partake of it the next, as this sort of uncleanness lasted only one day. Ver. 31. As long as the son of Jesse liveth. But how did Saul know, that as long as the son of Jesse lived, Jonathan should not be established, nor his kingdom ? If it was all jealousy and surmise, his ordering him to be brought to be put to death, was unreasonable and wicked, and can be vindicated upon no principles of justice and humanity. If Saul knew, that as himself was rejected, David was really anointed to succeed him by Samuel at God's command, his ordering him to be put to death was both impertinent and wicked ; for he knew that David had then as good a right to succeed him in preference

Before  
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cir. 1062.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month : for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the fields, at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And, as the lad ran, he shot an arrow † beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee ?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing ; only Jonathan and David knew the matter.

40 And Jonathan gave his † artillery unto † his lad, † and said unto him, Go, carry them to the city.

41 ¶ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times ; and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, ¶ for as much as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed : and Jonathan went into the city.

Before  
Christ  
cir. 1062.

† Heb.  
to pass  
over him.

† Heb.  
instru-  
ment.

† Heb.  
that was  
his.

Or, the  
LORD  
be witness  
of that  
which,

CHAP. XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg is present. 8 David taketh Goliath's sword. 10 David at Gath seigneth himself mad.

THEN came David to Nob to Ahimelech the priest : and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee ?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee : and I have appointed my servants to such and such a place.

3 Now therefore what is under thine hand ? give me five loaves of bread in mine hand, or what there is † present.

† Heb.  
found.

to Jonathan, as himself had of obtaining the throne in preference to every other man in Israel. Ver. 33. Saul had always a javelin or spear at hand, because spears were the sceptres of those ages, which kings always carried in their hands. This was the custom of the first ages of the Greeks and Romans. Ver. 41. And fell on his face to the ground, and bowed himself three times. This was done out of reverence to him as the king's son. And they kissed one another, and wept one with another, until David exceeded. This adieu is the most pathetic and tender that was ever described. There was reason for David to exceed in sorrow, as he was now to become an exile from his friends, from his wife, from his parents, from his kindred, from the people of God, and all sacred solemnities. It was during this time of his banishment that he composed many of his psalms.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1. Then came David to Nob. The city here mentioned, stood in the tribe of Benjamin. It is evident from chap. xxi. 19. and Neh. xi. 32. that this was a sacerdotal city, and seems to

PRACTICAL OBSERVATIONS.—\* CHAP. XX.] Jonathan is a character most interesting, and claiming particular attention : his excellencies strikingly exhibit the grace of God in him, and call for our imitation. How amiable does he appear in wisely contriving a method to discover the real state of his father's mind towards David, in a manner not to be observed by spectators ! How engaging he appears in his sympathy with his friend on this trying occasion ! and how lovely his self-denied piety towards God, in so cheerfully looking forward to David's sure succession of the kingdom, though to the exclusion of himself and his family, because it was of the Lord !—Disinterested friendship extends to posterity, as well as its immediate objects. When influenced by it, we cannot endure the shadow of what might produce separation : and can more readily submit to personal abuse than to have our friend ill treated. Great patience, meekness, and prudence, are necessary, when we have to deal with unfeeling, malicious, and unreasonable men. If the partial separation of friends produce deep and unfeigned grief, with what solemn concern must they part, when they have strong reason to suspect that their next meeting will be in eternity.—But most necessary is constant cleaving to Jesus as all our salvation, and all our desire. He is worthy of our warmest love ; we cannot exceed in our affection towards him. His love is inconceivable and eternal, and neither time nor eternity can separate his friends from him.

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Before  
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a Exod.  
25. 30.  
Levit.  
24. 5.  
Matth.  
12. 4.  
|| Or,  
especially  
when this  
day there  
is other  
sanctified  
in the  
vessel.

b Chap.  
17. 2.

c Chap.  
18. 7. &  
29. 5.  
Eccles.  
47. 6.

4 And the priest answered David, and said, *There is* no common bread under mine hand; but there is <sup>a</sup> hallowed bread, if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, || yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed bread; for there was no bread there but the shew-bread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8 || And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in <sup>b</sup> the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take it; for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 || And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, <sup>c</sup> Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was fore afraid of Achish the king of Gath.

have been made such, when the tabernacle was removed thither. It is generally thought to have stood four leagues from Gibeah. Ahimelech said,—*Why art thou alone.* It appears from the whole account of this affair, that Ahimelech knew nothing of the circumstances David was then in; he knew nothing of Saul's displeasure against him, or his determined purpose to destroy him; and therefore as he was the king's son-in-law, he was surprised to see him without any attendants, and asks him the reason of being alone. David, concealing the reason, pretends a hasty and secret message from the king, and that he had ordered his attendants to wait for him. This is made use of as a pretence for asking a supply of bread; and after receiving it, David requests a supply of arms, still keeping the priest entirely ignorant of the true reason of his being alone, and unarmed; a demonstration, if any thing can be so, that Ahimelech was not in David's secret, and knew nothing of any conspiracy in him, or that he fled from Saul to escape his indignation. Ver. 6. *So the priest gave him hallowed bread.* As invincible necessity dispenses with the observance of all laws, neither David nor the priests seems to have been guilty of any sin in this transaction; especially as David declared himself and his companions free from that legal impurity which Ahimelech made the condition of supplying their wants, Matth. ii. 25. Ver. 9. *The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapt in a cloth behind the ephod:* that is, behind the place where the priests' garments were laid up, of which the ephod was the chief. It was customary, not only among the Jews, but the heathens also, to hang up the arms taken from the enemy in their temples; and in conformity with this custom, the sword wherewith David had cut off Goliath's head, he dedicated to the Lord, and delivered to the priest, to be kept as a monument of his victory, and the deliverance of the Israelites. Ver. 10. *Went to Achish, the king of Gath.* David being proscribed, but without reason, and being every where in danger in his own country, fled, as a man in perpetual hazard of his life, to the nearest place, but he fled to the inveterate enemies of his nation. The city he fled to

13 And he changed his behaviour before them, and feigned himself mad in their hands, and || scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man || is mad; wherefore *then* have ye brought him to me?

15 Have I need of madmen; that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?\*

## CHAP. XXII.

1 Companies resort unto David at Adullam: 3 At Mizpeh he commendeth his parents to the protection of the king of Moab: 5 admonished by God he cometh to Hareth. 6 Saul, going to pursue him, complaineth of his servants' unfaithfulness. 9 Doeg, accuseth Ahimelech. 11 Saul, commandeth to kill the priests, &c.

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

2 And every one *that was* in distress, and every one *that was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 || And David went thence to Mizpeh of Moab; and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

5 || And the prophet Gad said unto David, Abide not in the hold: depart and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

was the city of Goliath, whom he had slain and whose sword he had now with him, Ver. 11. *Did they not sing.* This shews that they must have kept up a secret correspondence with the Israelites, or that their intelligence was very extensive owing to spies interspersed among them. The embarrassment which David must have been in, during his situation, may be better conceived than expressed; and the artifice he made use of to extricate himself was such as may be justified by the examples of the greatest commanders, and may be reconciled with the dictates of prudence and self-preservation, the first law of our nature.

EXPLANATORY NOTES. CHAP. XXII. Ver. 1. *The cave Adullam.* Adullam was a town in the tribe of Judah, of considerable note: and near it was a rock of the same name, in which was a cave naturally strong, and well fortified, and into this cave David retreated. Ver. 2. *And every one that was in distress—gathered themselves unto him.* It is not improbable that the same usage now prevailed among the Jews, which Cesar tells us, subsisted anciently among the Gauls, namely that those who were either in debt, or oppressed by the tyranny of the great, betook themselves to the service of some eminent man for protection, who were called in the Gallic language *soldarii*, whence, probably, our term *soldier* is derived. *He became a captain.* The judgment of Grotius upon this passage, deserves to be regarded. "David," says he, "who, except in a few instances, is recorded to have been very observant of the law, had about him at first four hundred armed persons, and afterwards a somewhat greater number. For what, but to repel any force that might be offered him? But then this should be remarked, at the same time, that David did not do this till he found by Jonathan's information, and many other most certain proofs, that Saul determined to have his life. Besides, he invaded no cities, took no opportunities for fighting, but went into lurking-holes, and inaccessible places, and to foreign nations, religiously abstaining from injuring his countrymen," or doing any hurt to Saul, or disturbing his government. Ver. 4. *All the while that David was in the hold;* Or, as it may be rendered, "All the time that

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] Let us rejoice that the bread of life is free to all who will receive it; but none can obtain it by concealing truth, and practising deceit or falsehood. If however we know its value, we cannot be too solicitous that ourselves and others, especially our friends may enjoy it. Elevated stations are slippery places. How weak are the best men when guided by their own wisdom; and how unreasonable therefore to be secure or self-confident! We know not what temptations are before us, or how weak we are to resist them. God will have mercy and not sacrifice; and what we have devoted to his honour may become the means of our protection. Even in the house of God Satan has his spies, who come pretending to worship, but are sent by him for mischief. Oppression sometimes makes a wise man mad; and the fear of man causeth a snare. But in every trial God can open a way for our escape, and make even our enemies instruments of our deliverance. In distress let us flee to God's sanctuary, where we may have spiritual armour, comfort, and direction. However providence may alter our lot, let strong faith and prudent circumspection attend us, not craftiness or dissimulation.



Before  
Christ  
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Or,  
grove in a  
high place.

† Heb.  
uncover-  
eth mine  
ear.

† Heb.  
behold me.

† Heb.  
little; or,  
great.

Or,  
guard.

† Heb.  
runners.

6 ¶ When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a ¶ tree in Ramah, having his spear in his hand, and all his servants were standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; Will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse; and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech the priest the son of Ahitub; and all his father's house, the priests that were in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, ¶ Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me. Let not the king impute any thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, ¶ less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the ¶ † footmen that stood about him, Turn and slay the priests of the LORD; because their hand also is with David, and be-

cause they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, situate he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.\*

### CHAP. XXIII.

1 David, inquiring of the Lord by Abiathar, rescueth Keilah: 7 God sheweth him the coming of Saul, and the treachery of the Kenites: he escapeth from Keilah, 14 in Zuph Jonathan cometh and comforteth him, 19 the Ziphites discover him to Saul: 25 at Maon he is rescued from Saul by the invasion of the Philistines.

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the thrashing-floors.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again, And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle,

be understood to make me privy to a conspiracy; for the service I did him was matter of respect to the king's son-in-law, and the king's military officer, not the person or interest of David." Ver. 13. Slew—four-score. The Septuagint reads 305, and Josephus 385. But there is no necessity to depart from the original. All Ahimelech's family were cut off, except Abiathar. This massacre fulfilled the denunciations against Eli's family, chap. iii. 11—14. Ver. 18. And Nob the city of the priests. It is certain, that Saul was now become a mere tyrant, and acted more cruelly against the poor people, than against the Amalekites themselves, the king of whom he had spared, even contrary to God's express command. The massacre of these innocent priests, was so outrageous, so bloody, and so horrible, that it paints the character of Saul in the blackest colours.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 2. Shall I go and smite these Philistines? It was an instance of his great love to his country, who, though proscribed as a rebel by the king, was so far from injuring his country, that he

David was in exile," for the word *metzudah* signifies *exile* as well as a *strong hold*. Ver. 14. Then Ahimelech answered the king and said: Josephus makes the high priest address Saul in the following manner, "I did not receive David as your majesty's enemy, but as the faithfulest of your friends and officers, and (what is more) in the equality of your son too, a relation in so tender a degree of affinity and alliance; for how should any body imagine that man to be your enemy upon whom you have conferred so many honours? or why should I not rather presume such a person, without any further inquiry, to be your singular friend? He told me, that he was sent on haste by yourself, upon earnest business: and if I had not supplied him with what he wanted, it would have reflected an indignity upon yourself, rather than upon him. Wherefore I hope that the blame will not fall upon me, even though David should be found as culpable as you suspect him; unless an act of pure compassion and humanity, abstracted from the least thought, knowledge, or imagination of any evil intention, shall

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] David's associates on first joining him, appear to have been in wretched circumstances, and to have sustained by no means respectable characters in society, but in both these respects they experienced, under his care, a great and favourable change. But happier far are those who place themselves under the protection of Jesus, David's great antitype: for he confers on his followers every thing truly valuable in earth and heaven.—God will assuredly take care that the persecuted followers of Christ may have always some friends, and such as suffer with him shall be glorified together. Yea, God often puts the greatest honour on the most unlikely objects. And Jesus himself will in no wise cast out any that come to him. How greatly does jealousy torment the possessor with its groundless suspicions. It represents the most faithful guilty of treachery, and accuses them of meditating the worst designs. It is very unsafe to trust wicked men; our most benevolent actions may by them be turned into the worst of crimes; and truth may be reported in a manner more malignant than gross calumny and falsehood. But generous is that mind which will not hurt the character of another, even when truth admits, and safety requires it. What a terrible plague is a tyrannical king! What barbarous monsters do some render themselves! But it is painful for a good man to be any wise the occasion of mischief to others. By the cruel deed of Saul, however, God exactly fulfilled his threatening against Eli; and destroyed the remnant of his house. Let us wonder at the depths of his providence, and the faithfulness of his word. All that he has purposed or spoken shall be accomplished, at the proper time, however much present appearances may seem to be against it.



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a Chap.  
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and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar, the son of Ahimelech, <sup>a</sup> fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

† Heb.  
shut up.

12 Then said David, Will the men of Keilah <sup>†</sup> deliver me and my men into the hand of Saul? And the LORD said, they will deliver *thee* up.

13 ¶ Then David and his men, *which were* about six hundred arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph; and Saul sought him every day; but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not; for the hand of Saul my father shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my Father knoweth.

served it at the cost of his enemies. Ver. 18. *They two made a covenant.* Jonathan's conduct in this remarkable transaction appears truly disinterested, generous, and great. He could not now be ignorant of David's destination to the throne of Israel by the will of God, and knew that nothing could prevent his succession to it, as God had appointed it. In such a situation how doth he act? He scorns, by fraud or violence, to attempt the life of the man whom God had fixed on to be king, even in preference to himself; but seeks him out in the wilderness, where his father was hunting him to destruction, and *strengthened his hand in God*; not by promising to assist him in dispossessing his father of his kingdom, or disturbing and distressing his government; not by entering into any conspiracy or plot with him against his father's interest and honour, but by comforting him under his cruel persecution, and assuring him of God's protection from the hand or power of his father, his future advancement to the crown, and of his own confidence in David's friendship, that he should be advanced to the highest honour in his court. He lets him know also, that Saul his father very well knew that David should be his successor; and that Jonathan said the truth in this, is evident from what Saul himself said to David but a little while after, chap. xiv. 20. In this

18 And they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his house.

Before  
Christ  
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19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is <sup>†</sup> on the south of <sup>||</sup> Jeshimon?

20 Now therefore, O king, come down, according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

† Heb.  
on the  
right  
hand.

21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me.

|| Or,  
the wil-  
derness.

22 Go, I pray you, prepare yet, and know and see his place where his <sup>†</sup> haunt is, and who hath seen <sup>†</sup> him there: for it is told me *that* he dealeth very subtilly.

† Heb.  
foot shall  
be.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 And Saul and his men went to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon; and when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away for fear of Saul; for Saul and his men encompassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have <sup>†</sup> invaded the land.

† Heb.  
spread  
themselves  
upon, &c.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place <sup>||</sup> Sela-hammah-lekoth.

|| That is,  
The rock  
of divi-  
sions.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.\*

whole affair between Jonathan and David, nothing passed but what was perfectly consistent with the allegiance and duty of these two eminent friends to their common sovereign and father. Ver. 25. David is here in one of the most threatening exigencies of his whole life. And the sequel gives us one of the most extraordinary instances of a divine interposal at the very crisis of need, that any history has recorded; and will ever be improved by Christians, amidst their greatest straits. Ver. 27. *But there came a messenger unto Saul, saying, Haste thee, and come.* The superintendence of providence exerted itself in a peculiar manner to preserve this hero, and at a crisis when he would, in all probability, have otherwise fallen a sacrifice to the revenge and jealousy of Saul. Ver. 28. *Therefore they called that place Sela-hammah-lekoth*; that is, *the rock of divisions*; either because the council of Saul was divided whether to pursue to David, or go immediately against the Philistines; or because God separated Saul from David, when he compassed him about to take him. Ver. 29. *At En-gedi*, now called An-guedi, was a large village situated in the deserts, which lay upon the western coast of the Salt or Dead sea, not far from the plains of Jericho.

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXIII.] No wonder that invasions, wars, or other destructive evils follow the persecution of the people of God, for nothing is more hateful in the eyes of the majesty of heaven than this; and persecutors sooner or later shall experience his righteous displeasure. God wisely directs his distinguished servants where he has work for them; and never are men so likely to prosper, as when they consult the Lord in all their ways. If he directs us no ill usage from the distressed or discouragement from our friends ought to make us withhold our help. What a mercy is it to have a pious, disinterested and constant friend, to visit and comfort us in our distress! But what must Jesus be when Jonathan is so faithful! The love of Jesus our Lord is unparalleled. In the love of Jonathan and David there was a congeniality of soul, of manners, of age, and of mind. But nothing in us could induce the Saviour to love us, pure, disinterested, overflowing, infinite love, prompted him to choose us to be his friends, and to resolve in the riches of his grace to render us worthy of his friendship. And his love is not less astonishing in its degree than in its duration; neither life, nor death, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Blessed are we now if we enjoy the friendship of Jesus and his people. But what must heaven be, when we shall meet with all the kind angels, and kind spirits of just men made perfect; and with the infinitely kinder Father, Son, and Holy Spirit. Let our new covenant friendship with these be renewed day by day.



## CHAP. XXIV.

Before  
Christ  
cir. 1061.

1 David in a cave at En-gedi, having cut off Saul's skirt, spareth his life; 8 he sheweth thereby his innocency. 16 Saul acknowledging his faults, taketh an oath of David, and departeth.

† Heb.  
after.

AND it came to pass when Saul was returned from † following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild-goats.

3 And he came to the sheep-cotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of † Saul's robe privily.

† Heb.  
the robe  
which was  
Saul's.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

† Heb.  
cut off.

7 So David † stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and some bade me kill thee; but mine eye spared thee: and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

11 Moreover, my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and

the LORD avenge me of thee; but mine hand shall not be upon thee.

Before  
Christ  
cir. 1061.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and † deliver me out of thine hand.

† Heb.  
judge.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? and Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as, when the LORD had † delivered me into thine hand, thou killedst me not.

† Heb.  
shut up.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David swore unto Saul. And Saul went home; but David and his men gat them up unto the hold.\*

## CHAP. XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal; 10 provoked by Nabal's churlishness, he mindeth to destroy him. 14 Abigail understanding thereof, 18 taketh a present, 23 and by her wisdom, 32 pacifieth David. 36 Nabal hearing thereof dieth. 30 David taketh Abigail and Ahinoam to be his wives, &c.

AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to his wilderness of Paran.

cir. 1060.  
a Chap.  
28. 3.

2 ¶ And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

Or,  
business.

3 Now the name of the man was Nabal, and the name of his wife Abigail; and she was a woman of

EXPLANATORY NOTES. CHAP. XXIV. Ver. 3. Saul went in to cover his feet. This expression occurs before, Judg. iii. 24. The verbs in each of these passages are derived from the same root, which properly signify to cover. But in Ruth chap. iii. 4. the words literally signify, "Thou shalt discover or open the place of his feet;" or, as we have it in our version, "Lift up the clothes that are on his feet." Ver. 6. The Lord forbid. The reasons that restrained him, were worthy a brave and generous man, a man of honour, religion, and virtue. He durst not stretch forth his hand against the Lord's anointed. Ver. 8. David—cried after Saul, saying, My lord the king. This was indeed a bold attempt, to venture into the presence of so enraged an enemy; but his confidence in God animated him, especially as he had now in his power to manifest so strong an evidence of

his integrity. Ver. 16. Saul lifted up his voice and wept. Saul himself with all his malice could not withstand this instance of David's generosity; he melted and sunk under it. Ver. 22. David swore unto Saul. Saul knew that David was anointed to succeed him: and because he foresaw his family would be in David's power, and was conscious to himself how cruelly and treacherously he himself had treated him; he exacts an oath from David, not to cut off his seed when he came to the throne, nor to destroy his name out of his father's house; an oath which David generously took, and honourably, and religiously performed; for he never from revenge sought to put any of Saul's posterity to death.

EXPLANATORY NOTES. CHAP. XXV. Ver. 1. And Samuel died. The generality of Christians suppose that he died two years before Saul, and in

PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] The wicked and the malicious are like the troubled sea which cannot rest; like Saul, they are blind to their own real interest and happiness, and give themselves up to work all malice with greediness. God can bring us near to danger, and yet keep us in perfect safety. How falsely rash men interpret the promises and providences of God! But we must not avenge our own quarrel, nor take all the advantages against our enemies which providence may seem to put in our hand: but rather seek to overcome them by patience, meekness and kindness. If temptations come to us in a pleasing form, we must flee from them; our conscience must start, not only at evident crimes, but at the most distant appearance of evil. It is honourable when there is not only innocence, but providence clearly manifests it; and that, instead of ill alledged, there is nothing but the most cordial friendship. And observe soft words are most effectual to break the bones and turn away wrath. What a plague are flatterers! How shameful and galling to find that through them we have been persecuting principal friends! But there may be confession and remorse where there is no real repentance. Love to our enemies, and a mild and generous behaviour under great provocations, are glorious tokens of future greatness.



Before Christ  
cir. 1060. good understanding, and of a beautiful countenance : but the man was churlish, and evil in his doings ; and he was of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men ; and David said unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name :

† Heb. ask him in my name of peace. 6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

† Heb. ashamed. 7 And now I have heard that thou hast shearers ; now, thy shepherds which were with us, we † hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee : wherefore let the young men find favour in thine eyes : (for we come in a good day ; ) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

† Heb. rested. 9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and † ceased.

10 ¶ And Nabal answered David's servants, and said, Who is David ? and who is the son of Jesse ? There be many servants now-a-days that break away every man from his master.

† Heb. slaughter. 11 Shall I then take my bread, and my water, and my † flesh that I have killed for my shearers, and give it unto men whom I know not whence they be ?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword ; and David also girded on his sword ; and there went up after David about four hundred men, and two hundred abode by the stuff.

† Heb. flew upon them. 14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master ; and he † railed on them ;

† Heb. shamed. 15 But the men were very good unto us, and we were not † hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do ; for evil is determined against our master, and against all his household ; for he is such a son of Belial, that a man cannot speak to him.

Before Christ  
cir. 1060. 18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred † clusters of raisins, and two hundred cakes of figs, and laid them on asses. Or, lumps.

19 And she said unto her servants, Go on before me : beho'd, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her ; and she met them.

21 (Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him : and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, If I leave of all that pertain to him, by the morning light, any that pisseth against the wall.)

23 And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be ; and let thine handmaid, I pray thee, speak in thine † audience, and hear the words of thine handmaid. † Heb. ears.

25 Let not my lord, I pray thee, † regard this man of Belial, even Nabal : for as his name is, so is he ; Nabal is his name, and folly is with him : but I thine handmaid saw not the young men of my lord, whom thou didst send. † Heb. lay it to his heart.

26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from † avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. † Heb. saving thyself.

27 And now this † blessing, which thine handmaid hath brought unto my lord, let it even be given unto the young men that † follow my lord. Or, present.

† Heb. walked at the feet of, &c. 28 I pray thee, forgive the trespass of thine handmaid : for the LORD will certainly make my lord a sure house ; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul : but the soul of my lord shall be bound in the bundle of life with the LORD thy God ; and the souls of thine enemies ; them shall he sling out † as out of the middle of a sling. † Heb. in the midst of the bow of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that

the 98th year of his age. And buried him in his house at Ramah. In the place where he was born, and had spent many years of his life ; but in the time of the emperor Arcadius, his body, it has been said, was transported from Palestine to Constantinople, and, as Jerom informs us, was received with the greatest demonstrations of joy. Ver. 8. Give, I pray thee. The season for sheep shearing was, from the most early ages, a time of festivity and plenty, and the request made by David for a supply, was both modest and seasonable. Nay, he had merit to plead ; he had been of infinite service to Nabal, in preventing the depredations of the wild Arabs, who infested these parts, and lived upon plunder. Ver. 10. There be many servants. This is one of the most atrocious reproaches that could be thrown upon a well-born, a well-bred, and an innocent man ; implying those crimes on account of which bad servants become fugitives from their masters. Ver. 14. But one of the young men told Abigail. We have here an instance of a wife and faithful servant. Though Nabal was a churlish miserable fool, yet he had a wife servant, who honestly admonished his mistress of the danger her family was in, as he rationally concluded from the abuse that had been offered to David, whose merits he impartially set before her. He railed on them. The Hebrew word *vajj* is never used to signify railing, but denotes he flew at them, like a ravenous bird on his prey. Ver. 18. Two bottles of

wine ; bottles were in ancient times very different in substance, being made of leather, and in size, from ours, and hence we may conclude that the wine corresponded in quantity to the other parts of the present, comp. chap. ix. 16. Ver. 22. So and more also. If we put all circumstances together, though David's passion and oath to destroy Nabal and his servants are not to be justified ; though the resolution was cruel, and the oath a rash and wicked one ; yet it must be allowed, that the provocation given him was very great, and such as no man could help grievously resenting. Ver. 24. Upon me,—upon me let this iniquity be. This signified a respectful and earnest application for pardon, and as if she had said, Rather let me suffer than him. Ver. 25. Nabal is his name, and folly is with him. That is, his disposition and manners correspond with the signification of his name : the beauty of the allusion is lost in our translation. In the Hebrew the words are, *Nabal shemo* [Nabal is his name,] *unebalah immo* [and folly is with him.] Nabal in Hebrew signifies folly ; and the words should have been rendered thus : Nabal his proper name, signifies folly, and folly appears throughout his conduct. Ver. 29. The soul of my lord shall be bound in the bundle of life. That is, shall be dear unto the Lord, precious in his esteem, and be carefully preserved by him, among his chosen ones. Ver. 31. Remember thine handmaid. Ben Gersom thinks she said this under a spirit of prophecy, that Nabal would die



Before he hath spoken concerning thee, and shall have appointed thee ruler over Israel, Before Christ cir. 1060.

31 That this shall be † no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid. † Heb. no staggering, or stumbling.

32 ¶ And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst halted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

38 And it came to pass, about ten days after, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. Before Christ cir. 1060.

42 And Abigail hastened and arose, and rode upon an ass, with five damsels of her's that went † after her: and she went after the messengers of David, and became his wife. † Heb. at her feet.

43 David also took Ahinoam<sup>b</sup> of Jezreel; and they were also both of them his wives. b Joshua 15. 56.

44 ¶ But Saul had given<sup>c</sup> Michal his daughter, David's wife, to Phalti, the son of Laish, which was of Gallim.\* c 2 Sam. 3. 14, 15.

## CHAP. XXVI.

1 Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench, slayeth Abishai from killing Saul, but taketh his spear and cruse, &c.

AND the Ziphites came unto Saul to Gibeah, saying, <sup>a</sup> Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? a Chap. 23. 19.

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way: but David abode in the wilderness: and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, <sup>b</sup> And Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. b Chap. 14. 50. & 17. 55.

6 Then answered David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? and Abishai said, I will go down with thee. Or, midst of his carriages.

7 So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath † delivered thine enemy into thine hand this day: now † Heb. shut up.

quickly, and she would be David's wife. But others interpret the words of doing her a service, when she would have occasion for it. Ver. 33. *Blessed be thy advice.* As generous minds are apt soon to grow warm, so they are easily pacified. David was soon mollified by Abigail's prudence, and then blesses the Lord God of Israel for sending her. Ver. 37. *And he became as a stone.* The words in the original are, "he became a stone;" but our translators have wisely supplied the particle *as*, which should always be done when the scripture affirms something of another kind, that is not absolutely of the same nature. And accordingly Josephus tells us of Nabal, that when his wife told him the danger he had escaped, he was struck with such an astonishment, that he fell into a dead numbness all over his body, of which he died, as we are told in the next verse, in the short space of ten days. Ver. 43. *They were also both of them his wives.* David had taken Ahinoam before Abigail, see 2 Sam. iii. 2, 3. Polygamy though not agreeable to the law of nature, nor the law of God, was a custom which prevailed in those times, which good men practised, though not without sin. Ver. 41. *But Saul had given Michal his daughter, David's wife to Phalti the son of Laish.* The particle *van*, rendered *but*, at the beginning of the verse, should have been translated *for*, which is added being the cause why David took another wife. The reason why

Saul put this indignity upon David, was to extinguish, as far as was in his power, all relation and kindred, and to cut off his hopes and pretensions to the crown on that account. The Jewish rabbins tell us, that this Phalti was a very pious man, and knew not Michal because she was another man's wife; and for this reason David who had never divorced her, received her again after he was made king of Israel.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 2. *Then Saul arose.* The inconstancy and malice of Saul are inconceivable; for notwithstanding he owed his life to David's generosity, and had made a public acknowledgement of his error and injustice in seeking to destroy him, and as a proof of his sincerity, had concluded a league of friendship and amity with him; yet we again find him thirsting after his blood, and perfidiously contriving his destruction. Ver. 5. *And Saul lay in the trench.* Or rather, as the Septuagint translates it, "In his chariot." Ver. 7. *So David and Abishai came to the people by night.* Bold and dangerous as this enterprise may appear, there are not wanting similar examples both in sacred and profane history; and what might greatly add to David's natural intrepidity on this occasion, was the assurances he had all along been favoured with by God himself, that he would preserve him in all dangers, and

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] The servants of the Lord, especially those who are eminent in their day, are the salt, the lights, and pillars of the earth; and their death is severely felt by the church of God. How different a death from that of Nabal! while the one dies lamented, unpitied, disregarded; the name of the other is remembered with regret and gratitude, and his memory is blessed. Samuel was doubtless a very eminent type of the Lord Jesus, who is indeed the promised seed, in whom all the nations are blessed. Consecrated from his youth to the prophetic office, he was incessantly engaged in the most benevolent labours, the most fervent prayers and intercessions for Israel; yet they entertained no suitable regard for his ministry, and at last ungratefully rejected him. He however ceased not to love them; for he designed to confer on multitudes of them numerous and inestimable blessings, the gifts of his Spirit, the salvation of their souls and life eternal. The wealth of fools proves a snare to them, and they become insensible to every generous disposition, ungrateful for the kindest offices. They know not how to estimate the best characters, whom they therefore often treat with contempt. But righteous men need not avenge their own wrongs; God will do it for them, and render them thankful that they were preserved from usurping its prerogative. The exercise of prudence and good sense pave the way to honour as well as wealth; and such as are content to suffer with the people of God shall in due time reign with them.



Before  
Christ  
cir. 1060.

therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked; for they were all asleep: because a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off, a great space being between them:

14 And David cried to the people and to Abner, the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

† Heb.  
the sons  
of death.

16 This thing is not good that thou hast done. As the LORD liveth, ye are † worthy to die, because ye have not kept your master the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

† Heb.  
smell.

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him † accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from † abiding in the inheritance of the LORD, saying, Go, serve other gods.

† Heb.  
cleaving.

at last invest him with the regal dignity. Ver. 9, 10. And David said,—Destroy him not. What man, but David, with a crown so near in view, would have resisted the fair and inviting temptations? He however rejects it with abhorrence, from the principles of piety and duty. Ver. 13. Art not thou a valiant man? This negligence highly impeached his conduct as a general and lover of his king, and could admit of no other excuse but that mentioned, verse 12, where it is said, that the sleep of Abner and Saul, and the rest of the army, was supernatural. They were all asleep, because a deep sleep from the Lord had fallen upon them. Ver. 19. If the Lord have stirred thee up. Grotius imagines that the sense of this passage is; That if Saul's anger was just, David was ready to die to expiate his crimes. The most natural sense seems rather to be, That David was willing to offer up any sacrifice to propitiate the Deity, if he had been guilty of any crime against Saul which could have incurred his anger. Ver. 21. Then said Saul I have sinned. Saul perceiving that God strengthened and supported David in all

20 Now therefore, let not my blood fall to the earth before the face of the LORD; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

Before  
Christ  
cir. 1060.

21 ¶ Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day; but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.\*

## CHAP. XXVII.

1 Saul, hearing David to be in Gath, seeketh no more for him. 5 David beggetteth Ziklag of Achish; 8 he, invading other countries, persuaded Achish that he fought against Judah.

AND David said in his heart, I shall now † perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

cir. 1058.  
† Heb.  
be consumed.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath; and he sought no more again for him.

5 ¶ And David said unto Achish, if I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

his actions, and pursuits, and that therefore it was in vain to contend any longer with him, makes a very ingenious confession of his past folly and ingratitude, and invites David to return unto him, and forget all former animosity, assuring him that he would never more attempt to destroy or hurt him.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 1. And David said in his heart I shall perish now one day by the hand of Saul. Notwithstanding the promises and assurances of safety, which Saul had but just made David; notwithstanding the divine veracity which stood engaged to preserve him from danger, and set him upon the throne of Israel, and which he could not but be convinced of; yet we here find him entertaining some distrust of both. This is a striking example of the influence of unreasonable fear and anxiety in the minds of the most distinguished saints. So powerful is the hold which this unhappy temper has over the human mind, that the greatest favours and most signal interpositions of God, are found insufficient to extirpate it, see Gen. xv. 1. Ver. 8. David invaded

PRACTICAL OBSERVATIONS.—\* CHAP. XXVI.] It is dangerous for a depraved heart to meet with alluring temptations. But it is honourable to resist strong temptations, and to neglect repeated opportunities of revenging ourselves. It highly becomes the righteous to commit their cause to God, and to wait his time and way of delivering and honouring them. But what malicious enemies are they, who tempt us to apostatize from God by driving us from his people and worship! How severe a reckoning awaits those who shed innocent blood! and woe to the men against whom the people of God bring their just complaints! Sin is the greatest folly, and of this the most hardened sinners will be sooner or later fully convinced. God's dispensations will concur to manifest him the righteous Judge. They who shew mercy, may hope to find mercy. God will make his enemies bow at the feet of his persecuted servants, and know that he hath loved them, and that he will promote them to honour. Let therefore the children of God walk so as to please, and they shall shortly see his salvation. He hath hitherto delivered them, and doth deliver, and therefore it becomes them to trust, that he will yet deliver them. Ere long the contest will be finished. That promise is absolute; "The God of peace shall bruise Satan under your feet shortly."



Before  
Christ  
cir. 1058.

† Heb.  
the num-  
ber of days.

† Heb.  
a year of  
days.

† Or,  
Geszrites.

† Or,  
Did you  
not make  
a road,  
&c.

† Heb.  
to sink.

6 Then Achish gave him Ziklag that day; wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And † the time that David dwelt in the country of the Philistines was † a full year and four months.

8 ¶ And David and his men went up and invaded the Geshurites, and the † Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, † Whether have ye made a road to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, he hath made his people Israel † utterly to abhor him; therefore he shall be my servant for ever.\*

#### CHAP. XXVIII.

1 Achish putteth confidence in David. 3 Saul having destroyed the witches, 4 and now in his fear, forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel, &c.

cir. 1056.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare to fight with Israel; and Achish said unto David, know thou assuredly that thou shalt go out with me to battle thou and thy men.

2 And David said to Achish, Surely thou shalt know

the Geshurites, and—Geszrites. This action has been condemned by minute critics as a piece of ingratitude, and a breach of the principles of hospitality; but as the charge is founded upon a supposition, that the nations invaded were Philistines, and the confederates of Achish, it will be found to be groundless, if we pay the least attention to what has been offered on this head by an able advocate for revelation. "It may be observed, that these clans were not confederates with Achish, but in a state of hostility with him; particularly the Amalekites, whom we find soon after making great depredations upon the Philistine territories; chap. xxx. 16. and that therefore David did not act in the least dishonourably to him, but in reality for his service, in the attack he made on them." Ver. 10. *Against the south of Judah.* David here meant the Geshurites and Gezrites, who were both relics of the Canaanites, whom God ordered to be extirpated, and who did indeed live to the south of Judah; but Achish understood him in a quite contrary sense, namely, that he had fallen on his own countrymen. David's answer, therefore, though not an absolute falsehood, was certainly an equivocation with an intent to deceive, and therefore agreed ill with that simplicity which became David, both as a prince and professor of the true religion, in which he cannot be excused, we should be very careful not to imitate him. Indeed truth is too sacred a thing to be tampered with.

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 2. *David said, — Surely thou shalt know.*—Did David promise that he would join in battle against his own people? No such thing. He made no compliance or promise of this kind, but answered ambiguously. And how could he have answered more prudently! He was undoubtedly in circumstances of great difficulty. But who reduced him to these difficulties?—who forced him to seek refuge amongst the Philistines? It was Saul by his cruel, causeless, and unrelenting persecutions; and who was therefore, in a great measure, answerable for all the evil consequences of it. Ver. 4. The death of Samuel is mentioned, because had he been alive, it is probable that Saul would have had recourse to him for direction in his great perplexity. The city where Samuel died was that in which he had been brought up, and in which

what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now <sup>2</sup> Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath <sup>2</sup> familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with

he had chiefly resided, chap. xix. 18. Saul had abolished those who had indulged in magical arts. He had done this, either at the instigation of Samuel, or in order to gain the reputation of being zealous for the laws of God, compare Lev. xix. 31. xx. 6. Deut. xviii. 11. Ver. 4. *Shunem* was a city on the borders of the tribe of Issachar, and, according to Jerome and Eusebius, about five miles to the south of mount Hermon. *Gilboa* was a ridge of mountains, about six miles distant from Seythopolis, anciently called Bethshan, and not far from Shunem. Ver. 7. *Seek me a woman that hath a familiar spirit.* We are told, ver. 3. that Saul had put away all wizards, and persons having familiar spirits, out of the land; and yet we find him now sending his servants in search of one: what strange infatuation was this? to place his whole confidence in what he had before so justly exploded, and to imagine it to be in the power of any person, possessing such an unwarrantable and diabolical art to allay the disquietude of his mind, or preserve him from that danger of which he was justly apprehensive. Ver. 11. As it was a common pretence of magicians, that they could raise up ghosts, or make dead persons speak, and declare future events; Saul seems to address the woman, as if he really believed she was able to do so; this, however, shews not only the antiquity of this practice or pretence, but the then prevailing opinion, that the soul survived the body; otherwise it would have been impertinent in Saul to desire the woman to raise up Samuel. Ver. 13. *Saw gods.* That is, a good, a divine person, glorious, and full of majesty and splendour, exceeding not only mortal men, but common ghosts. She useth the plural number, *gods*, either after the manner of the Hebrew language, or the custom of the Heathens. Ver. 14. *And Saul perceived that it was Samuel.* There have been many disputes whether Samuel really appeared, or whether it was a mere juggler of the woman, and Saul in his condition was unable to detect the cheat, or whether the devil personated the prophet. The more generally received opinion, that which stands free from objection, and is most agreeable to the story, is the last, viz. the devil personating Samuel. It is incredible that the devil should have any power over the souls of the righteous: nor can we conceive God would, to countenance such an abo-

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII. Unbelief easily besets the most eminent saints; and this they sometimes discover when it is least to be expected; for they have manifested much fear and despondency almost at the very instant that they have experienced the greatest mercies, and the most signal deliverance. Lord what is man, what is the best of men, in this imperfect state! a feeble worm prone to forget thee! Teach us, merciful Father, to cleave to thee with purpose of heart, and to rest with assured confidence on thy word of promise! Nothing surely can be more foolish than to expect safety out of the Lord's land, in which he hath called us to dwell. It is good to be always zealously devoted to God's cause, in opposition to his enemies. But we have need of grace, not only to strong temptations will involve us in the greatest guilt of the basest equivocations,



Before  
Christ  
cir. 1037.

a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

† Heb.  
What is  
his form.

14 And he said unto her, † What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

† Heb.  
by the  
hand of  
prophets.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

¶ Or, for  
himself.  
b Chap.  
15. 28.  
† Heb.  
vinehand

17 And the LORD hath done ¶ to him <sup>b</sup> as he spake by † me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 Because thou obeyest not the voice of the LORD, nor executest his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 ¶ Moreover, the LORD will also deliver Israel with thee into the hands of the Philistines; and to-morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

† Heb.  
made haste  
and fell  
with the  
fulness of  
his stature.

20 Then Saul † fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words, which thou spakest unto me:

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But

Before  
Christ  
cir. 1037.

his servants, together with the woman, compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hastened and killed it, and took flour and kneaded it, and did bake unleavened bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.\*

## CHAP. XXIX.

1 David marching with the Philistines, 3 is disallowed by their princes; 6 Achish dismisseth him, with commendations of his fidelity.

NOW the Philistines gathered together all their armies to Aphek; and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds and by thousands; but David and his men passed on in the re-re-ward with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which have been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

4 And the princes of the Philistines, were wroth with him; and the princes of the Philistines said unto him, <sup>a</sup> Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

a 1 Chron.  
12. 19.

5 Is not this David of whom they sang one to another in dances, saying, <sup>b</sup> Saul slew his thousands, and David his ten thousands?

b Chap.  
18. 7. &  
21. 11.

6 ¶ Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless † the lords favour thee not.

† Heb.  
thou art  
not good  
in the eyes  
of the  
lords.

7 Wherefore now return, and go in peace, that thou † displease not the lords of the Philistines.

† Heb.  
do no evil  
in the eyes  
of the  
lords.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant, so

mination, suffer the holy prophet to appear. The soul which was in heaven could not come up out of the earth; nor the glorified spirit be troubled, as this apparition complains: much less could Samuel say, Saul should be with him to-morrow, whose impenitent end gives no hope of his happiness. That it was not a mere juggle, the whole circumstances of the story seem to shew, and must be supposed in the very notion of persons having a familiar spirit. But that Satan should be suffered to act thus as a spirit of delusion, to hurry Saul to his ruin, is very credible, and a most just judgment of God upon him. Ver. 15—17. The answer which he receives is fearful, and betrays the lips it proceeded from, tending evidently to drive him to despair. The devil personating the prophet, appears chagrined at being disturbed; declares the vanity of his attempt in thus seeking relief; for since God is departed from him all is lost; reminds him of his anoint-

ing; and assures him God's declaration is ready to be accomplished. Ver. 20. Then Saul fell straightway all along on the earth. Shocked with the dreadful tidings, the dejected king sinks spiritless to the earth; his soul is in the agonies of death with fear; and his body weakened with fasting, having that day taken no food, is unable to rise without assistance, and almost ready to expire on the spot. Ver. 21. And the woman came unto Saul,—and said unto him. It must be owned that this address of the woman's to the king is full of tenderness and respect; but yet it is a matter of doubt whether her behaviour proceeded from fear or affection.

EXPLANATORY NOTES. CHAP. XXIX. Ver. 2. And the lords of the Philistines passed on by hundreds and by thousands. That is, they appeared some at the head of a hundred, some of a thousand soldiers. Ver. 8. And David said unto

PRACTICAL OBSERVATIONS.—\* CHAP. XXVIII.] The enemies of a church craftily seize their opportunity. And when God has left a country, it is easy for the enemy to invade it. How hard is it for the saints to act uprightly, when they have wandered out of God's way! Whether they take part with friends or foes they are apt to be ensnared. When men have only a form of religion, or adopt it only as a cloke to conceal some deep and hateful design, they are an easy prey to temptation, and often abandon themselves to abominations against which they have professed much abhorrence. Of this Saul was a lamentable example. God had given him the heart of a king, but he remained unregenerated. And with his depraved and deceitful heart, the acquired magnificence of a kingdom, only furnished him with the means of manifesting the desperate wickedness of his heart. Influenced by ambition, he fought against the gracious hand that had given him the throne, and rather than submit to the sovereign will of the Almighty, he seemed determined to sacrifice his happiness in this life and that which is to come. Let his conduct therefore teach us the vast importance of having our hearts right with God. And let us remember that God often gives up to strong delusions the men who hate truth and have pleasure in unrighteousness. Those who undervalue heavenly instruction, are generally slaves of the most absurd errors. Wretched comfort will Satan administer to his most devoted servants, even in their greatest distress. But they have themselves only to blame for all the miseries to which they are reduced: having departed from God, they have forsaken their own mercies. A miserable life, and most miserable death, are all the portion that they can expect.



Before  
Christ  
cir. 1056.

† Heb.  
before  
thee.

long as I have been † with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said unto David, I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee; and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines: And the Philistines went up to Jezreel.\*

## CHAP. XXX.

4 The Amalekites spoil Ziklag. 7 David asking counsel is encouraged by God to pursue them: 11 by the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff: 26 he sendeth presents to his friends.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the women captives that were therein: they slew not any, either great or small, but carried them away, and went on their way.

3 ¶ So David and his men came to the city, and behold, it was burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: for the people spake of stoning him: because the soul of all the people was † grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

7 And David said unto Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall

I pursue after this troop? Shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all.

9 ¶ So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.)

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom belongeth thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite: and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burnt Ziklag with fire.

15 And David said unto him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the hand of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of † the next day: and there escaped † Heb. -  
their mor-  
row

18 And David recovered all that the Amalekites had carried away; and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither

Achish, But what have I done?—that I may not go fight against the enemies of my lord the king? What David's intention really was, in case he had continued in the Philistine army, is hard to determine. We cannot suppose that he intended revenging himself on his countrymen, for their ingratitude to him, because he had shown so many marks of esteem for them, when he was obliged to seek his safety in the desolate rocks, and the lonesome caverns of the mountains. Nor is it reasonable to think that he would have stood a tame spectator of the fight, or turned against the Philistines in the day of battle; because he would have given a conspicuous proof of his perfidy and ingratitude to Achish, who had so generously received him, and given him a city for his residence.

EXPLANATORY NOTES. CHAP. XXX. Ver. 1. The Amalekites had invaded. These Amalekites appear to have been clans of straggling free-booters, that rambled from place to place, and were common enemies of mankind, like the Arabian herds, living upon rapine and plunder wherever they came. Ver. 2. They slew not any, either great or small, but carried them away. It may seem a little strange, that the Amalekites, who had been so often cut to pieces by David, should not, upon this their success, put all the people to the sword which they found in Ziklag, rather than carry them away captive. Perhaps they were influenced thus to act, either from selfishness, reserving the captives in order to sell them, or with a view of more amply avenging themselves on David, by devoting his family and his people's friends to suffer a severe and lingering death.

But doubtless they thus acted by the kind overruling Providence of God, who, having chastened David, purposed to shew him an additional instance of his mercy. Ver. 6. And David was greatly distressed; for the people spake of stoning him. It was certainly no small accession to David's misfortunes, to be reputed the occasion of this calamity, which might very reasonably appear to be in the eyes of the people, either in relinquishing his own country and coming to Ziklag; in provoking the Amalekites by the slaughter of all that came in his way; or in going with Achish to the war, while the place where his and his people's wives and children were, was left entirely unguarded, and open to the incursions and depredations of the enemy. But David encouraged himself in the LORD his God. Here we have a representation of this good man's real character. He did not, in this sad distress, abandon himself to despondency, but exercised faith on God, encouraged himself in the power and providence of his almighty Creator; firmly hoping and believing, that God would appear in some way or other, and work salvation for him. The Targum is, "He strengthened himself in the Word of the LORD his God." Ver. 17. There escaped not a man—save four hundred. The number of Amalekites that fled was equal to all David's forces; and out of self-preservation, he was obliged to put as many of the rest to the sword as he could, to prevent being surrounded and destroyed by so superior a number. A partial victory, instead of being of any service to him, would have rather turned out to his disadvantage, because the straggling parties might have united, and watched

PRACTICAL OBSERVATIONS.—\* CHAP. XXIX.] Let us adore the mercy and faithfulness of God in delivering his servant David from the snare into which his distrust in his God had brought him. Apparently there was no way to escape, but either he must prove a traitor to his country, or his friend. But the wise and compassionate God whom he served manifested his mercy in his deliverance. How vigilantly does providence guard the honour of the saints of God, even when their unbelief had fixed them in the most embarrassing situations! That which was aimed as a shaft to wound us, often proves to be the means of healing; and how is the mercy enhanced, when at the moment of discharging the arrows of disgrace, honourable testimony is borne to our integrity. Let us therefore learn to trust the LORD more unreservedly, and to cast all our cares on him, for he careth for us. No trial can befall us, from which he is not able and disposed to give us a way of escape.



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20 And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil.

21 ¶ And David came to the two hundred men which were so faint that they could not follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he ¶ saluted them.

¶ Or, asked them how they did. 22 ¶ Then answered all the wicked men, and men of Belial, of † those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.

† Heb. and forward. 25 And it was so from that day † forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a † present for you of the spoil of the enemies of the LORD:

27 To them which were in Beth-el, and to them which were in south Ramoth, and to them which were in Jattir,

28 And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa,

29 And to them which were in Rachel, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites,

30 And to them which were in Hormah, and to them which were in Chor-ashan, and to them which were in Athach,

31 And to them which were in Hebron, and to all

an opportunity of retrieving their defeat by a second attack; and it was not unknown to David nor can it be unknown to any impartial reader, that the Amalekites were such inveterate enemies to the Israelites, and so restless at the same time, that they would have lost no opportunity of wiping off their disgrace, or endangering the very being of the Israelitish nation. Ver. 24. *So shall his part be.* The equity of this law appears not only from its being perpetuated, but likewise from the nature of things; for these two hundred who were left behind by common consent to guard the baggage, were part of the same corps, and belonged to the same nation, and were only prevented by the work assigned, or by too great fatigue, from sharing in the engagement. Ver. 26. *And when David came to Ziklag, he sent of the spoil.* This was a very popular and judicious step in David, as he thereby not only discharged himself of the obligations of gratitude, but endeavoured to secure their interest, which might be of essential advantage at a future period.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 2. *And the Philistines slew Jonathan*—according as Saul had been warned, chap. xxviii. 19. Ishbosheth

the places where David himself and his men were wont to haunt.\*

## CHAP. XXXI.

1 *Saul having lost his army, and his sons slain, he and his armour-bearer kill themselves.* 7 *The Philistines possess the forsaken towns of the Israelites; 16 they triumph over the dead carcasses, &c.*

NOW <sup>a 1 Chro. 10. 1—12.</sup> the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down ¶ slain in mount Gilboa.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the battle went fore against Saul, and the archers † hit him; and he was fore wounded of the archers.

4 Then said Saul unto his armour-bearer, draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and ¶ abuse me. But his armour-bearer would not; for he was fore afraid: therefore Saul took a sword and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent unto the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of Ash-taroath; and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard ¶ of that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night,

it seems, either was not in the battle, or if he was, he made his escape with Abner and become a rival to David. Ver. 3. *The archers hit him.* This is the first time we find any mention of archers in the Philistine army: the assault by this kind of weapons was new, surprising, and therefore, generally successful, the arrows destroying the Israelites at a distance, which naturally threw them into terror and confusion. And for this reason, many think, that when David came to the throne, he taught the Israelites the use of the bow, 2 Sam. i. 18. that they might not be inferior to the Philistines in this particular. Ver. 4. *Then said Saul unto his armour-bearer.* It is an established tradition of the Jewish church, that this armour-bearer, was Doeg the Edomite, who by Saul's command, slew such a number of the Lord's priests, chap. xxii. 19. *Draw thy sword.* The Jews are very lavish in their commendations of this action of Saul, and greatly extol his heroism and magnanimity. But is self-murder, (which was certainly Saul's case) an act of magnanimity! The laws of all nations have condemned it, as opposite to the dictates of nature and reason, of self-love, and self-preservation. Saul's situation indeed was very dolorous; but he had not therefore any autho-

PRACTICAL OBSERVATIONS.—\* CHAP. XXX.] Saul's sparing of the Amalekites did but entail misery on his subjects. We had need to be always in the way of duty, for it is the only way in which we can expect the protection of God. He can marvellously retain the most barbarous, and preserve his people alive in their hands. To encourage ourselves in the Lord as our God, is the surest and most speedy way of obtaining relief from our troubles. They are generally the most eminent saints who have experienced the greatest sufferings. If by neglecting to consult God, we have formerly plunged ourselves into troubles, we ought the more earnestly to implore his direction in order to get rid of them. He can at once arrest the adversary, conduct us to him, and enable us to overcome him. Discouraging providences ought to excite our faith and perseverance in the path of duty. Such as are willing but weak in a good service, ought to be comforted under their infirmities; but the heart of the covetous is hardened against the needy; and neither the best instructions, nor the best companions, can change the hearts of the men of Belial; but rulers must oblige such to comply with the ministrations of mercy and equity. Such as have shewed us kindness deserve a recompense when God has put it in our power; nay, liberality in compliments is, on some occasions, proofs of great prudence, and become urgent letters of recommendation.



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and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there.

b Jerem. 34. 5.

rity to destroy himself. His life was a sacred depositum of God's and not to be taken away without invading his right, and violating his laws. Ver. 12. *All the valiant men arose.* The inhabitants of Jabesh-gilead had been delivered by Saul, at the beginning of his reign, from the cruelty of the Ammonites; and now, in gratitude to their deliverer, they took his body with those of his sons, from the wall where the Philistines hanged them, that they might not want the honour of burial. *Burnt them there.* It is certain that the usage among the Hebrews was

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.\*

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c 2 Sam. 2. 4. & 34. 5.

not to burn, but to embalm the bodies of their dead; but in this case the people of Jabesh might act otherwise, either because the bodies of Saul and his sons were, by this time, so dried or corrupted, that they were not fit to be embalmed; or because they were apprehensive, that if they should embalm them, and so bury them, the people of Bethshan might, at one time or other, come and dig them up, and fix them against their walls again; and hence the Jabeshites thought it advisable to recede from their common practice.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] All whom God abandons are truly wretched. Their progress in sin is uninterrupted, and except they repent, their ruin is inevitable. Thus we behold the mind of Saul ripening in iniquity, till his awful life is closed by self-murder. Oh! how dreadful to die out of Christ, uninterested in him; void of all covenant promises! unregenerated in heart, unwashed in the blood of the Lamb; and without the clothing of the Redeemer's righteousness. Better to die in a ditch than to die out of Christ. The manner of death is nothing; to die in any manner, any where, or by any means, is of little consequence, if we only die in Christ. In what awful sovereignty God slays the righteous with the wicked; the lovely Jonathan with the unhappy Saul! All things here come alike to all: but eternity will make the difference. Then the life of the righteous will appear to be honourable; their death gain; and their eternal lot enviable!

## THE SECOND BOOK OF SAMUEL.

### THE ARGUMENT.

In this book of Samuel we have the history of the reign of David, which contains the space of about forty years.

#### CHAP. I.

2 The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, is slain. 17 David lamenteth Saul and Jonathan with a song.

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NOW it came to pass, after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

a 1 Sam. 30. 17. 2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

† Heb. What was, &c. 4 And David said unto him, † How went the matter? I pray thee, tell me. And he answered that the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, † Here am I.

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8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me.

† Heb. Beheld me.

‡ Or, my coat of mail, or my embroidered coat, hindereth me, that my,

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and rent them; and likewise all the men that were with him.

b &c. b Chap. 3. 31. & 13. 31.

12 And they mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, c How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? c Psalm 103. 15.

15 And David called one of the young men, and said, Go near and fall upon him. And he smote him that he died.

EXPLANATORY NOTES. CHAP. I. Ver. 2. On the third day. That is, the third day after the battle was fought, in which Saul was slain. Ver. 9. *Anguish is come upon me, or trembling*, not through fear of death, but through fear of falling into the hands of the Philistines, and of being ill used by them. Some render the words, *My embroidered coat, or coat of mail holds me, or hinders me from being pierced through with the sword. Because my life is yet whole in me.* Though he had been wounded by the archers, yet he did not apprehend he had received any dangerous wound, and was therefore afraid of falling alive into the enemy's hands. Ver. 10. *I stood upon him, and slew him.* By the account we have of Saul's death in the conclusion of the foregoing book, it seems evident, that the whole story of this Amalekite was a fiction of his own inventing, in order to

ingratiate himself with David, the presumptive successor to the throne. But it may be asked, how came he by Saul's crown and bracelets? It is probable that he had found them in some part of the camp, not on Saul's person, for it is improbable that the king would wear those ornaments in battle, by which the enemy would easily distinguish him. Ver. 16. *David said—Thy blood be upon thy head.* This wretch intended to make a merit of his falsehood, and to ingratiate himself with David, by telling him that he had killed Saul, and presenting him with the crown and bracelet. But he knew not David; he knew not that a crown would be unwelcome to him at the price of treason; and that a throne would not tempt him, if to be purchased by parricide; could he who had thrice spared Saul's life, when he had it absolutely in his power, forbear punishing the man who boasted



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16 And David said unto him, Thy blood be upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

d Joshua  
10. 13.  
¶ Or,  
of the up-  
right.  
e Micah  
1. 10.

18 (Also he bade them teach the children of Judah the use of the bow; behold, it is written<sup>d</sup> in the book of Jasher;)

19 The beauty of Israel is slain upon the high places: how are the mighty fallen!

20<sup>e</sup> Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

¶ Or,  
sweet.

23 Saul and Jonathan were lovely and ¶ pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the

of having murdered him? No. He justly ordered his immediate execution, for having been the *Lord's anointed*. He behaved with such justice and dignity on this occasion, as sets him above all deserved reproach. He generously laments Saul, though an enemy, and expresses his concern for Jonathan as his brother and his friend. Ver. 17. *David lamented with this lamentation*. Let any one but read over this admirable ode; than which there is nothing more elegant and passionate in all antiquity, and he will find the utmost decency and propriety in the concern which David discovers, and the encomiums respectively passed on Saul and Jonathan; nothing but what became the characters of both, and suited the situation of him that penned it. Saul he celebrates for his former victories, but as to Jonathan, how just and warm is the grief which he manifests: *I am distressed for thee my brother Jonathan, &c.* Ver. 17. *Also he bade them teach the children of Judah the use of the bow*. These words, with what follows in this verse, are rightly put into a parenthesis, since they do not begin to make any part of the elegiac song of David. They are here inserted to shew, that, amidst his sorrow and lamentation, he was not unmindful of the welfare of the people, and to provide for their defence and security; and therefore gave orders that care should be taken, especially in the tribe of Judah, which was his own tribe where he had the greatest authority, and for whom he might have the chief concern, that they should be trained up in military exercises, learn the art of war, and the use of every weapon of war, particularly of the bow, which being a principal one, may be put for all. Ver. 19. *The beauty of Israel is slain*. This lamentation has ever been admired, as a picture of distress the most tender and the most striking; unequally divided by grief into longer and shorter breaks, as nature could pour them forth from a mind much interrupted, and filled with the most lively images of love and greatness. We hear him at first, and at last, every where lamenting, *how are the mighty fallen!* In the very first exclamation, his beloved Jonathan is praised in the first break and lamented, but evidently with the same idea. *O beauty of Israel! A WARRIOR, on thine high places! How are the mighty fallen!* Can any thing be more worthily conceived, or more happily expressed, than this applause given to his dear friend Jonathan; the ornament and defence of his country! But "how are the mighty fallen!" since this Saul and Jonathan also are slain in battle. Whoever recollects the preceding history of David, will see the truest nature in his thus breaking forth in the praise of Jonathan only, (and that without naming him here at first,) and then in his decently lamenting the king and the prince together. Ver. 20. *Tell it not in Gath*. These are expressions of the deepest sorrow, the prophet desiring what was impossible: the defeat of the

battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!\*

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## CHAP. II.

1 David, by God's direction, with his company, goeth up to Hebron, where he is made king of Judah; 5 he commendeth them of Jabesh-gilead for their kindness to Saul, &c.

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? and the LORD said unto him, Go up. And David said, Whether shall I go up? And he said, unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4<sup>a</sup> And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That*<sup>b</sup> the men of Jabesh-gilead were they that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

Israelitish army having been some time published in Gath and Askelon, which seem to have been the principal cities of the Philistines, Ver. 22. *From the blood of the slain*. That is, Jonathan's bow did always execution; the arrows shot from it pierced into men, shed their blood, and slew them: they even entered into the fat of the mighty, and brought them down. A learned critic contends, that the words should be rendered, "Without the blood of the warriors, without the fat of the mighty, the bow of Jonathan returned not back." Ver. 23. *Saul and Jonathan were lovely and pleasant in their lives*. That is, had no quarrel or difference with one another, only on account of David; or were courteous and kind to their people. And in their death they were not divided; neither from the people nor from one another. Jonathan stuck close by his father to the last. Ver. 26. *I am distressed for thee my brother Jonathan*: On account of the manner of his death, for his loss of him, and the want of his pleasant conversation, and his counsel and assistance. *Very pleasant hast thou been unto me*: in his friendly visits and conversation, which would take place no more. *Thy love to me was wonderful*: considering it was the love of a prince to a subject, and to one who was his rival to the crown, and of one who ran the risk of losing his father's affection, and even his own life, for espousing his cause. *Passing the love of women*; either that with which they are loved by men, or that with which they love their husbands and children; which is generally the strongest and most affectionate. Ver. 27. *How are the mighty fallen!* This is the burden of the song, and the third repetition of it; an evidence how much David was affected by the loss of Saul and Jonathan.

We may then upon the whole say, with a late commentator, that "this ode is one of those beautiful passages in the holy scripture, which has been deservedly admired for its sublimity, by the greatest critics in all ages; that it abounds with some of the boldest and most expressive similes that can possibly be imagined; and that, at the same time it contains the most pathetic lamentations that ever were uttered by a surviving friend for the loss of his partner; and, upon the whole may justly be deemed inimitable."

EXPLANATORY NOTES. CHAP. II. Ver. 1. *David enquired of the Lord*. Though David, after the death of Saul, had a right to the kingdom, yet, as God had no where declared at what time he was to make use of this right, he would not assume the administration of public affairs, without first consulting his God. Hebron stood in the midst of Judah; and being the metropolis of the whole tribe, and the possession of those priestly families who had espoused David's interest, it was a very proper city for him to make the place of his residence at

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Misery often falls to the lot of sinners, and foretastes of eternal torments seize them on this side of the grave. Men sometimes deprive themselves of life for a relief; but in that miserable world into which they go, they shall desire to die, and death shall flee from them. Those who occupy stations of eminence like Saul, make them but the fairer marks for the arrows of envy. He who refused to excite judgment according to the command of God in exterminating the Amalekites, was probably killed by one of them, and thereby deprived of the ensigns of royalty. A country's sufferings are a grief to the true patriot's heart. To be deprived by death of those whom we hope to meet again in glory, is much more easy than those concerning whom we have no hope. A good man loves his enemy when alive, and abhors to rejoice in his death, for sometimes circumstances cause him even to shed tears over his grave. Death should erase from the memory the remembrance of past injuries; we should speak none concerning them except to their commendation. There is a friendship which great minds are capable of, that exceeds all other passions. Grievous to the faithful is the triumph of the wicked over the cause of God.



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cir. 1056. 6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

† Heb. be ye the sons of valour. 7 Therefore now let your hands be strengthened, and † be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

† Heb. the host which was Saul's. 8 ¶ But Abner the son of Ner, captain of † Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

1053. 9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

† Heb. number of days. 11 (And the time † that David was king in Hebron over the house of Judah was seven years and six months.)

cir. 1052. 12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

† Heb. them together. 13 And Joab, the son of Zeruiah and the servants of David, went out, and met † together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called ¶ Helkath-hazzurim, which is in Gibeon.

¶ That is, The field of strong men. 17 And there was a very sore battle that day: and Abner was beaten, and the men of Israel, before the servants of David.

† Heb. of his feet. 18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light † of foot † as a wild roe.

† Heb. as one of the roses that is in the field. 19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left † from following Abner.

† Heb. from after Abner. 20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

Before Christ  
cir. 1053. 21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ¶ armour. But Asahel would not turn aside from following of him. ¶ Or, spoil.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner, with the hinder end of the spear, smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then † in the morning the people had † Heb. gone up every one from following his brother. ¶ Or, from the morning.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. ¶ Or, gone away.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.\*

this juncture. Ver. 8. Mahanaim was in the tribe of Gad, and had its name from the appearance of an host of angels to Jacob, Gen. xxxii. 1. The reasons why Abner retreated hither in the beginning of Ish-bosheth's reign, were to be at a distance from David, to see the people on that side Jordan, especially the gallant inhabitants of Jabesh-gilead, who were firmly attached to the house of Saul. Ver. 10. Ish-bosheth—began to reign. David had no other title to the succession but the appointment of God by Samuel; and this claim, on which he founded his pretensions, was universally known to the people of Israel, and the avowed reason why they advanced him to the throne. It was known to Jonathan his friend; Saul himself was no stranger to it: Abigail confessed this appointment of God; Abner was not ignorant of it; as appears by his words to Ish-bosheth, and his message to the elders of Israel, who acknowledged it, and consequently all who withstood David opposed the will of God. Reigned two years; that is, he reigned two years before there was any war between him and David. But being an inactive prince, Abner, when the war broke out with Judah, took the government upon himself; so that the other five years are not reckoned part of Ish-bosheth's reign, because he was only a nominal king, without the least authority.

Ver. 14. Play before us. Abner does not here seem to mean, that they should destroy one another, but merely that they should practice their military exercises, in the same manner as the Roman gladiators, for the sport or diversion of the spectators. Josephus understands the proposal as a trial of skill, which might shew who had the best disciplined or bravest foldiers. The issue however of the proposal was disastrous; for it brought on a battle in which multitudes were destroyed. Ver. 22. How then should I hold up my face to Joab thy brother? By this it seems, as if Abner was conscious of himself, that the kingdom justly belonged to David, and would be his, and that he would be obliged to make peace with him, when he should stand in need of the friendship of Joab, which he could not expect, if he slew his brother. Asahel's conduct was most rash, furious, and precipitant, and no one will pity his fate. Ver. 27. And Joab said. He wishes he had thought the same in the morning; for if Abner had not desired the young men to play before them, all the blood spilt that day had been saved. The verse may be thus paraphrased: "If thou hadst not said, as thou didst in the morning, Let the young men arise, and play before us, surely there had been no engagements between our armies, nor consequently any slaughter or pursuit."

PRACTICAL OBSERVATIONS.—\* CHAP. II.] It is prudent as well as pious to acknowledge God in all our ways; for this is not more becoming our dependence on him than it will prove profitable to ourselves in due time. In the instance of David, we see that the death of one enemy often only makes way for the appearance of another. If Saul be dead, Saul hath a son to persecute and harass the life of David. If the Lord in mercy delivers his people from this or that trial, others shall succeed. They who live godly in Christ Jesus must, and shall suffer persecution. But assured of the love of God, we have reason to rejoice amidst even the greatest afflictions; for all things shall work for our good. Kindness to our friends, or even injurious predecessors in office, ought to be considered as an obligation.



Before  
Christ  
cir. 1058.

## CHAP. III.

<sup>1</sup> During the war David still waxeth stronger. The six sons which were born unto him in Hebron. <sup>6</sup> Abner displeased with Ish-bosheth, <sup>12</sup> revolteth to David, &c.

**N**OW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

<sup>2</sup> ¶ And unto David were sons born in Hebron: and his first-born was Amnon, of Ahinoam the Jezreelitess;

<sup>3</sup> And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmai, king of Geshur;

<sup>4</sup> And the fourth, Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

<sup>5</sup> And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

<sup>6</sup> ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

<sup>7</sup> And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine;

<sup>8</sup> Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren and to his friends; and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

<sup>9</sup> So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;

<sup>10</sup> To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

<sup>11</sup> And he could not answer Abner a word again; because he feared him.

<sup>12</sup> ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

<sup>13</sup> ¶ And he said, Well; I will make a league with thee; but one thing I require of thee, <sup>†</sup> that is, Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face.

<sup>14</sup> And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver me my wife Michal, which I espoused to me <sup>b</sup> for an hundred foreskins of the Philistines.

<sup>15</sup> And Ish-bosheth sent, and took her from her husband, even from <sup>c</sup> Phaltiel the son of Laish.

<sup>16</sup> And her husband went with her <sup>†</sup> along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

**EXPLANATORY NOTES.** CHAP. III. Ver. 7. *Wherefore hast thou gone in unto my father's concubine?* It was a general rule not only among the Jews, but among other nations also, that no private person should presume to marry the widow of the king; as this action made him appear as a rival and competitor for the crown. Ver. 9, 10. *So do God to Abner.*—We have here an instance in Abner, what a strange alteration the desire of revenge will produce in the human breast; and therefore we should be remarkably careful to watch the first workings of that destructive passion. Ver. 13. *One thing I require.* David did right in making this stipulation; for whatever might be said to his other

conferred on ourselves. It is enough to praise such as have well deserved; they should be if possible, suitably recompensed. To have those for our friends, whose fidelity to others have been tried, is a valuable acquisition. Through great tribulations must the saints arrive at their honours, especially their heavenly kingdom. False notions of honour are part of the wiles which Satan uses for the destruction of mankind. But they who are forward to rush on bloodshed and war, have generally reason to repent of their rashness before it is concluded. The qualifications that render men proud and wilful are commonly the means of their ruin. Often, when we seem ready to grasp the prize of honour or happiness, death stops our career, and lays our high swollen hopes in the dust. Even in a just war human blood ought to be spared as much as possible. Life once lost, can never be recovered.

<sup>17</sup> ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David <sup>†</sup> in times past to be king over you.

<sup>18</sup> Now then do it; for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

<sup>19</sup> And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

<sup>20</sup> So Abner came to David to Hebron, and twenty men with him; and David made Abner and the men that were with him, a feast.

<sup>21</sup> And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

<sup>22</sup> ¶ And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

<sup>23</sup> When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

<sup>24</sup> Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

<sup>25</sup> Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doest.

<sup>26</sup> And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

<sup>27</sup> And when Abner was returned to Hebron, Joab <sup>d</sup> took him aside in the gate, to speak with him <sup>¶</sup> quietly; and smote him there under the fifth rib, that he died, for the blood of <sup>e</sup> Asahel his brother.

<sup>28</sup> ¶ And afterward, when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the <sup>†</sup> blood of Abner the son of Ner:

<sup>29</sup> Let it rest on the head of Joab, and on all his father's house; and let there not <sup>†</sup> fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

<sup>30</sup> So Joab and Abishai his brother slew Abner, because he had slain their brother <sup>f</sup> Asahel at Gibeon in the battle.

wives, he had certainly a claim to this, as she was his first wife, and a king's daughter. And there was somewhat of true generosity in this both to her and to Saul, in that he received her after she had been another man's, remembering how once she loved him, and knowing, probably, that she was without her own consent, separated from him. Ver. 27. *And smote him there under the fifth rib, that he died.* This was a very treacherous action of Joab, and for which Providence would not suffer him to go down to the grave in peace. It proceeded from revenge, and probably also from jealousy. Ver. 29. *Let it rest on the head of Joab and on his father's house.* If we translate the words in the future tense

Before  
Christ  
cir. 1048.

† Heb.  
both yes-  
terday and  
the third  
day.

d 1 Kings  
2. 5.  
¶ Or,  
peaceably.

e Chap.  
2. 23.  
† Heb.  
bloods.

† Heb.  
be cut off.

f Chap.  
2. 23.



Before Christ 1048.  
† Heb. bed.  
31 ¶ And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the † bier.  
32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.  
33 And the king lamented over Abner, and said, Died Abner as a fool dieth?  
34 Thy hands were not bound, nor thy feet put into fetters: as a man fall-eth before † wicked men, so fell-est thou. And all the people wept again over him.  
35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying. So do God to me, and more also, if I taste bread, or ought else, till the sun be down.  
36 And all the people took notice of it, and it † pleased them; as whatsoever the king did pleased all the people.  
37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.  
38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?  
39 And I am this day † weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.\*

CHAP. IV.

† Heb. tender.  
1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 3 David causeth them to be slain, and Ish-bosheth's head to be buried.  
AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.  
2 ¶ And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the † other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

instead of the imperative mood, "It shall rest," &c. the character of David to be cleared from aspersions, and the sentence, instead of an execration only become a prophetic prediction which David delivered by divine inspiration, and which was in the sequel, accomplished in its greatest extent. Ver. 33. Died Abner as a fool. The word fool in this sentence signifies one who imprudently exposes himself to danger, without making use of the means in his power to extricate himself.  
EXPLANATORY NOTES. CHAP. IV. Ver. 1. His hands were feeble; that is, his spirit, courage and strength failed him. Such is the import of the phrase, Ezra iv. 4. Neh. vi. 9. Isa. xiii. 7. xxxv. 3. And all the Israelites were troubled. Because by his death the treaty with David was broken off; or there was none to manage it with such authority and prudence as Abner did; and they foresaw some great change (and how it might end they knew not) by the loss of this great man. Ver. 2. Beeroth was now possessed by the Philistines, 1 Sam. xxxi. 7. but it be-

Before Christ 1018.  
3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)  
4 And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name was Mephibosheth.  
5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.  
6 And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.  
7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.  
8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.  
9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,  
10 When † one told me, saying, Behold, Saul is dead, (thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, † who thought that I would have given him a reward for his tidings: his own eyes as a bringer, &c.  
11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?  
12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron: but they took the head of Ish-bosheth, and buried it in the † sepulchre of Abner in Hebron.†

longed by right to the Benjamites, Josh. xviii. 25. Ver. 3. The Beerothites that is, the Benjamites who inhabited Beeroth, fled to the overthrow of Saul's army, 1 Sam. xxxi. 7. Ver. 8. And they brought the head of Ish-bosheth unto David. It may seem a little strange that these two ruffians were not discouraged by David's punishing the Amalekites for killing of Saul, and by the detestation he had publicly shewn of Joab's baseness in murdering Abner. But the former of these cases, they may think, was not parallel to theirs, because Saul was anointed by God's immediate direction, whereas Ish-bosheth, having never had any such sacred unction, was no more than an usurper. And as for the latter, they might think, that David's conduct in relation to Abner's death, proceeded from art and policy, rather than any serious dislike of the thing itself; and in this opinion, they might rather be confirmed, when they saw Joab, instead of being punished, continuing in the very same post and power that he had before.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] It is vain to struggle against the purposes of heaven; for sure, though gradual, are the honours which come from above. The transgression of the law, which prohibits polygamy, is generally productive of no advantage. Those things which promised us the greatest comfort prove frequently our greatest scourges. The folly and sin of wicked men are made subservient to the fulfilment of God's purposes or promises. Rash accusations seldom issue well; and proud men can as seldom bear a reproof from those whom they have greatly obliged. Weak kings are but slaves to their own servants. Little dependance can be placed on those whose zeal for our service is but to gratify their own ambition. It reflects little honour on us when humour, not conscience, reduces us to our duty. It is however our duty to undeceive those whom we have imposed on. Wicked suppressors of truth, fighters against their own conscience, and traitors to those who have trusted them have seldom either grace or honour to be distinguished instruments in God's work. While wicked men have pride enough to overbear their superiors, they are often base enough to stoop to the most detestable treachery, in order to gratify their revenge, or destroy their suspected rivals. How hard is it when kings can only mourn over crimes committed; but dare not punish them, because of the power of the guilty! Long impunity makes sinners confident; but, though murder may pass unpunished for a while, the vengeance due to it will come at last; and God will not suffer the transgressors to escape.  
PRACTICAL OBSERVATIONS.—† CHAP. IV.] Dreadful are the effects of war; numerous and great the perils of infancy; to have escaped them unhurt is a singular mercy. God soon removes every obstacle to the fulfilment of his purpose and promise; and the most flourishing families are quickly reduced to the most weak and abject condition. The higher men's station is, the more dangerous it is; and when once they begin to fall, every pretended friend is ready to hasten their ruin, and often religion is made a pretext for such conduct; very precarious is their life, who have wicked men for their guardians; but sinners' hands make the snares.  
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Before  
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1048.

## CHAP. V.

<sup>1</sup> The tribes come to Hebron to anoint David king over Israel. David's age: 5 he taketh Zion from the Jebusites, and dwelleth in it. <sup>11</sup> Hiram sendeth messengers to David, &c.

<sup>a</sup> 1 Chro. 11. 1. **T**HEN <sup>a</sup> came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

<sup>b</sup> 2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, <sup>b</sup> thou shalt feed my people Israel, and thou shalt be a captain over Israel.

<sup>3</sup> So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

<sup>4</sup> ¶ David was thirty years old when he began to reign, and he reigned forty years.

<sup>c</sup> 5 In Hebron he reigned over Judah <sup>c</sup> seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

<sup>d</sup> 6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: <sup>d</sup> ¶ thinking, David cannot come in hither.

<sup>e</sup> 7 Nevertheless David took the strong hold of Zion: the same is the city of David.

<sup>f</sup> 8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, <sup>f</sup> he shall be chief and captain. ¶ Wherefore they said, The blind and the lame shall not come into the house.

<sup>g</sup> 9 So David dwelt in the fort, and called it, The city of David: and David built round about, from Millo and inward.

<sup>h</sup> 10 And David <sup>h</sup> went on, and grew great; and the LORD God of hosts was with him.

<sup>i</sup> 11 ¶ And <sup>i</sup> Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and <sup>i</sup> masons; and they built David an house.

<sup>j</sup> 12 And David perceived that the LORD had esta-

blished him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

<sup>k</sup> 13 ¶ And <sup>k</sup> David took <sup>k</sup> him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

<sup>l</sup> 14 And <sup>l</sup> these be the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

<sup>m</sup> 15 Ibhar also, and Elishua, and Nepheg, and Japhia, 16 And Elishama, and Eliada, and Eliphelet.

<sup>n</sup> 17 ¶ <sup>n</sup> But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David: and David heard of it, and went down to the hold.

<sup>o</sup> 18 The Philistines also came and spread themselves in the valley of Rephaim.

<sup>p</sup> 19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? and the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

<sup>q</sup> 20 And David came to <sup>q</sup> Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place <sup>q</sup> Baal-perazim.

<sup>r</sup> 21 And there they left their images, and David and his men <sup>r</sup> burnt them.

<sup>s</sup> 22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

<sup>t</sup> 23 And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry-trees.

<sup>u</sup> 24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

<sup>v</sup> 25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.\*

EXPLANATORY NOTES. CHAP. V. Ver. 2. This was David's part of the covenant, which the elders of Israel suggested to him in a very elegant metaphor, which here occurs the first time, though afterwards it is frequently used in sacred writ, especially in the prophets, as well as some profane authors. The expression, *Thou shalt feed my people Israel*, reminded David that he was created a king, not so much for the advancement of his own honour and interest, as for the good of the community, whom he was to rule with all tenderness, and watch over with all diligence. Ver. 6—8. *The king and his men went to Jerusalem*. David was of an enterprising genius, which he always employed for the honour and interest of his country. His siege of Jerusalem was founded in justice, and the taking it necessary to the safety of his government and people. But the whole city, as well as the fort, was now in the hands of the Jebusites; for when David demanded the restitution of the city, the Jebusites said, *Thou shalt not come in hither. That are hated of David's soul*; because he was despised and jeered at by them, and through them, but chiefly because they persisted to defy the armies of the living God, whom David trusted and obeyed. *He shall be chief and captain*. These words are not in the original text here, but are properly supplied from 1 Chron. xi. 6. They denote, that he should be chief commander of the army: which honour Joab obtained, being the first who went up and smote them. *Wherefore they said, The blind*. The Hebrew word is properly future, as verbs in that tense are known to be frequentative, or to express the continuance of doing any thing; and therefore

that tense is with great propriety used here to express the frequent repetition of the insolent speech used by the blind and the lame upon the walls of the fortress. *Tinnur* rendered gutter; signifies, according to one of the first Hebrew critics of modern times, a subterraneous passage, through which the besieged descended for water. Such a passage was not uncommon in cities among the ancients. Polybius says of an ancient city, "It could not be taken till a prisoner shewed the besiegers this passage." In this sense Josephus understood this verse. The translation of the whole of this passage by the above-mentioned author seems to convey a more obvious, and perhaps a more just sense than our version: "And the king and his men went to Jerusalem unto the Jebusites, the inhabitants; which spake unto David, saying, For the blind and the lame shall keep thee off, by saying, David shall not come hither. Nevertheless David took the strong hold of Zion; the same is the city of David. And David said on that day, whoever (first) smiteth the Jebusites, and through the subterraneous passage reacheth the blind and the lame, which are hated of David's soul, because the blind and the lame continued to say, He shall not come into this house." Ver. 9. *Millo*. That is generally supposed to have been the name of the castle of Zion, or the fortress of the city of David. Ver. 11. *And Hiram king of Tyre sent messengers to David*; To compliment him upon the succession to the throne, and upon his taking Jerusalem. The name of this prince before was *Abibalus*; but he now changed his name to *Hiram*, which signifies *he lives who is exalted*, or *let him live who is*

by which themselves are caught. It is proper that magistrates should think the best of their opposers; and that they should punish treachery or murder, even when it should seem calculated to promote their own interests.—Let the sudden and unexpected death of Saul's Son, while dreaming of an early kingdom, teach us the uncertainty of all worldly hopes or enjoyments. And it ought not to be forgotten, that there is no security against the evil of death without an interest in the blood of Christ, who by his death hath overcome death, and by his resurrection hath secured the resurrection of all his people.

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Though God's promise tarried long, it is fully accomplished at last. He can produce unanimity in the largest societies whenever the ends of his glory require it. The duty of magistrates and subjects are reciprocal, the one being bound as much as the other. What victory, honour, and happiness, attend the peculiar presence of God with men! and to him the glory of all our successes ought to be ascribed. But alas! that God's favourites should have multiplied to themselves wives and concubines! If by one wife Adam and Noah peopled the world, what need for so many to furnish one throne! But



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cir. 1042.  
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15. 25.

*of Uzzah.*

12 ¶ And it was told king David, saying, The

22 And I will yet be more vile than thus, and will be base in mine own sight; and // of the maid-servants

and the place he had built for the reception of the ark, and altars raised at the distance of every six paces, whereon he caused sacrifices to be offered, as the ark passed by. But it is easy to imagine, what a deal of confusion this would create in the procession; and therefore the more rational construction is, that after those who carried the ark had advanced six paces, without any such token of divine wrath as Uzzah had undergone, then did they offer a sacrifice of thanksgiving to God, which might consist of several living creatures, all sacrificed and offered up at once. Honour similar to this the heathens sometimes conferred on their gods and even on their sovereigns. Ver. 14. *David danced before the Lord.* He laid aside his royal robe, and was girded with a simple ephod. His moving in certain solemn measures, suited to music of the same character, was conducive to piety; and his mixing with the public festivities of the people was becoming the greatest monarch. Policy taught Augustus to put himself on a level with his subjects in their public rejoicings; piety taught David that all men were on a level in the solemnities of religion. Dancing was a religious rite observed by heathens as well as Jews. Ver. 20. *How glorious was the king of Israel to-day, who uncovered himself!* In this case David was in the more immediate presence of God, and about a very sacred business; and therefore it is incongruous to think, that he would commit any thing immodest. And that he could not expose his nakedness is evident from his having on not only an ephod, but being clothed with a robe of fine linen, besides his usual under garments, 1 Chron. xv. 27. and therefore, though his putting off his regal robes might give some occasion to Michal's expression of his *uncovering himself*; yet it must be owned, that this opprobrious term proceeded from nothing but the overflowing spleen of a proud passionate woman. Ver. 21. *I will play.* This doth not refer to David's dancing, or any lightness he was guilty of in that exercise; but to his playing

What is sweet in the mouth will become bitter in the belly.—Meanwhile, behold how the enemies of God assemble themselves to their own destruction! How little care can false gods take of themselves or their votaries. And how greatly do men prosper when God is their director.



Before  
Christ  
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1042.

which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child unto the day of her death.\*

## CHAP. VII.

1 Nathan first approving the purpose of David to build God an house, 4 after by the word of God, forbiddeth him. 12 God promiseth David benefits and blessings in his seed, &c.

a 1 Chro.  
17. 1, &c.

AND it came to pass, <sup>a</sup> when the king sat in his house, and the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart: for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

† Heb.

to my ser-  
vant, to  
David.

5 Go and tell † my servant David, Thus saith the LORD, shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

b 1 Chro.  
17. 6.any of the  
judges.

7 In all the places wherein I have walked with all the children of Israel, spake I a word with <sup>b</sup> any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant

David, Thus saith the LORD of hosts, I took thee from the sheep-cote † from following the sheep, to be ruler over my people, over Israel;

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies † out of thy fight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 (Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time.

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies.) Also the LORD telleth thee, that he will make thee an house.

12 ¶ And <sup>d</sup> when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 <sup>e</sup> He shall build an house for my name; and I will stablish the throne of his kingdom for ever.

14 <sup>f</sup> I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

like the rest of the people, on some musical instrument, and rejoicing with them before the Lord. Ver. 22. *Vile—and base.* The two words so rendered do by no means convey the ideas, which these English words convey. The first is twice rendered in our version by *despised*, Gen. xvi. 4, 5. The almost constant sense of the latter is *humble*; and the passage before us should be rendered, “And I will be more despicable than this, and *humble* in my own eyes.” David’s reply is severe, but just, and suited to the nature of Michal’s reproach. “Have I descended beneath the dignity of my character, as king of Israel, by divesting myself of the royal robes, and by dancing acted like one of the vain people? It was before the Lord, who chose me before thy father.” And in this he acted as a wife and politic, as well as a religious prince; for in ancient times even dancing itself was in use as a religious ceremony, and a testimony of gratitude and joy in solemn festivals: as in the case of Miriam, after the passage of the Red sea, Exod. xv. 20. Ver. 23. *Michal—had no child.* She might be thus punished on account of her ludicrous, or rather contumacious insult on the zeal of her husband; a punishment the most grievous that could possibly be inflicted on an Israelitish woman.

EXPLANATORY NOTES. CHAP. VII. Ver. 2. *Nathan.* At what time this prophet began to appear in Israel, we are no where informed. This is the first time that the scripture makes mention of him. He was a man of great temper, prudence, and fine address, who knew how to mitigate the rigour of his reproofs with a great deal of sweetness and wisdom, which qualified him so well for the conversation of kings, and other great persons. He was always equally esteemed and beloved by David, and, in his conduct towards him, maintained a just medium between inflexible austerity and servile flattery. Ver. 3. *Nathan spake this as a prudent man, not as a prophet; but had great reason for what he said, because he knew that the Lord had an extraordinary kindness for David, and prospered him in all his undertakings. And David being also himself a*

prophet, he might presume his intention was suggested him by God. Ver. 5, *Shalt thou build me an house for me to dwell in?* Thou shalt not build me an house to dwell in. Probably upon Nathan approving his intention, David made that vow mentioned Psalm cxxxii. 3—5. Ver. 13. *I will establish the throne of his kingdom or ever.* These words, in their primary sense, relate to the terrestrial kingdom of David’s family, and the long duration of it, enough to justify the expression *for ever*, taken in a sense limited to a particular period, which is very common in the scriptures. But if we take it in a more sublime and absolute sense, it can belong to none but that Son of David, to whom God the Father gave an eternal kingdom, which, though it was not so well known in the times when this prophecy was uttered, was, by the event afterwards, made plain and evident. Ver. 14. *I will be his father, and he shall be my son.* That is also meant of Christ; for though Solomon was called Jedidiah, in token that he was *beloved of the Lord*, yet, in the fullest sense of the words, Christ only is intended, who is *God’s beloved Son, in whom he is well pleased.* *I will chasten him with the rod of men:* With such rods and stripes as men correct their children with, not to destroy but to chasten them for their good. The phrase denotes humane, gentle and moderate correction given in love, which answers some good purpose. Ver. 15. *But my mercy.* This immediately refers to God’s mercy in giving the kingdom to Solomon. Ver. 16. *Thy throne shall be established for ever.* In the note on ver. 13. we have explained this to imply no more than a considerable time, or a long duration. To this may be added, that the prophecies of the Old Testament have a double sense, a *primary* and a *secondary*. The *primary* sense of this prophecy, as applicable to the succession of David’s posterity, has been already explained; the *secondary* sense is applicable to the Messiah, whose throne may literally be said to *endure for ever*. And in this sense it was applied to the Messiah by the Jews themselves, John xii. 24. Ver. 18. *Sat before the Lord;* that is, before the ark. Hence it appears that sitting, standing, or kneeling, have been used by the best men as

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] Perpetual visibility and splendour are not marks of the true church. The ark, the most noted symbol of God’s presence, continued long in obscurity. God can be graciously present with his people, even when they want his solemn ordinances; and it is his presence that renders his ordinances truly glorious. Such as have high thoughts of him will reverence all his institutions. The greatest need think it no disparagement to join with the meanest before the great God, the common Maker and Saviour. Singing of psalms is always esteemed, when God revives a spirit of true religion. God’s law relative to the manner, as well as the matter of his worship ought to be observed; and the authority of men, or bad precedents, should never weigh more with us than the express word of God. By rashness and intemperate zeal we are apt to give wrong touches to the ark of God; and no good intention will atone for our rashness, or presumption. Men are never in greater danger of ruinous mistakes than in dealing with God. How apt are the best men to be displeased with God’s judgments, rather than their own sins, which procured them! The awful strokes of providence should move us to repentance and watchfulness, but never deter us from our duty. None ever lost by their fidelity to God and his ordinances. It is happiness to be in the family or place where God is duly respected. Duty may happily succeed at last, though our first attempts have been marred. Let us therefore search out and repent of our errors, and apply to Jesus, who is our ark, sacrifice, and propitiatory; by which we draw nigh to God, and obtain mercy and grace. Only base minds reckon God’s service mean or indecent; and ridicule, not reason, is the common weapon of the enemies of truth. But we must not be laughed out of our religious profession; the more opposition we meet with the more resolutely let us persevere. If God knows our hearts to be upright before him, the censures of others may lie light on us. But let us turn our eyes to the antitype, Christ Jesus, with what triumphal solemnity did the everlasting doors open to receive the Prince of peace? With what shouts did angels and saints behold him take his seat on the right hand of the majesty on high! Blessed are they who have him for their protection.



Before  
Christ  
cir. 1042. 17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am I*, O LORD God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy fight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come: and *is* this the manner of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* god besides thee, according to all that we have heard with our ears.

23 <sup>h</sup> And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel, *to be* a people unto thee for ever; and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and <sup>i</sup> thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now <sup>†</sup> let it please thee to bless the

house of thy servant, that it may continue for ever before thee: for thou O LORD God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ever.\*

## CHAP. VIII.

1 David subdueth the Philistines and the Moabites: 4 he smiteth Hadadezer and the Syrians. 9 Toi sendeth Joram with presents to bless him, &c.

AND <sup>a</sup> after this it came to pass that David smote the Philistines, and subdued them: and David took || Metheg-ammah out of the hand of the Philistines. <sup>a 1 Chro. 18. 1, &c. Or, the</sup>

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive: and *so* the Moabites became David's servants, and brought gifts.

3 ¶ David smote also Hadadezer, the son of Rehob, king of <sup>b</sup> Zobah, as he went to recover his border at the river Euphrates. <sup>b Psalm 60. title.</sup>

4 And David took || from him a thousand || chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot-horses, but reserved of them *for* an hundred chariots. <sup>Or, of his. As 1 Chron. 18. 4.</sup>

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer <sup>†</sup> had wars with Toi:) and Joram brought with him vessels of silver, and vessels of gold, and vessels of brass: <sup>† Heb. ask him of peace. was a man of wars. † Heb. in his hand were.</sup>

postures in prayer. Ver. 19. *Thou hast spoken also to thy servant's house for a great while to come.* The royal prophet, as Abarbinel explains these words, magnifies the goodness of the Lord, who had not only made him a powerful king, but promises that his seed for a long series of years, and at last the great Messiah, the desire of all nations, should sit upon his throne. Ver. 24. *Israel to be a people—and thou, Lord—their God.* This is a summary of the covenant between God and the Israelites. They were to be his peculiar people, separated from the rest of the world, and he was to be their protecting God, to whom alone they were to offer worship, and whom they were to obey.

EXPLANATORY NOTES. CHAP. VIII. Ver. 2. *Metheg-ammah.* This was the famous city of Gath, as appears from 1 Chron. xviii. 1. It stood upon the mountains of Ammah, and was called *Metheg*, a bridle, because it commanded the whole country. Ver. 2. *He smote Moab.* It is frequent in the sacred writings to put the inhabitants of a country for the country itself; as Isa. xxv. 10. and xi. 4. To this the Psalmist seems plainly to refer when speaking of the wars with Moab,

Edom and other nations, he says, "I will divide Shechem, and mete out the valley of Succoth," viz. in order to divide it, Psal. lx. 6. *Measured them with a line.* The measurement of lands was formerly by the line, as now it is generally done by the rod; and because lands were divided into certain tracts and portions by the line, hence the line is often put for the tract marked out by it, even where the line had not been used. *Even with two lines.* The ancient versions read differently from our present text. The Vulgate, "he measured two lines, the one to kill, and one to keep alive; the Septuagint differently, but to the same sense "There were two lines for putting to death, and two for taking alive." This seems to allude to a custom of conquerors in the east, who made the captives of my people against whom their wrath was kindled, to come together, and prostrate themselves on the ground, where they were separated by a line into distinct bodies, one part of whom were condemned to die, the other part or parts to live generally in captivity. *They became David's servants.* Who was the aggressor in these two last actions, is not here said; but it may be collected from Psal. lxxxiii. that

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] How blessed the properties of divine grace, which disposed the heart of David to such a frame of grateful reflection! It is indeed sweet to see, but especially to feel, this suitable frame of mind, to discern from what source all our mercies flow, and to give the author of them all the glory, that while we receive the benefit, he may have all the praise.—Gracious souls never weary in working for God, nor can they with pleasure enjoy their own conveniences, while his ordinances are not honoured. It is good to strengthen the hands of such as have a heart to build the church of God: but all our success depends on God's presence and assistance. Even prophets may be too rash; they are no further infallible than as they are inspired by the Holy Spirit. God may approve a work, and yet not the doing of it by any particular person. Nay, he may even accept his purpose, and not allow him to execute it. All true honour and happiness come from God; yet the good purposes of ministers, magistrates, and parents, sometimes entail on churches, nations, and families the most remarkable mercies. How great is the good which God hath laid up for them that fear him! How abundant, free, sovereign, and lasting, are the blessings of his covenant! Yea, pleasant, fervent, and successful, are those supplications excited by the promises of God impressed on the heart; particularly those respecting Jesus Christ and his graces. Let us then boldly ask what God hath promised. Let us never stagger at the greatness of the mercy, but pray in faith, nothing doubting. Let it be our constant desire that God in all things may be glorified. If we find in our hearts to pray, God will not fail to hear and answer.



Before  
Christ  
cir. 1042.

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

† Heb.  
his smit-  
ing.

13 And David gat him a name when he returned from † smiting of the Syrians in the valley of Salt, being eighteen thousand men.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons: and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

¶ Or,  
remem-  
brancer,  
or, writer  
of chroni-  
cles.

15 ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people.

¶ Or,  
secretary.

16 And Joab, the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, was recorder;

¶ Or,  
princes.

17 And Zadok the son of Abitub, and Ahimelech, the son of Abiathar, were the priests; and Seraiah was the scribe;

18 And Benaiah, the son of Jehoiada, was over both the Cherethites and the Pelethites; and David's sons were chief rulers.\*

### CHAP. IX.

1 David by Ziba sendeth for Mephibosheth, 7 for Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 he maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And there was of the house of Saul a servant, whose name was Ziba: and when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God

unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

Before  
Christ  
cir. 1042.

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.

a Chap.  
4. 4.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micah: and all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.†

"Edom, Moab, Ammon, Amalek, and others consulted together to cut off Israel from being a nation;" which seems to refer to the wars mentioned in this chapter. The reduction of the Moabites into a state of servitude accomplished the prophecy of Balaam, compare Numb. xxiv. 17. Ver. 11. *David did dedicate*. This signifies only his dedicating them towards the building and furniture of the temple; and Solomon is expressly said "to have made the brazen sea and the pillars of the vessels of brass of those very spoils," 1 Chron. xviii. 11. Ver. 13. *To get a name*, in the eastern style, doth not mean to be called by this or that particular name; but to be celebrated as a happy, fortunate, and glorious person. Thus it is joined with praise, Zeph. iii. 20. *In the valley of salt*. This place is by many thought to lie near the Dead or Salt sea: but as the country of the Edomites, whom David subdued must necessarily lie on the coast of Canaan, we must look for some other valley of salt in the confines of that country. Now, about a league to the southward of Palmyra, or Tadmor, in the road to Edom, we find a large plain abounding with salt pits; and therefore it is very probable, that the battle between David's generals and the Edomites was fought in this plain, which is about two days' journey from Bozrah, the capital of ancient Edom. Ver. 14. Of the prophecy by Balaam of Edom's subjection to Israel, see Numb. xxiv. 18. Ver. 16. *Recorder*; that is, a servant of the king, whom according to the custom of the east he employed, it is supposed, to write the events of his reign. Ver. 18. *Cherethites and Pelethites*. They were not as some have thought, Philistines, but men of David's own tribe of Judah, whom he had caused to be trained as archers and shield-bearers. The reason of their names is uncertain. *Cherethites* is we know a name given to the Philistines, Zeph. ii. 5. and probably the same people were

called *Pelethites*. If David's guards who were thus denominated, were not Philistines who had become Jewish proselytes, it is probable, that they were the first persons who had gone with him into Philistia, and remained with him while he placed himself under the protection of Achish, on which account they had received their present names. These continued faithfully devoted to him in all his calamities, and therefore were proper persons to be chosen by him as his body-guards. But it deserves to be noticed, that one person who resorted to him in Ziklag, 1 Chron. xii. 3. was called *Pelet*, and if there was another of David's associates in his exile called *Chereth*, we may perhaps conclude that their descendants, or the soldiers whom they commanded were named *Cherethites* and *Pelethites*.

EXPLANATORY NOTES. CHAP. IX. Ver. 3. *The kindness of God*. The Hebrew word *khesed*, rendered *kindness*, signifies that disinterested and gratuitous exertion of benevolence which no one has a right to claim; and the word *God*, which is subjoined, signifies the immensity and boundless extent of this benignity, or, at least, as the Syriac and Arabic render, *for the sake of God*. Ver. 7. *For Jonathan thy father's sake*. This shewed a generous remembrance of his friend, and a grateful, princely spirit in David. Ver. 8. *A dead dog*. This is a high expression of his unworthiness of any favour. For a dog is accounted a vile and unclean creature, and a dead dog is of no use at all. Ver. 9, 10. *I have given unto thy master's son—thou—and thy sons and thy servants shall till the land*. David by this grant gives the property of the patrimony to Mephibosheth: but Ziba was to take care of the estate, and to be himself and his whole family maintained out of its produce.

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] Faithful is he who hath promised. Now, after many ages, he put Israel into the full enjoyment of all the promised territory, from the river of Egypt to the Euphrates. No might, nations, or powerful corruptions, can withstand, when God's time of humbling them arrives. The awful threatenings denounced against them take fast hold on them; and the more they have oppressed the people of God, the more certain their final and complete ruin. In all wars the glory of God ought to be our principal end; and to him our whole success ought to be ascribed. Wars abroad ought never to hinder mildness, good order and equity at home. And such as have been faithful friends in adversity deserve preferment in prosperity. But lo! when God has a temple to build, how he brings under such as would oppose it and provides for its expence.

PRACTICAL OBSERVATIONS.—† CHAP. IX.] How quickly sin almost extirpates the most flourishing families! How often are even good men, amidst the hurry of business, apt too long to forget their former friends! The truly charitable will not only do good, but industriously search out proper objects: And those who have learned of the meek and lowly Jesus, will shew kindness to their persecutors, and extend it to their posterity. The crown of riches and honours fits no where so graciously as on the brow of the humble, the modest, and the charitable. But hath not David's God exhibited a proof of love infinitely more sublime! Hath



Before  
Christ  
cir. 1037.  
1 Kings  
19. 1. &c.

## CHAP. X.

1 David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai, &c.

AND it came to pass after this, that the <sup>a</sup> king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

† Heb.  
In thine  
eyes doth  
David.

3 And the princes of the children of Ammon said unto Hanun their lord, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they flank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for

me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

Before  
Christ  
cir. 1037.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together. cir. 1036.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river; and they came to Helam: and Shobach, the captain of the host of Hadarezer, *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.\*

## CHAP. XI.

1 While Joab besiegeth Rabbah, David committeth adultery with Bathsheba. 6 Uriah, sent for by David, to cover the adultery, would not go to his house. 14 Uriah carrieth a letter to Joab, &c.

AND it came to pass, † after the year was expired, at the time when kings go forth to battle, <sup>† Heb.</sup> that <sup>at the</sup> a David sent Joab, and his servants with him, and <sup>return of</sup> all Israel; and they destroyed the children of Ammon, <sup>the year.</sup> and besieged Rabbah: but David tarried still at Jerusalem. a 1 Chro. 20. 1.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw

EXPLANATORY NOTES. CHAP. X. Ver. 2. *I will shew kindness unto Hanun,—as his father shewed kindness unto me.* What the particular benefits which David had received from Nahash were, we are no where told in scripture; but some of the Jews say, that he fled to him, when he durst stay no longer with Achish, and that he received him very kindly; others, that he entertained his relations, when the king of Moab, to whom he had committed them, slew some of them. But the most likely opinion is, that, as he was a bitter enemy to Saul, who had given him a great overthrow, he, for that very reason, became a friend to David, when he perceived how Saul persecuted him, and thereupon might send him relief and assistance, and perhaps offer him protection in his kingdom. Ver. 4. *Hanun—shaved off the one half of their beards.* Compare Isa. xx. 4. xlvii. 2. l. 6. This was one of the greatest indignities that the malice of man could invent; for, in those eastern countries, the people considered their hair as so great an ornament, that some would rather have submitted to die than part with it; and the addition of cutting off their garments, even to the middle, whereby he exposed their nakedness, rendered the whole such a brutal and shameless insult, as would badly become a man of David's martial spirit, and just sentiments of honour, to have tamely passed by. Ver. 6. *Hired the Syrians.* Instead of apologizing or

making any reparation for the insult, they joined their own forces to a Syrian army of thirty-three thousand men; which aggravated their former outrage, and rendered them worthy of the most signal chastisement. Ver. 8. *In the field of Medebah,* a frontier city; see 1 Chron. xix. 7. Numb. xxi. 30. This place they choose because it was properly the defence of the country. Ver. 16. *Hadarezer* the same with Hadadezer, chap. viii. 3. Ver. 18. *Chariots,* are here and in some other passages, put for the men who fought from them, compare chap. xix. 18. 1 Sam. xiii. 5.

EXPLANATORY NOTES. CHAP. XI. Ver. 1. *And they destroyed the children of Ammon.* Joab followed up the former victory by pressing hard on the deserted Ammonites. David being returned in triumph to Jerusalem, and having subdued their country, invests their capital. Ver. 2. *David arose from his bed, and walked upon the roof.* Here David's sun suffers an eclipse; whilst his forces are victorious against his enemies, he is worse than vanquished at home, fallen a slave under brutal lusts and passions. David's palace being probably built on one of the highest places of mount Zion, he could view from the roof, the houses and gardens at a considerable distance, compare Note on Mark ii. 4. *He saw a woman washing herself.* Whether Bath-sheba was washing herself in her garden or in her chamber overlooked by the king's palace, is not certain; but the reason of her

he not fought the Mephibosheths of the human family, restored them to their justly forfeited inheritance, and appointed them to eat and drink at his own table, in his kingdom, not for a short life of a few uncertain years, but for eternal ages.

PRACTICAL OBSERVATIONS.—\* CHAP. X.] Bafe minds are always the most suspicious; and evil suspicions hurry men into the most rash and ruinous conduct. Little pleasure, profit, or honour, must be expected from complimenting the enemies of God and his people. Calumny often drives men into obscurity; but patience will gradually wear off the reproach. No numbers, wisdom, or strength, will be found able to support those who fight against God. Great dangers call for the greater fortitude. Love of God and our country makes the bravest soldiers. Mutual assistance is a duty incumbent in every difficulty, and dependence on God in the use of means is the surest way to be crowned with success.



Before a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her: and she came in unto him, and he lay with her; (¶ for she was <sup>b</sup> purified from her uncleanness;) and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, I am with child.

6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him <sup>†</sup> how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there <sup>†</sup> followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

11 And Uriah said unto David, The Ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into mine house to eat, and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that

doing so was to cleanse her from her natural ceremonial impurity and thus she innocently became a snare to the unguarded monarch. At the sight unhallowed desires kindled in his bosom; he turns not away from the inflaming object, but urged by mean appetite contrives how to enjoy her. Ver. 3. And David sent and enquired after the woman. He enquires after the woman, and not deterred from her having a husband, invites her to his house, and tempts her to his bed, to which with too ready compliance she consents. For the indulgence of his sinful appetite for a few minutes, he abandons the fear of committing a crime which was detestable in the sight of a pure and holy God, and destroys his honour and reputation. Every circumstance served to aggravate his crime; a king who should have punished the adulterer with death? one who had a number of wives of his own; an aged person in whom these youthful lusts were doubly brutish; her husband absent from encountering his enemies in the field; and an accomplished woman, before innocent and respectable, prevailed upon perhaps not more by the glare of his crown, than the fame of his religious character, as though that could not be sinful which he proposed. Ver. 5. And the woman conceived. She had retired to her home, and no doubt David would suppose what he had committed would remain a secret; but God often in this world orders it so that the works of darkness are brought to light. Bath-sheba conceived; and justly apprehensive of the danger she had incurred from her illicit commerce with David, from an injured and enraged husband, acquaints the king, who no doubt would not hesitate to promise her an infamous protection. Ver. 6. And David sent to Joab, saying, Send me Uriah the Hittite. He being afraid of losing his own character, as well as Bath-sheba's honour and safety, contrives to save both by sending for Uriah, concluding he would probably go home to his wife. He desires Joab to send him upon a pretence to enquire of him how the siege was carried on, and what progress they had made; he receives him in a gracious manner, entertains, and sends him home to his house. Ver. 9. But Uriah slept at the door of the king's

David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the <sup>†</sup> hottest battle, and retire ye <sup>†</sup> from him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out and fought with Joab; and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king.

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approachest thou so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote <sup>c</sup> Abimelech the son of Jerubbe-sheth? did not a woman cast a piece of a millstone upon him from the wall that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing <sup>†</sup> displease thee; for the sword devoureth <sup>†</sup> one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

house. He went not home, but lay down in the guard-chamber. David no doubt made enquiry about him, and was greatly disappointed to find his scheme had not succeeded. Ver. 10. David said unto Uriah, Camest thou not from thy journey? Another day he makes a viler attempt upon him; he calls him, and wonders at his not going home; but receives Uriah's noble and generous resolution in answer. Ver. 11. The ark, and Israel, and Judah, abide in tents—shall I then go into my house, to eat and to drink. This might have awakened every remaining sentiment of gratitude, and covered his countenance with shame and blushing; but David who had manifested on every other occasion the highest respect for such noble courage, seems lost to every principle of justice and honour, and therefore seeks to effect that by intoxicating him, which he could not obtain from him when sober. Ver. 13. This diabolical scheme did not succeed; but God's over-ruling providence caused Uriah, though inflamed with wine and mirth, not to forget his oath, but persevere in his noble sentiments, and lie down again with David's servants at the palace gate. Ver. 14. David wrote a letter to Joab and sent it by the hand of Uriah, who is made the messenger of his own execution. He appears to have entertained no suspicion of what had passed, and less of what was meditating against him. Ver. 15. Set Uriah in the fore-front of the hottest battle. David with deliberate malice dictates the fatal letter, and takes advantage of Uriah's known courage, to place him in a dangerous situation, and with the worst ingratitude rewards him for his bravery; he falls not alone: but David in this case is lavish of the lives of his subjects. Ver. 16. Joab fails not to execute his king's orders; he plans an assault where the greatest opposition was expected, and not supporting Uriah as he should, he fell, accompanied with other brave soldiers advancing to the breach. Ver. 18. Then Joab sent and told David. He sends an express to the king with the welcome tidings, of which the messenger makes an exact report, and carefully inserts the last particular. Ver. 25. David is perfectly satisfied with the relation; valuing not the lives of the brave



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27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done † displeased the LORD.\*

## CHAP. XII.

1 Nathan's parable of the ewe-lamb causeth David to pass sentence on himself. 7 David reproved by Nathan, confesseth his sin, and is pardoned. 15 David mourneth and prayeth for the child while it lived, 24 Solomon is born, and named Jedidiah. 26 David taketh Rabbah, and tortureth the people thereof.

AND the LORD sent Nathan unto David: and he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds;

3 But the poor man had nothing, save one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own † meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing ‖ shall surely die:

6 And he shall restore the lamb <sup>a</sup> four-fold because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the man.

men who had fallen; but encourages Joab not to be disheartened but to carry on the siege with vigour and renewed attacks. Ver. 27. *And when the morning was past.* Without delay David acquaints Bath-sheba with the death of her husband and after the time of mourning was ended, which was probably very short, not more than seven days, he takes her to wife; thus all seemed to be hushed up; but God's cognizance marked this secret mot, and regards with just indignation the various steps of his infamous procedure, even from the first beginning of these lustful desires until the fall of brave Uriah.

EXPLANATORY NOTES. CHAP. XII. Ver. 1. This was a prudent and respectful method of awakening the conscience of David by an apposite parable. The prophet very artfully and ingeniously introduces his reprehension by a very simple, but expressive narrative, and adds to it a very striking contrast; and hence it appears, how equal he was to the arduous task of rebuking loyalty itself with authority, but without offence. Ver. 3. The poignance of the parable begins now to appear: *The rich man*, we are told, *had exceeding many flocks and herds*; that is, many wives and concubines, with whom he might have been satisfied, without violating another's bed: but the whole substance of the other was comprised in one little ewe-lamb. A simile this, which is most beautifully descriptive, and truly poetical. *It did eat of his own meat.* Bath-sheba was very likely the only wife Uriah had, with whom he was highly pleased and delighted, and she was probably with him, until David's temptation had perverted her mind. Ver. 4. *And there came a traveller unto the rich man.* These words are a very expressive emblem of David's straggling appetite, which he suffered to wander from home, and to covet another man's wife. The remaining part of this verse affords us a very pathetic description of the pernicious effects of covetousness, seeing the very ruin and impoverishment of our neighbour is not sufficient to stop its career, when we once suffer it to get the mastery of our religion and reason. Upon the whole, this is a very short and significant allegory, couched in the simplest terms, worked up with the nicest art and concluded with the most affecting catastrophe. Ver. 5. *And David's anger was greatly kindled.* This anger of David shews the humanity and compassion of his nature; and was extremely just against one who seemed to have no pity nor regard to the little property of another; whose ewe-lamb, so beloved by him, must be sacrificed to the power and rapacious will of this rich and overbearing man; but at the same time it proves the frailty of human nature, so discerning of faults committed by another, and so blind and forgetful of our own; he had forgot that he had so valiantly seized Uriah's beloved wife of his bosom, his only ewe-lamb. *The man that hath done this thing shall surely die.*

Thus saith the LORD God of Israel, <sup>b</sup> I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house; and I will <sup>c</sup> take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly; but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, <sup>d</sup> The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

Punishments are sometimes, for the great atrocity of the crime, extended beyond the law. David condemned the person who took away the lamb to pay four-fold, according to the law, and denounced sentence of death against him because he had no pity. The Jews observe that the sentence was ominous, the same number of David's children perishing as the rich man was ordered to restore lambs, namely, the child he had by Bath-sheba, Amnon, Absalom, and Adonijah. Ver. 7. *Thou art the man.* Nathan's lecture was worthy of the dignity of a prophet, and such as became the majesty of him to whom it was given. It was grave, affecting, insinuating, and polite, and such as drew from the king his own condemnation, even before he perceived it. Ver. 8. *Thy master's wives into thy bosom.* We read of no more than one that belonged to Saul, if he is meant by his master, excepting Rispah his concubine, nor of David taking them to his bosom or bed. It may however be observed, that all the wives of Saul became the property of David as his successor. And hence we find, that whoever fought the wives of a deceased king acted as if he fought also the crown, see chap. iii. 8. -1 Kings ii. 23. Ver. 10. *The sword shall never depart from thine house.* The truth of his threatening appeared in the slaughter of his sons Amnon and Absalom before his death, and of Adonijah quickly after, and in the wars which his posterity had with the ten tribes and other nations. Ver. 11. *I will raise up evil against thee out of thine own house.* Which was verified in the case of Amnon and Absalom. *And I will take thy wives.*—This was accomplished by Absalom's abusing his father's concubines, chap. xvi. 22. Ver. 13. *David said,—I have sinned against the Lord.* No sooner was the application of the parable made by Nathan, but David owns his offence; and the psalms he penned on this occasion, shew the deep sense he had of the guilt he contracted, and will be a memorial of his sincere repentance to all future ages. His unhesitating confession, *I have sinned*, short, but more expressive than all the parade of eloquence, darted, as God saw it was from a contrite, softened, penetrated heart, and flowing from faith in the sacrifice of Christ, averted the impending stroke; and God was gracious to heal his soul with these balmy words, *The Lord also hath put away thy sin: thou shalt not die.* Upon the whole, let David stand as a warning to mankind of the frailty of human nature, of the deceitfulness of sin, of the danger of giving way to criminal passions, and the first violations of conscience and duty. Thus will his fall be a means of their security, and they will learn not to insult his memory, but pity the man, by whom they are warned and guarded against the like transgressions. Or, if like him, they offend, they may hope from his example that they shall *not die*, if, as he did, they acknowledge their sin, and with a broken and contrite heart, with faith in the atonement

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] What is man when left to himself! On this slide the grave no man is secure from presumptuous sin. Behold the man according to God's own heart: the royal deputy of heaven, negligent in business, indulgent of flesh, wandering in eye, and lustful in heart; in old age debauching a lady of good reputation, and the wife of a faithful hero; labouring to impose a spurious issue on an injured friend; robbing his faithful servant of his senses by drink, to promote the base design: deliberately contriving murder, and making the intended victim the bearer of the murderous mandate; using Uriah's fidelity and valour as the means of his ruin; and, in fine, charging his murder on the providence of God! Oh! what fearful depths of corruption must be in the human heart! How astonishing it is that Jesus and his Spirit should dwell in so polluted a residence! how much are we indebted for his restraining grace! May we live habitually impressed with a sense of the presence of God, and tremble lest we dishonour him.



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15 ¶ And Nathan departed unto his house : and the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child ; and David † fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth : but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead ; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice ; how will he then † vex himself, if we tell him that the child is dead ?

19 But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead ? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped : then he came to his own house ; and, when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done ? thou didst fast and weep for the child, while it was alive ; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept : for I said, Who can tell whether God will be gracious to me, that the child may live ?

23 But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her : and she bare a son, and he called his name Solomon ; and the LORD loved him.

25 And he sent by the hand of Nathan the prophet ; and he called his name † Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon and took the royal city :

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it ; left I take the city, and † it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 \* And he took their king's crown from off his head, (the weight whereof was a talent of gold with the precious stones,) and it was set on David's head : and he brought forth the spoil of the city † in great abundance.

31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln : and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.\*

of Christ, earnestly imploring the divine goodness.—No lewd person knows, or can guess, to how many souls the poison of lewdness may communicate itself. The hearts of thousands may be tainted by means of one single act. Ver. 14. *Thou hast given great occasion.*—The Syrians, the Ammonites, the Moabites, and the Philistines, people whom he had vanquished, and who, out of pure malice had always a jealous eye upon his conduct, would not fail, upon this occasion to murmur and say, “How could God thus favour an adulterer and a murderer? Where is his justice and his providence? This is the David, the man after God's own heart, whom he preferred before Saul, on whom he hath poured down innumerable blessings, and for whom he had many rich promises in reserve ; and yet Saul never committed such horrid enormities as this man hath done, who still continues to be the favourite of God.” Such reflections as these, one may reasonably imagine, this transgression of David's would have occasioned among strangers and enemies, who might thence be induced to despise a religion, which he, who should have been its main support, so little regarded. *The child shall surely die.* Here one cannot help observing, how bewitching sinful pleasures are ; for David probably continued many months insensible of the crimes he had been guilty of, the child begotten in adultery being born before Nathan came to rouse him from his lethargy. Ver. 16. *David besought God for the child.* The Lord had already pardoned the crime of David on account of his repentance. This instance of the divine mercy towards himself, encouraged him to hope for the same towards the innocent offspring of his criminal passion ; and that this was the motive for his intercession, is evident from his apology for his conduct, ver. 22. *While the child was yet alive.*—Ver. 18. *The child died.* It may seem strange, that David should so earnestly deprecate the death of a child, who, had he lived, would have been a lasting monument of the guilt and infamy of his parents. It must be ascribed to David's excessive fondness for Bath-sheba, which made him forget every thing in this child but that motive of endearment. Nor should it be forgot, that this excessive mourning did not proceed simply from the fear of the loss of the child, but from a deep sense of his sin, and of the divine displeasure manifested in the child's sickness, and particularly from a just apprehension of the injury which he had done the infant by his sin, and which he thought himself bound in justice, by prayer and intercession, as much as he was able to repair. Ver. 20. *Came into the house of the Lord and worshipped.* This was done like a truly good man, who, before he would go to his house, went into the temple of the Lord, and there gave thanks to his gracious God for the pardon of his sin, and his goodness in not cutting him

off as he had done his child. Ver. 23. *I shall go to him.* The resignation included in this expression heightens the repentance and the character of David beyond conception. The words import, that he should descend to the grave as well as his son ; and that he should be admitted to heaven and eternal happiness, whether he comfortably hoped the soul of the child was gone. Ver. 24. *David comforted Bath-sheba.* It is very observable, that in the whole compass of this story, there is not a word either said of Bath-sheba's guilt or punishment ; but this might be, because as to the matter of her husband's death, she was innocent ; as to the adultery which she committed, she was enticed by the offers of a powerful king ; and in the calamities which befel him she no doubt had her share, and felt her punishment. *He called his name Solomon.* The word *Solomon*, is probably derived from *shalom*, peace, intimating that his reign should be peaceable ; but by God's appointment, the prophet Nathan gave him the name of *Jedidiah*, that is, *the beloved of God*. Ver. 30. *Took their king's crown.* The Hebrews were accustomed to place the crown of the vanquished monarch on the head of their king, and assigned him the furniture belonging to the captive king as his right and property out of the spoil. *The weight whereof was a talent of gold.* As a talent weighed 125lbs, it can scarcely be supposed that a crown of that weight was worn by any monarch. But if, instead of *weight*, we should render *worth*, or *value*, it may be estimated at £5475 sterling ; and this it would certainly have amounted to, including the worth of the precious stones with which it was set. Ver. 31. This treatment of the Ammonites, having shocked some unthinking readers, it will not be unreasonable to inform them that the word will bear a milder interpretation. Literally they may be rendered thus : *And he brought forth the people, and placed them by, or put them to the saw, and to iron harrows, or mines, and to axes of iron, and made them to pass by, or to the brick kilns ; that is, made them slaves, and put them to the most servile employments ; sawing, harrowing, or making iron harrows, or mining, and hewing of wood, and making of bricks.* This interpretation may be further confirmed by what the historian adds, *Thus did he unto all the cities of the children of Ammon.* For had he destroyed all the inhabitants by these or any other methods of severity, it would have been almost a total extirpation of them ; and we should never have heard them again making any figure in history ; and yet we read of them as united with the Moabites and Edomites, and forming a very large army to invade the dominions of Jehothaphat.

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] What a hold does sin take of those who give themselves up to its direful influence ! How apt are they to become insensible and secure ! and they would undoubtedly prove finally impenitent if the Spirit of God did not awaken them. Even the child of God when fallen cannot rise of himself. The first advance of recovery must come from God. The conviction of this most certain truth is sufficient to make us walk humbly all our days. But how merciful is our God to his backsliding people. Though by affliction he may bring them down, yet for his own name's sake he will not cast them off. Unworthy as they are in his sight, yet in Jesus he beholds them with complacency. And though he visits their offences with the rod, and their iniquities with stripes, yet his loving-kindness will not take from them, nor suffer his faithfulness to fail. Here then blessed Lord let our souls rest, and let gratitude bind our hearts to thee.—Prudent reproof is always necessary, especially for great transgressors ; and reprovers ought to deal plainly and closely with the conscience of sin-



Before  
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cir. 1032.

CHAP. XIII.

† Heb.  
it was  
marvel-  
lous, or,  
hidden in  
the eyes of  
Amnon.  
† Heb.  
thin.  
† Heb.  
morning  
by morn-  
ing?

† Heb.  
paste.

1 Amnon loving Tamar, by Jonadab's counsel feigning himself sick, defileth her; 15 he hateth her, and shamefully turneth her away: 19 Absalom entertaineth her, and concealeth his purpose: 23 at a sheep-shearing, among all the king's sons, he killeth Amnon. 30 David grieved at bad tidings, is comforted by Jonadab.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed; that he fell sick for his sister Tamar; for she was a virgin: and † Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very subtle man.

4 And he said unto him, Why art thou, being the king's son, † lean † from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made himself sick; and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house: and he was laid down. And she took † flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him: but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not † force me; for † no such thing ought to be done in Israel: do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her † exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

16 And she said unto him, There is no cause; this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colours upon her; for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; † regard not this thing. So Tamar remained † desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheep-shearers in Ball-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

Before  
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† Heb.  
humble  
me.  
a Levit.  
18. 9.  
† Heb.  
it ought  
not so to  
be done.  
† Heb.  
with great  
hatred  
greatly.

† Heb.  
set not  
thine  
heart.  
† Heb.  
and deso-  
late.

1030.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. Tamar. A sad scene now began to be opened, of the calamities which Nathan told David should befall his house, chap. xii. 10. 'The princess' mother was the daughter of the king of Geshur, whom David had taken captive, and afterwards married. Ver. 2. Virgins were kept in private apartments separate from the commerce of men; and though they were permitted to shew themselves on extraordinary occasions, yet all access to them was very difficult. Ver. 5. Jonadab was the son of Shimeah, the brother of David. It appears that he was a particular and intimate friend of Amnon, and his advice to him on this occasion shews that he was a most subtle and dangerous friend. "He that walketh with the wise shall be wise, but the companion of fools, (that is, ungodly men,) shall be destroyed." Ver. 12. Tamar's speech was fraught with the strongest motives to divert Amnon from his atrocious design, and at the same time is wonderfully pathetic; Nay, my brother; she reminds him of his relation to her, as a reason why he should offer no such indignity to her. For no such thing ought to be done in Israel; she urges

the honour of religion, the reputation of Israel, and the glory of the God of Israel. Do not thou this folly; she teaches him that his intention was highly criminal, as the word folly generally imports in scripture, wherein religion is styled wisdom. Ver. 13. Whither shall I cause my shame to go? She begs him to consider the calamitous condition to which his crime would reduce her. As the closing argument, she adds, Thou shalt be as one of the fools in Israel; that is, so far from acting up to the dignity and purity of the Israelitish law, that he would be on a level with those wicked wretches who turned a deaf ear to its threats, and were on a footing with the heathen, generally described by the term fool, among whom these incestuous practices were allowed. Speak unto the king. She might mention this to please him, in order to extricate herself for the present out of his hands. Ver. 14. Howbeit, he would not hearken. His lust was so inflamed and enraged, that he could not attend to any arguments, though ever so forcible, that was offered to him. Ver. 15. Amnon hated her exceedingly. It is no uncommon thing for men of violent and irregular passions to pass from

ners, and lay before them the aggravated circumstances of their guilt. The only way to escape the just punishment of sin, is by returning to God. Nothing causes more reproaches to God and his cause, than the scandalous falls of professors, especially of eminent saints, high-stationed in church or state. And God will make those sin bitter to his people in which they sought lasting pleasure, even though others should seem to pass unpunished.—The sickness of our relations demands our earnest wrestling with God on their behalf; and none more than those of distressed children, who cannot pray for themselves. But if we must part with them, let us do it as Christians; and let their death fill us with the most serious impressions of our own; let us return them into the hands of our God, assured that of such is the kingdom of God; and let it be our concern that we may meet them in his presence.



CHAP. XIV.

Before  
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26 Then said Absalom, if not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ¶ have not I commanded you? be courageous, and be † valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man † gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab the son of Shimeah, David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the † appointment of Absalom this hath been ¶ determined, from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king, take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come! † as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking; that, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept † very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of ¶ Ammihud, king of Geshur: and David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David ¶ longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.\*

1 Joab instructeth a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, is permitted to bring him to Jerusalem.  
25 Absalom's beauty, hair, and children.

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wife woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, † Help O king!

5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

6 And thy hand-maid had two sons, and they two strove together in the field, and there was † none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder † upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house; and the king and his throne be guiltless.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, † that thou wouldest not suffer, the revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

¶ Or, will you not, since I have commanded you? † Heb. sons of valour. † Heb. rode.

† Heb. mouth. ¶ Or, settled.

† Heb. according to the word of thy servant. † Heb. with a great weeping greatly. ¶ Or, Ammihur. ¶ Or, was consumed.

Before  
Christ  
cir. 1030.

† Heb. Save.

† Heb. deliver between them.

† Heb. upon the face of the earth.

† Heb. that the revenger of blood do not multiply to destroy.

one extreme to another, from fervent desire to fixed aversion. Ver. 22. Because Absalom neither threatened, nor expostulated, nor even took the least notice of what had passed; Amnon lulled himself into a belief, but Absalom would not trouble him; whereas he had greater reason from this very circumstance, to apprehend that he was meditating some terrible revenge.—*For Absalom.* The Hebrew should be translated *though*, instead of *for*. Ver. 37. *But Absalom fled.* He could have no city of refuge in his own country, because he had committed a wilful murder, and therefore he fled out of the kingdom to his mother's father.

EXPLANATORY NOTES. CHAP. XIV. Ver. 1. *Now Joab perceived that the king's heart was toward Absalom.* He was convinced that he longed to see him, and have him restored to his country, if he could contrive some trifling excuse for it; and so Providence paved the way for the further chastening of David. Ver. 2. Tekoah was a city in the tribe of Judah, and lay twelve miles south of Jerusalem. Joab's conduct in this affair was remarkably artful. He chose a widow, because her condition of life was more proper to move compassion; one who lived at some

distance from Jerusalem, as her case might not be so readily enquired into; and a woman advanced in years, as Josephus asserts, that her application might have more weight. She appeared in a habit of mourning, to heighten the idea of her distress, that her circumstances, her mournful tale, her dress, and her person, might make one united impression on the king, and secure her his attention. The whole testimony of her speech was to exhibit a case similar to that of David, in order to convince him how much more reasonable it was to preserve Absalom. But there was great art in not making the similitude too plain and visible, lest the king should perceive the intention of the woman's petition, before she had obtained a grant of pardon for her son, and came to make the application of the king. The difference of the woman's pretended case and that of David, was so great, that he could have easily shewed her the impropriety of the application of her reasons; but he waved this, probably because he was as desirous as any of his subjects to recal Absalom. Ver. 7. *Quench my coal which is left.* Some refer this to her substance, but others to her son, who was her only child, and the only solace

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] Fearful are the threatenings as well as promises of Jehovah. He had told David, that he would raise up evil in his own house, and here we see it. Already we find the king gathering the bitter fruits of a tree which he had planted. Incest and murder already stain his walls, and these as the sequel of his history, were but the beginning of his sorrows.—Righteous art thou, O God, in stamping evil of sin on the punishment which thou inflicteth. How apt are children to imitate their parents' crimes, while they condemn their virtues! How impetuous are corrupt passions when indulged? How wicked and artful friend is a great curse. How quickly is lust converted to loathing its object. Deeds of filthiness seek for secrecy: it is therefore extremely dangerous for those who have youth and beauty to be alone with the wanton. The neglect of magistrates to punish, infallibly occasions more, if not worse crimes; and how hard for them to punish, in their children, crimes copied after their own.



Before  
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1027.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty; in that the king doth not fetch home again his banished.

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, the word of my lord the king shall now be + comfortable: for as an angel of God, so is my lord the king, + to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid.

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and + thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of || his servant.

23 So Joab arose and went to Geshur and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ + But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at

every year's end that he polled it: because the hair was heavy on him, therefore he polled it,) he weighed the hair of his head at two hundred shekels, after the king's weight.

27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is + near mine, and he hath barley there; go and + set it on fire. But Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.\*

## CHAP. XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of Israel: 7 under pretence of a vow, he obtaineth leave to go to Hebron; 10 he maketh there a great conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with his ark.

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy + came to the king for judgment, Then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but || there is no man deputed of the king to hear thee.

4 Absalom said moreover, O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to

affection to him did not hinder him from seeing that it would not be for his honour to admit him to be near his person; and happy had it been for him had he banished him for ever.

EXPLANATORY NOTES. CHAP. XV. Ver. 1. Absalom prepared him chariots. Being again restored to favour, and, as he thought, re-established in the king's affections, he prepared himself a splendid equipage, in order to attract the eyes of the people, and pave his way to the unjust usurpation of his father's

of her life, and comfort of her widowhood. Ver. 17. As an angel, so is the king. That is, he has spoken with as much tenderness and mercy as the angels are wont to do, when they deliver any message from God. Ver. 24. Let him turn to his own house, and let him not see my face. This severity David thought proper to inflict upon his son, not only to make him sorry for what he had done, but also to convince the people how detestable his crime was in his sight, since he could not endure the sight of a son whose hand was defiled with a brother's blood. His

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] How apt are the best of men to become the worst of parents by excessive indulgence of their children! How dangerous are wicked and artful courtiers! While they humour their sovereign in his sinful indulgencies, they with amazing dexterity dress up falsehood to affect their own purposes. Sometimes they will pretend the mercy of God as a pattern, and the safety of the sovereign from popular insurrections or the near approach of death, as reasons of action, without any real regard to either. Truly the children of this world are wiser in their generation than the children of light. Truth never shames its author; and it is honourable to acknowledge our obligations. Handsome persons, and flourishing families are to no purpose, while sin reigns in men's hearts, and the curse of God hovers over their heads. But with what art and perseverance do wicked men pursue their carnal schemes! often they obtain by their own indolence, what those of far superior worth could not do by their deserts, or by their earnest and modest requests.



Before Christ 1023. him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel.

1047. 7 ¶ And it came to pass after 40 years, that ¶ That is, from the time that David was anointed king. Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow, while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel, the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him: and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and

abide with the king; for thou art a stranger, and also an exile.

Before Christ 1023. 20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? Seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

21 And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And lo, Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; And Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it and his habitation.

26 But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 ¶ And David went up by the ascent of Olivet, and wept as he went up, and had his head covered; and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that when David was

throne. Ver. 6. *Stole the hearts of the men of Israel.* It is an observation of an ancient moralist, that all changes and revolutions in government, are made by one of these two ways, either by force and violence, or else by deceit and craft. And no man was ever better qualified to obtain power and honour by deceit than Absalom, who was a person of courage and gallantry, of civility and courtesy, young, and astonishing beautiful, noble by descent, of a generous spirit, and unbounded in his promises. Ver. 7. *After forty years.* It is agreed upon by the most learned critics, that the original word *arbaim*, which we render *forty*, has by the negligence of transcribers, crept into the text, instead of the word *arba*, which signifies *only four*: and therefore this verse should be read thus: *And it came to pass after four years, that is, after Absalom was re-established in Jerusalem.* This reading is justified by the Syriac and Arabic versions, and the opinion of Josephus. Ver. 10. *As soon as ye hear the sound of the trumpet.* It seems probable that Absalom had placed trumpeters at proper distances to take the sound from one another, and disperse it all over the kingdom, that they who were the espousers of his cause might instantly resort to his assistance and support. Ver. 11. *Went in their simplicity*; that is, as the Arabic renders it, "ignorant of his intentions." Ver. 13. *The hearts of the men of Israel are after Absalom.* It would really make one wonder, how any people could so easily abandon a prince, so brave, so happy and successful as David had been; how they could forget his excellent qualities, or be unmindful of the services he had done the nation. But for this there may be some reasons assigned. In every nation there are always some turbulent and discontented spirits, who are uneasy with the present state of things, and promise themselves some benefit from a change.

Saul's party was not as yet entirely extinct, and Joab, who was David's prime minister, behaved with an insufferable pride and insolence. His crimes which were very black, and which the king durst not punish, rebounded upon him: David's other ministers might have grown insolent in times of uninterrupted success; and the king himself had given his enemies umbrage enough against him, in living with Bath-sheba after he had murdered her husband. But what gave the fairest pretence of all, was the obstruction of justice in the civil administration: for had there not been something of this, Absalom could have had no grounds for making such loud complaints. Ver. 14. *David said—Let us flee.* Though the fort of Zion was very strong and impregnable, yet there are several reasons which might induce David to quit Jerusalem. He had not laid in provisions for a long siege, nor was Jerusalem, in every part of it defensible: and if Absalom had once taken it, as it was the capital, he would soon have been master of the whole kingdom. Nor was the preservation of the city itself, which David had beautified, and adorned with a fine and stately palace, and where God had appointed to put his name and worship, the least part of his concern; and therefore he thought it more conducive to his interest in all respects rather than be cooped up in a place which he desired to preserve from being the seat of war, to march abroad into the country, where he might probably raise a considerable army both for his own defence and the suppression of the rebels. Ver. 16. *And the king left ten women.* For he supposed that their sex would protect them even among barbarians, and that their relation to him would give them some respect, and at least, safety from his son. Ver. 18. *And all the Gittites, six hundred.* These passed in the front of this little army; but who these



Before  
Christ  
1023.

come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head;

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Abfalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's friend, came into the city, and Abfalom came into Jerusalem.\*

### CHAP. XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth and restraineth others from revenge.

AND when David was a little past the top of the hill, behold, Ziba, the servant of Miphibosheth, met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's

household to ride on; and the bread and summer-fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, † I humbly beseech thee that I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: † he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, were on his right hand and on his left.

7 And thus said Shimei, when he cursed, Come out, come out, thou † bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Abfalom thy son: and, † behold, thou art taken in thy mischief, because thou art a bloody man.

9 ¶ Then said Abithai the son of Zeruiah unto the king, Why should this † dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD

Before  
Christ  
1032.

† Heb.  
I do obedi-  
fiance.

† Or, he  
still came  
forth and  
cursed.

† Heb.  
man of  
blood.

† Heb.  
behold  
thee in  
thy evil.

a 1 Sam.  
24. 14.  
Chap.  
9. 8.

Gittites were, is not easy to tell: for they are never mentioned before. Some take them to have been profelytes, born in Gath of the Philistines, who came with Ittai to David. Josephus thinks that they were Jews, who had fled to David in his exile at Gath; and accompanied him not only in the time of Saul's persecution, but after he came to the crown of Israel and Judah, comp. Note on chap. viii. 18. Ver. 25. Carry back the ark of God into the city. This order was given for several reasons: either he might not think it decent to have the ark to wander about with him he know not whither; or he might suppose that this would be a means of exposing the priests to the violence of Abfalom's rage. \* But his principal reason seems to have been, that the priests and Levites, whose fidelity he well knew, by giving him intelligence of his enemies, might do him more service in Jerusalem, than they could do in the camp. Ver. 26. Let him do to me. That is, strip me of all the signs of royalty, dispossess me of my crown and kingdom, and dispose of me as seems good in his sight. A noble instance of resignation to the Sovereign Lord, and worthy to be imitated by all the faints. Ver. 31. Turn the counsel of Ahithophel. The Jews are of opinion, that Ahithophel was incensed against David, and therefore ready to go over to the adverse party, because he had abused Bath-sheba, whom they take to have been his granddaughter, because she was the daughter of Eliam, chap. x. 3. and Ahithophel had a son of that name, chap. xxiii. 34. For this reason they imagine, that he advised Abfalom to lie with his father's concubines, that he might be repaid in kind: though the scripture assigns another, viz. that he and his father might thereby become irreconcilable enemies. When David heard that this man, the ablest politician in his kingdom, was revolted to Abfalom; sensible what a loss

his affairs had sustained, and what an advantage the rebellious party had acquired, he betook himself to his God. He staid not for an opportunity of retirement but instantly and upon the spot, cried, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness! A short address, but very efficacious. He who disappointeth the devices of the crafty, sent a spirit of insatiation among the rebels, and inclined them to reject the advice of that judicious statesman: which false step brought upon their horrid enterprise the ruin it deserved, and chagrined the wretched traitor, even to rage, frenzy, and suicide, chap. xvii. 23. Ver. 32. Hushai the Archite. There was a place on the frontiers of Benjamin and Ephraim, on the west of Beth-el, called Archi, Josh. xvi. 2. where in all probability, this person was born.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1. Bottle of wine; a quantity suitable to the rest of the present: bottles were made of leather, and each might contain a large quantity. Ver. 4. Thine are all that pertained unto Mephibosheth. David was too credulous in believing Ziba, who, by a false, but artful tale, had imposed upon him. Ver. 7. Thus said Shimei when he cursed. Whether this man had been a personal sufferer in the fall of Saul's family, or what else had exasperated him against David, it no where appears; but it seems, as if he had conceived some very heinous offence against him, when neither the presence of a king, nor the terror of his guards, could restrain him from throwing stones and bitter speeches at him: and it looks as if the king was fallen into the utmost contempt, when one private man could think of venting his malice, at him in so gross a manner with impunity. Ver. 10. Let him curse, because the Lord hath said unto him, Curse David. Not that God commanded it by his word

PRACTICAL OBSERVATIONS.—\* CHAP. XV. Behold in Abfalom the awful consequences of indulging the corrupt and pampered passions of children. Had David, as king in Israel, followed up the divine law, in punishing him for murder, painful as it might have been to nature, yet perhaps the Lord would have sent his servant to interfere; and Abfalom, being corrected and convinced of his sin, would have called forth mercy by his exemplary sorrow and repentance. But, when David in the feeling of the father lost sight of his duty as a king, and took again to his bosom the murderer of a son, can it be wondered at, that a serpent fostered should sting him, or that the wretch forgiven the murder of a brother, should so ripen in iniquity, as to aim a dagger at the father? Oh! what sin hath wrought in our fallen nature! What evil the heart of man void of grace, is capable of devising! But how gracious is the Lord in condescending to correct his people, in order to bring their hearts home to himself, when without those corrections they would wander from him for ever.—Young ambitious men are fond of making a pompous figure in the world. The most upright administration cannot escape the malignant aspersions of a discontented faction. The vilest designs are often masked with the cloak of pretended religion and virtue; and they seldom want carnal prudence who are selected by Satan as his instruments: Slippery and tottering are the exalted stations and honours of this world. Our fortified abodes may soon become too weak or too hot for us, whilst our nearest friends, and almost all others, go over to the enemy. Our severest strokes frequently come from hands whom we least dreaded; and fear of God's wrath, in our sufferings, sinks the spirits, and makes men cowards. In suffering times large families are great incumbrances; strangers are sometimes more faithful than our kindred and countrymen; and the more distressed our case they cleave to us the more resolutely. The Lord's ministers ought to be patterns of fidelity, when others are inclined to rebel against their rightful sovereigns. It is hard for gracious persons to bear at once the stings of conscience, the base rebellion of children, the treachery of friends, and the want of the public ordinances of religion: such, if any there be, require our deepest sympathy. Bitter grief for our sin, and resignation to God's afflicting hand, must be attended with the diligent use of proper means for our relief: but none that trust in the Lord shall perish. Often our friends, but especially our God, help us most when unseen. It is not the craft of politicians, but the God of heaven that governs the world. He can easily turn the counsels of the crafty into foolishness, and cause the traitors to be betrayed. Let us commit our way to God, and he will bring to pass what is best.



Before  
Christ  
cir. 1023.

hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; for the LORD hath bidden him.

|| Or,  
tears  
† Heb.  
eye.

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

† Heb.  
dusted  
him with  
dust.

14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

† Heb.  
Let the  
king live.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, † God save the king, God save the king.

17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD and his people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? should I not serve in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father; then shall the hands of all that are with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

† Heb.  
word.

23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the † oracle of God; so was all the counsel of Ahithophel both with David and with Absalom.\*

for that severity forbids cursing, Exod. xxii. 28. nor moved him to it by his Spirit, for God tempteth no man, Jam. i. 13. But the meaning is, that the secret providence of God did over-rule and determine him so to do; that is, God did not put any wickedness into Shimei's heart, (for he had of himself a heart full of malignity and venom against David,) but only left him to his own wickedness; took away that common prudence, which would have restrained him from so dangerous an action; allowed him to exercise his malice against David, rather than any other man; and brought him into so distressed a condition, that he might seem a proper object of his scorn and contempt. David saw and acknowledged the hand of God in this painful event, and conscious of his own sinfulness, patiently submitted to be insulted by this vile Benjamite. Ver. 22. Absalom went in unto his father's concubines. By so doing he made a claim to the kingdom as his own, and, as it were, took possession of it. Ver. 23. The counsel of Ahithophel—was as—the ora-

1 Ahithophel's counsel is overthrown by Hushai's according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain.

Before  
Christ  
cir. 1023.

CHAP. XVII.

**M**OREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night.

2 And I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only.

3 And I will bring back all the people unto thee; the man whom thou seekest is as if all returned; so all the people shall be in peace.

4 And the saying † pleased Absalom well, and all the elders of Israel.

† Heb.  
was right  
in the eyes  
of, &c.

5 Then said Absalom, call now Hushai the Archite also, and let us hear likewise † what he saith.

† Heb.  
what is  
in his  
mouth.  
† Heb.  
word?

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken, after this manner: shall we do after his † saying? If not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given † is not good at this time.

† Heb.  
counselled

8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be † chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

† Heb.  
bitter of  
soul.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be † overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

† Heb.  
fallen.

10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

11 Therefore, I counsel, that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude, and † that thou go to battle in thine own person.

† Heb.  
that thy  
face, or,  
presence,  
go, &c.

12 So shall we come upon him in some place where

cle of God. It was so sure and safe, that it was generally followed without ever doubting of its success.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. Ahithophel thought it requisite to make dispatch on this occasion, well knowing that if the people, who had revolted from their allegiance, had leisure to reflect on what they were doing, many of them would refuse to go; and at the same time delay would afford David an opportunity of raising an army, and those who were about him, to recover their first fright. Ver. 5. Call now Hushai the Archite. The providence of God is here very remarkable, as it was owing to the difference in the sentiments of his counsellors, that Absalom was irresolute and doubtful, even in that counsel which was approved by all the elders of Israel, and was evidently the wisest that could be given. Ver. 8. Thou knowest thy father and his men. There is something equally plausible and elegant in this advice of Hushai. A hear is

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] Many like Ziba, affect to be generous of what is not really their own. The lying tongues of servants, and the presents of knaves, are the snares and plagues of all concerned. All men especially princes, ought to be cautious of hastily believing evil surmises. Nothing is so base as to use infirmity for an occasion of injury, or to insult and abuse the miserable. Bitter is the case when an awakened conscience, and a railing neighbour, upbraid us with our guilt, while we are enduring the chastenings of our God. But to see God's hand in every trial is the way to bear it aright; and cheerful submission to his will renders the time of affliction frequently the happiest period of our lives. And hence, in a godly man's estimate of human life, the seasons of affliction are most valued by him, when on a review of them, he can look back and see how graciously the Lord hath led him through them, supported him under them, and brought him out of them. Patience under reproaches will issue in our vindication at last. Let us, therefore, when calumniated, commit our case to the Lord, and remember that no provocations can warrant us to avenge ourselves, and return evil for evil. The vilest reproaches ought to excite us to search our ways, and condemn ourselves for our real faults. Happy are they who can withstand the strongest temptations to revenge when they meet with the most insolent abuse. What an easy prey are proud men to every subtle flatterer! They take all those for friends whom they wish to be such. It is hard for crafty politicians to conform themselves to untainted veracity and candour. Nay, such will often stick at nothing, however infamous or wicked, to secure their own purposes. But let us here observe how this most abominable conduct fulfils the righteous threatenings of God. He who murdered his friend to conceal his adultery, has now ten of his concubines publicly debauched by his son on the top of the same house where he began his crime.



Before  
Christ  
1023.

he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that are with him, there shall not be left so much as one.

13 Moreover; if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

† Heb.  
com-  
manded.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel: for the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel: and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; (for they might not be seen to come into the city;) and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, they be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed that they came up out of the well, and went and told king David, and said unto David, Arise, and pass

quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son whose name was Ithra, an Israelite, that went into Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi, the son of Nahash of Rabbah of the children of Ammon, and Machir, the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flower, and parched corn, and beans, and lentiles, and parched pulse.

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.\*

### CHAP. XVIII.

1 David viewing the armies in their march, giveth them charge of Absalom. 6 The Israelites are sore smitten in the wood of Ephraim. 9 Absalom hanging on an oak, is slain by Joab, and cast into a pit. 18 Absalom's Place. 19 Ahimaaz and Cushie bring tidings to David. 33 David mourneth for Absalom.

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

a very fierce creature, but according to naturalists, the bears are more fierce than the males, particularly when they have cubs, and these are taken from them, see Prov. xvii. 12. Hos. xiii. 7, 8. Hushai's advice is founded on the maxim, That we shall not drive an enemy to despair, nor attack those who are resolved to sell their lives as dear as possible. David would not easily be surprised; provident against danger, he with some chosen body acquainted with every cave and hold, would be ready to fall out like wild animals upon their prey. Such an attack might make even Ahithophel's lion-like heart to fail; at least his small body of troops to flee, and the consequence of such a repulse might prove fatal to the cause. His advice therefore is to gather all the forces from Dan to Beer-sheba, and under such a leader there was little to fear. And should David have taken refuge in a walled city, such a host would in an instant make breaches in the walls and scale them. Ver. 13. Moreover if he be gotten into a city. That is if David should quit the open field, and betake himself to the strongest of their cities, encompassed with high walls and deep ditches, such a numerous army (as he proposed) would be sufficient to begirt it round, and by ropes put about the walls to draw them down, and all the houses of the city, into the ditch that ran about it. Not that any such practise was ever used in war, and therefore the words must be looked upon as merely thrafonical, and calculated to please the genius of the aspiring and insolent

Absalom; unless we will say with some, that the word ropes in the original may denote such machines as are worked by ropes, and were in use at that time to batter down walls. Ver. 16. Now therefore send quickly, and tell David. Hushai is no sooner dismissed from the counsel than he dispatches messengers to inform the king of danger, that he might escape without delay. Ver. 17. Enrogel. A place near Jerusalem, called the fuller's well, Josu. xv. 7. xviii. 16. Ver. 23. Hanged himself. He was convinced, from the methods Absalom was going to pursue that David would get the better of him; and in that case, he well knew that he should be put to death for his treason, and therefore choose to be his own executioner. Thus the wife are taken in their craftiness. Ver. 24. Absalom passed over Jordan. He having assembled his forces, crosses that river, and pursues his father into the land of Gilead. Ver. 27. And it came to pass when David came to Mahanaim. While he halts there, he receives kindness from those who were able to render him abundant support.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 2. I will surely go forth with you myself also. David resolves to be the leader of his forces, and participates of the danger to which they were exposed. He is persuaded from doing so by the advice of his subjects. They considered that Absalom's forces would aim principally at him, as on his life depended the termination of the contest. Ver. 5. Deal

PRACTICAL OBSERVATIONS.—\* CHAP. XVII.] Behold how wicked and artful counsels involve their authors, till the most horrid crimes become, as it were necessary for their own safety. Dangerous is the case of those princes who have rebellious subjects and unnatural children; but vain is their counsel who aim at the ruin of God's church and people. By the most secret ways he can divert their blows, and make them unanimously to alter their mind and applaud what is for his glory and their own ruin; and the weakest instrument can in his hand answer the greatest purposes. A falsehood to serve a good cause is nevertheless to be abhorred, and will be viewed with indignation by the God of truth. While we depend on God's protection, we must use all diligence to save ourselves. None shall be lost in the passage at death who are conducted by the Son of David, the captain of their salvation. The prayers of his saints are often answered in a more awful manner than they could have wished. Disappointed pride often produces self-murder to such as sought the life of the innocent. But how much more terrible is their disappointment, who meet with everlasting shame and destruction by fleeing to death, as their refuge from present contempt and hazard! In the time of their greatest trouble, God unexpectedly provides for his people. And it is very honourable to assist a sovereign or a saint when almost every one is become his enemy.



Before  
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1023.

Before  
Christ  
1023.

† Heb.  
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heart on  
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† Heb.  
as ten  
thousand  
of us.

† Heb.  
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† Heb.  
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† Heb.  
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2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us; therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently, for my sake, with the young man, even with Abalom. And all the people heard when the king gave all the captains charge concerning Abalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David: and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 ¶ And Abalom met the servants of David. And Abalom rode upon a mule, and the mule went under the thick bough of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Abalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver and a girdle.

12 And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Abalom.

13 Otherwise I should have wrought falsehood

against mine own life: for there is no matter hid from the king; and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Abalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about, and smote Abalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Abalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Abalom in his life-time had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name: and it is called unto this day, Abalom's Place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok, yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cush.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running;

gently for my sake with the young man even with Abalom. So tender was David of that unnatural son, who, not content with his kingdom, fought also his life. But there are feelings in some parent's hearts which no undutifulness can erase. Ver. 6. In the wood of Ephraim. It probably had this name from the great slaughter of the Ephraimites by Jephthah, Judg. xii. Ver. 8. The wood devoured more people that day, than the sword devoured. The meaning is, that there were more slain in the wood than in the field. The field of battle, according to Josephus, was a plain, with a wood contiguous to it; and therefore, when Abalom's army was put to the rout, and betook themselves to the wood for refuge, their pursuers made a greater slaughter of them there, than they otherwise would have done, because they could not run away so fast in the wood, as they might have done in the open field. Ver. 9. Some think that Abalom hung by his hair, but others that his neck was so wedged between the boughs by the great motion of the mule, that he was not able to disengage himself. For they observe that he certainly had a helmet on when he went to battle, and therefore his hair could not be entangled in the boughs. But there is nothing incongruous in supposing that he was caught, as Josephus and others think, by the hair, if we only suppose that his helmet did not cover his whole head, or that he threw the helmet away, that its weight might not incommode him in his flight. Ver. 14. Joab's killing Abalom was a direct deliberate murder, and a treasonable murder too against the express orders of the king, and in open defiance and contempt of them, though the action turned out for the good of the nation, and the safety of the king. Ver. 17. The justice of God is

very observable in bringing Abalom to so condign a punishment. For, in the first place, he was hanged as it were, and this was by the law declared to be an accursed death, Deut. xxi. 23. And afterwards he was in some measure stoned, which, by the same law, was the particular kind of death prescribed for a stubborn and rebellious son, Deut. xxi. 21. Ver. 18. Abalom had reared up for himself a pillar which is in the king's dale. This dale is mentioned, Gen. xiv. 17. and was not far from Jerusalem; near which there is to this day a monument shewn to travellers, and called Abalom's pillar. It is a chamber cut with a chisel out of a single rock, and is a square of eight paces from outside to outside. But it is evident that this is a mere modern structure; for Josephus says it was in his time only a marble pillar. I have no son. To reconcile this with chap. xiv. 7. which asserts he had three sons; we must suppose, either that the pillar was erected before they were born, or else after their death. Ver. 21. Then said Joab to Cush, Go tell the king what thou hast seen. Joab knew how unpleasant the tidings of Abalom's death would be to the king, and therefore dissuades Ahimaaz from being the messenger, and dispatches Cush, or the Ethiopian, so called from being a proselyte of that country, or from his swarty complexion. Ver. 22. Let me I pray thee, also run after Cush. Ahimaaz perceiving Cush slow of foot, and conceiving himself to be swifter in running, is eager to carry news of their success, and perhaps solicitous to prepare the king by degrees for the mournful tidings which would be confirmed on Cush's arrival, should he outrun him; prevails on Joab to admit him to follow. Ver. 28. And Ahimaaz called and said unto the king, All is well. He



Before  
Christ  
1023.

and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings.

† Heb.  
I see the  
running.

27 And the watchman said, † Methinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

|| Or,  
Peace be  
to thee.  
† Heb.  
Peace.  
† Heb.  
shut up.  
† Heb.  
Is there  
peace?

28 And Ahimaaz called, and said unto the king. † All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath † delivered up the men that lifted up their hand against my lord the king.

29 And the king said, † Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

† Heb.  
Things  
brought.

31 And, behold, Cushie came; and Cushie said, † Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushie, Is the young man Absalom safe? and Cushie answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept; and, as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!\*

### CHAP. XIX.

1 Joab causeth the king to cease his mourning. 9 The Israelites are earnest to bring the king back. 11 David sendeth to the priests to excite them of Judah. 16 Shimei is pardoned. 24 Mephibosheth is excused. 32 Barzillai dismissed; Chimham his son is taken into the king's family.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

† Heb.  
salvation,  
or deli-  
verance.

2 And the † victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into

is no sooner within hearing of the king, than he cries with triumph, All is well, the day is our own; and pays the greatest obeisance, by falling down before the king, and reports the victory to be complete over the insurgents. Ver. 29. And the king said, Is the young man Absalom safe? The king's solicitude about Absalom, eagerly enquires if he is preserved. But to this Ahimaaz returns no direct answer, but refers him to Cushie. Ver. 31. And behold, Cushie came. He comes also with the shout of triumph; but David is still filled with anxiety concerning the fate of Absalom, and enquires concerning him. Cushie loyally replies, he wished all the king's enemies were as unable to hurt him as his son, which tacitly implies his fall, though the circumstances of it he waves. Ver. 33. O my son Absalom. Nothing can certainly be more moving and pathetic, than the words uttered by David on this solemn occasion; but whether it was David's deliberate wish, that he had died in Absalom's stead, or only the effect of his excessive love and grief for him, is not so easy to determine. Augustine seems to be on the affirmative side. Whether David's wish was deliberate or not, his grief was doubtless increased, by reflecting that himself, by his own sin in the case of Uriah, had been the unhappy instrument and occasion of his son's death. "Such a picture, and so much pathos," says a late excellent writer, "so artless both, and both so exquisite, I must acknowledge, I never met with among all the representations of dignity in distress. The king's troops had gained a signal victory; his crown, and his life were rescued from the most imminent danger; yet all these joyful tidings were obliterated by the overwhelming impetuosity of his grief. The news of Absalom's death struck him like a dagger. He starts from his seat; he hastens into

the city, as people being ashamed steal away when they flee in battle.

Before  
Christ  
1023.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 † In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, † that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

† Heb.  
By loving,  
&c.  
† Heb.  
that prin-  
ces or ser-  
vants are  
not to thee.  
† Heb.  
to the  
heart of  
thy ser-  
vants.

7 Now therefore arise, go forth, and speak † comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befel thee from thy youth until now.

8 Then the king arose and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle: now therefore why † speak ye not a word of bringing the king back?

† Heb.  
are ye  
silent.

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if

retirement, there to pour out his soul in copious lamentation: but his anguish is too impetuous to bear a moment's restraint; he bursts immediately into a flood of tears, and cries as he goes, O Absalom, &c." It is no improbable conjecture, that David was so struck with a sense of his own sin, that he only wished to see Absalom live to become a sincere penitent, and partake of the divine grace and mercy as he himself had done.

EXPLANATORY NOTES. CHAP. XIX. Ver. 4. But the king covered his face. This being made known to the army, damped the joy and triumph of the returning conquerors. He even refuses to see his generals, and with the utmost passionate exclamations continues to bewail his son, and appears insensible to every other emotion, but inconsolable grief. Ver. 5. And Joab came into the house to the king. However necessary this expostulation of Joab's might be, yet it was certainly conveyed in terms that but badly comported with the distance between a sovereign and a subject. Ver. 11, 12. Speak unto the elders of Judah. Certain modern authors charge this message with partiality, and with being, on that account, the cause of jealousy and a revolt among the other ten tribes; but nothing can be perceived in the history to justify this reflection. Ver. 13. God do so to me. David had certainly sufficient reason to think of depressing a man who was grown so insufferably insolent and imperious. He had slain Abner most perfidiously in cool blood; had killed Absalom against the king's express command; in his late bold reproof had insulted over his sorrow, and (if we may believe Josephus) threatened to depose him, and give his kingdom to another. Ver. 13, 14, 15. Amasa—captain of the host—in the room of Joab. David did not suffer himself to

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] No undutifulness can root out or obliterate strong parental affection. What then must be the affection of God for his children! Both the hopes and joys of the wicked soon issue in misery and shame, and they who flee from God's arm only run into the net. Monuments of fame often serve only to perpetuate the disgrace of the erectors. Fearful is the guilt and dreadful the end of rebellious children. Success in a good work ought to be wholly ascribed to the Lord: and messages of evil cannot be too tenderly delivered. It is astonishing to find such a character as David neglecting to praise God for his wonderful deliverance; quarrelling with his kind providence; uttering things unadvised with his lips; deaf to the cry of national justice; and unreasonably weeping over the monument of God's most righteous judgment on a most deserving object.



Before  
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10. 23. thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent *this word* unto the king, Return thou and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

a 1 Kings  
2. 8. 16 ¶ And <sup>a</sup> Shimei, the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

b Chap.  
16. 1. 17 And *there were* a thousand men of Benjamin with him, and <sup>b</sup> Ziba, the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

† Heb.  
the good  
in his eyes. 18 And there went over a ferry-boat to carry over the king's household, and to do <sup>†</sup> what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

c Chap.  
16. 5. 19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember <sup>c</sup> that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die: and the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes from the day the king departed until the day he came *again* in peace.

25 And it came to pass when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth.

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And <sup>d</sup> he hath slandered thy servant unto my lord the king: but my lord the king is an angel of God: do therefore *what is good* in thine eyes.

28 For all *of* my father's house were but <sup>†</sup> dead men before my lord the king; yet didst thou set thy servant among them that did eat at thine own table: <sup>†</sup> Heb. men of death. what right therefore have I yet to cry any more unto the king?

29 And the king said unto him, why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and <sup>e</sup> he had provided the king of <sup>e</sup> Chap. 17. 27. sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, <sup>†</sup> Heb. How many days are the years of my life. How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother: but behold thy servant Chimham, let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt <sup>†</sup> Heb. choose. require of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham

be conducted home by a deputation from the tribe of Judah: for it appears from ver. 17, 40. that there were a thousand men of the tribe of Benjamin under Shimei, and also half the people of Israel. All the tribes in general, except that of Judah, were in motion to bring the king back to his capital; but as this tribe had not declared in his favour, as they were in possession of Jerusalem, and as Amasa himself was there present, and had a great interest in the affection of the people; it became absolutely necessary to David's restoration to gain over that city, and secure the friendship of Amasa. This he did by a proper deputation, expressing his affection toward Judah, and by promising Amasa to be captain-general in Joab's room; thinking this a very favourable opportunity to displace Joab and call him to account for his murder and treason. Ver. 25. *The king said to Shimei* — Shimei was of the house and family of Saul; he was a person of great power and influence in the tribe of Benjamin, of whom he had a thousand in his train, when he made his submission to David upon his restoration. Though Abishai advised the king to put him to death, yet David, as illustrious for forgiveness as his piety in the psalms, having refused before to put him to death, when he was actually cursing and stoning him, preferring the same dignity of mind, and, on his making his submission, ratified his pardon with an oath. Ver. 24. *Mephibosheth neither dressed his feet, nor trimmed his beard, &c.* These were some of the instances wherein the Jews were wont to express their mourning: and they are here mentioned by the historian, as evidences of the falsehood of Ziba's information against his master, since no one who neglected himself to this degree, could be ambitious of a crown.

Ver. 22. David first gave the whole in property to Mephibosheth, and afterwards to Ziba: and yet, *I have said, Thou and Ziba divide the land*, must refer to some former determination of David with respect to the estate; the whole to Mephibosheth in property, and to Ziba sufficient to maintain himself and his family for taking care of it, out of the profits it produced; so that it was, in reality, confirming the original grant, and restoring him to the possession of the whole upon the same terms on which the possession was at first granted him, compare chap. ix. 10, 11. Ver. 33. *And the king said unto Barzillai, Come thou over with me.* David, grateful for the kindness which he had experienced from this good man, resolves to make him ample amends invites him to Jerusalem, with the kindest assurance that he should want no comfort which his palace could afford, and be a constant and welcome guest at his table. Ver. 36. *I am this day fourscore years old.* Barzillai being advanced in years, which subjected him to numerous infirmities, begs to decline the kind invitation: the period for relishing the delights of a court with him was past; at fourscore years dainties had lost their flavour, and the songs of melody were no longer enchanting. Ver. 38. *Chimham shall go over with me.* What David did for Chimham is uncertain, but as he had a patrimony in Bethlehem, which was the place of his nativity, it is not improbable, that he gave a great part of it to Chimham, and his heirs for ever; and that this was afterwards called the *hereditary portion of Chimham*, in the days of Jeremiah, chapter xli. 17. Ver. 39. *I have more right in David.* Judah had more interest in David as a private



Before  
Christ  
1023.

went on with him : and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah, stolen thee away, and have brought the king and his household, and all David's men with him over Jordan ?

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us : wherefore then be ye angry for this matter ? have we eaten at all of the king's *cost* ? or hath he given us any gift ?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye : why then did ye † despise us, that our advice should not be first had in bringing back our king ? And the words of the men of Judah were fiercer than the words of the men of Israel.\*

### CHAP. XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, being made captain over Judah, is slain by Joab.

1022.

AND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite ; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse : every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri : but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem ; and the king took the ten women *his* <sup>2</sup> concubines, whom he had left to keep the house, and put them in † ward, and fed them, but went not in unto them : so they were † shut up unto the day of their death, † living in widowhood.

4 ¶ Then said the king to Amasa, † Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of Judah* : but he tarried longer than the set time which he had appointed him.

a Chap.  
16. 21.  
† Heb.  
in house  
of ward.  
† Heb.  
bound.  
† Heb.  
in widow-  
hood of  
life.  
† Heb.  
Call.

person, because he was of their tribe ; but the Israelites had more interest in him as their king, because they were by far the greater part of his subjects. The words of the men of Judah were fiercer. Not those that are here recorded, but what followed, and are not written, being so very warm and indecent ; and David being silent in this hot dispute between them, which was interpreted as his taking the part of Judah, the men of Israel were incensed ; and hence arose a new rebellion, of which an account is to be found in the following chapter.

EXPLANATORY NOTES. CHAP. XX. Ver. 1. *A man of Belial* : that is, a very wicked or profligate man. *Sheba the son of Bichri*. He was perhaps a relation of Saul, and one of the commanders in Abisalom's army, next to Amasa. Ver. 3. *In ward* ; that is, in custody, or close confinement. Ver. 5. *So Amasa*. The people had been so harassed in the late civil war, that they were not so forward to engage in another. Ver. 6. *And David said to Abisai*. Persisting in his resolution to depress Joab, he had now recourse to his brother, who was the second commander in the army. Ver. 8. *It fell out*. It was put in its sheath in such a manner, that it might fall out with the least motion, and that Amasa

6 And David said to Abisai, Now shall Sheba the son of Bichri do us more harm than *did* Abisalom : take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and † escape us.

7 And there went out after him Joab's men, and the Cherehites, and the Pelethites, and all the mighty men ; and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them : and Joab's garment which he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof ; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother ? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Joab's hand : so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and † struck him not again : and he died. So Joab and Abisai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the highway : and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachab, and all the Berites : and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachab, and they cast up a bank against the city, and † it stood in the trench : and all the people that were with Joab † battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city,

Before  
Christ  
1023

† Heb.  
deliver  
himself  
from our  
eyes.  
b Chap.  
8. 18.

† Heb.  
doubled  
not his  
stroke.

|| Or,  
it stood  
against the  
utmost  
wall.  
† Heb.  
marred  
to throw  
down.

might not suspect Joab's design, when he took it off the ground. Ver. 10—13. *He smote him therewith*. This action was attended with the highest perfidy and insulence. Many reasons concurred to prevent David's calling him to an account, particularly his power, authority, and interest with the army ; but it is plain he never forgot or forgave him. That he highly resented it, we find in his last charge to Solomon, where he nobly recommends and gives it in charge to his son, to do justice on that bloody assassin, 1 Kings ii. 5, 6. Ver. 13. *All the people went down after Joab*. So insolent was he become upon the presumption, that, in the present situation of affairs, David durst not punish him, that as he ventured upon this bloody act, so he imagined, that though the sight of Amasa's dead body might stop the march of those that came by it ; yet, upon its being given out that he was again become their general, their love for him was such, that they would not scruple to follow him, nor was he disappointed. Ver. 14. *Unto Abel, and to Beth-maachab* : Or rather, *unto Abel-Beth-maachab* : for these terms denote the same place. Ver. 16. *Then cried a wise woman out of the city*. It is not improbable that this woman was governess of the city ; for though that office was generally filled by men, yet there are not wanting instances of women being

PRACTICAL OBSERVATIONS.—\* CHAP. XIX.] Unreasonable attachments shewn by princes, weaken the hands and alienate the hearts of their best and most approved friends. If we foolishly bring ourselves into danger, we shall justly be upbraided with it. Good advice, though roughly given, should ever be acceptable. Mistakes cannot be too soon corrected. Clemency should ever adorn princes, and loyalty the ministers of God. Let us rejoice that God never condemns penitent sinners, though the adversary stand at their right hand to accuse them. The rash reception of evil reports concerning our friends, turn to our shame, when they manifest their innocence. Wicked servants do their masters inexpressible injuries ; but good men, like Mephibosheth, make times of distress seasons of mourning, and grief, and disregard their own interest in comparison to that of God, his people, and the world. Riches are truly blessings when possessed by generous minds, and liberally ministered for the support of the indigent. It becomes all men, especially the aged, often to contemplate the more important concerns that now so closely press on them, and cheerfully leave the more active employment of life to those whose age and capacities are more suitable for such a task. With what caution ought public affairs to be conducted ! By pride cometh contention. A small evidence of respect might often prevent, not only altercations, but much murder and bloodshed. It is best to yield and leave off strife before it be meddled with ; for when men are once in a passion, they are sure to speak wrong even though they have truth on their side.



Before  
Christ  
1022.

Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art thou Joab?* and he answered, *I am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

|| Or, They plainly spake in the beginning, saying, Surely they will ask of Abel and so make an end.  
18 Then she spake, saying, || They were wont to speak in old time, saying, They shall surely ask counsel at Abel; and so they ended the matter.

19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel; why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, (Sheba the son of Bichri † by name,) hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom; and they cut off the head of Sheba, the son of Bichri, and cast it out to Joab: and he blew a trumpet, and they † retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now † Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites, and over the Pelethites;

24 And Adoram was over the tribute; and Jehoshaphat the son of Ahilud was || recorder;

25 And Shava was scribe; and Zadok and Abiathar were the priests;

26 And Ira also the Jarite was || a chief ruler about David.\*

### CHAP. XXI.

1 The three years of famine for the Gibeonites cease by hanging seven of Saul's sons. 10 Rizpah's kindness unto the dead. 12 David burieth the

employed in the administration of civil affairs, as in the case of Deborah, Judg. iv. 4. and queen Athaliah; 2 Kings xi. Ver. 18. *They surely shall ask counsel at Abel.* According to this translation, the sense of the words is, "This city, which thou art about to destroy, is no mean and contemptible one, but so honourable and considerable for the wisdom of its inhabitants that when any difference did arise among any of the neighbouring places, they used proverbially to say, *We will ask the opinion and advice of the men of Abel about it, and we will stand to their arbitration: and so all parties were satisfied and disputes ended;*" so that her words according to this sense, are an high commendation of the city of Abel for its being a place, time out of mind, very eminent for the wisdom and prudence of its inhabitants. But there is another translation in the margin of our Bibles, which seems to be more natural and makes the woman speak in this manner; "When the people saw thee lay siege to the city, they said, *Surely he will ask, if we will have peace; for the law prescribes, that he should offer peace to strangers, much more than to Israelitish cities;* and if he would once do this, we should soon bring things to an amicable agreement, for we are peaceable people, and faithful to our prince." So that according to this interpretation, the woman both modestly reproved Joab, for the neglect of his duty, and artfully engaged him in the performance of it. Ver. 19. *A mother;* that is, having many towns dependent upon it. Ver. 22. *Went unto all the people in her wisdom:* that is, she went and addressed them in a discourse abounding with wisdom.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1—6. *Then there was a famine.* The crime for which the three years' famine was sent, was the murder of many of the Gibeonites by Saul, and a determined purpose utterly to exterminate

bones of Saul and Jonathan in his father's sepulchre. Four battles against the Philistines, wherein four valiants of David slay four giants.

Before  
Christ  
1021.

THEN there was a famine in the days of David, three years, year after year; and David † enquired of the LORD. And the LORD answered, *It is † Heb. sought the face, &c.* for Saul, and for his bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them: (now the Gibeonites were not of the children of Israel, but † of the remnant of the Amorites, and † Josh. 9. the children of Israel had sworn unto them; and Saul † 3, 16, 17. fought to slay them in his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, || We will || Or, have no silver nor gold of Saul, nor of his house; || It is not silver nor gold that we have to do with Saul or his house neither pertains it to us to kill, &c.  
neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 And they answered the king, the man that consumed us, and that || devised against us, that we should be destroyed from remaining in any of the coasts of Israel.

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, || whom the LORD did choose. And the king || Or, cut us off.  
said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of † the LORD's † Or, chosen of the LORD.  
oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni † 1 Sam. 18. 3. & 20. 8, 42.  
and Mephibosheth; and the five sons of || Michal the † Or, Michal's sister.  
daughter of Saul, whom she brought up for Adriel, † Heb. bare to Adriel.  
the son of Barzillai the Meholahite: 1019.

9 And he delivered them into the hands of the remainder; and this contrary to the public oath and faith that had been given them for their security; and in cold blood, in times of peace, when the Gibeonites were unarmed and destitute of assistance, only to shew how zealous he was to oblige the people. The persons employed with Saul in perpetrating these murders, were those of his own house. He thought the destruction of these Gibeonites so popular a thing, that he was resolved, himself and his family, and relations, should have the whole credit of it. *It was Saul and his bloody house:* for which reason the Gibeonites justly said, *For us thou shalt not kill any man in Israel:* but demanded seven of the sons of Saul, who was the man that consumed them, to be delivered up to them. And it is probable from the choice that David made, that the very persons he gave up were employed in this butchery, enriched by the spoils of the Gibeonites, and that for this reason David selected them as a sacrifice to the public justice. The reason why the oracle expressly dictated no act of expiation, was because David only enquired for what reason the famine was sent. When this was known, it was also as well known that the Gibeonites were to have some proper satisfaction made them; so that the oracular response, did not dictate in express words any act of expiation, yet it was of such a nature, as that David was immediately led to think of an expiation; so that the oracle did really dictate, though not in words, the necessity of an expiation, by pointing out the crime for which the famine was sent. Ver. 7—9. *The king spared Mephibosheth.* David had given Saul his oath "That he would not cut off his seed after him, nor destroy his name out of his father's house." Had Saul's family committed crimes worthy of death, David's oath would have been no reason against punishing them according to their

PRACTICAL OBSERVATIONS.—\* CHAP. XX.] We must not expect long peace on earth; for our own experience and that of all men, in all ages and countries, sufficiently demonstrates that we are exposed to innumerable causes of disquietude. Foolish, and even trifling quarrels, have often dangerous consequences; and suddenly our most zealous friends may become our most dangerous enemies. Objects of unlawful desire are often turned into standing memorials of our shame and grief: and an obscure retirement is fitted for those who have made themselves publicly scandalous. Kings seldom find that rash changes of their servants turn out to their satisfaction. Hardened murderers cannot be restrained by law: impunity in one act encourages them to another. But let them outrave their sovereign, or cover their bloodshed, God will punish them at last. One daring sinner often involves many in his punishment. But what a mercy amidst the ravages of war is a fit mediator! The terms of peace may often be very easy, would the parties concerned but once confer together, and understand one another.



Before  
Christ  
cir. 1021.

c Chap.  
8. 7.

a 1 Sam.  
31. 10.

1018.

|| Or.  
Rapha.  
† Heb.  
the staff  
or the  
head.

† Heb.  
candle, or  
lamp.  
e 1 Chro.  
20. 4.

Gibeonites, and they hanged them in the hill before the LORD : and they fell *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

10 ¶ And <sup>c</sup> Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the <sup>d</sup> Philistines had hanged them, when the Philistines had slain Saul in Gilboa :

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son ; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father : and they performed all that the king commanded : and after that God was entreated for the land.

15 ¶ Moreover, the Philistines had yet war again with Israel ; and David went down, and his servants with him, and fought against the Philistines : and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of || the giant, (the weight of whose † spear weighed three hundred shekels of brass in weight,) he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying thou shalt go no more out with us to battle, that thou quench not the † light of Israel.

18 <sup>e</sup> And it came to pass after this, that there was

defects ; and such punishment, if deserved, had been no breach of his oath. If David did cut off his seed after him so as to destroy his name out of his father's house, he did not violate his oath to Saul. Now, David did not cut off one single person of Saul's family, whose death had a tendency to destroy his name out of his father's house ; for at this time he spared Mephibosheth, who had a son named Micha, who was now old enough to have children, and had four sons, from whom descended a numerous posterity amounting to about one hundred and fifty sons and grandsons. This is a second proof that David did not violate his oath to Saul, in his treaty with the Gibeonites. *The five sons of Michal* ; Michal was not the mother of these children, but had brought them up ; whence they are here called her children. Ver. 10. *And Rizpah—took sackcloth*. She made a tent of sackcloth for herself to live in, not only to keep watch night and day, to fright away the birds and beasts from doing any hurt to the dead bodies, but to pray to God to send rain, which had been restrained, in which case she would be at liberty to take down the bodies. And we find from the next verse that her conduct in this affair was far from being displeasing to David. Ver. 15. *The Philistines had yet war again with Israel* ; that is, after David had totally defeated them, as mentioned in the preceding part of this book, they again disturbed the peace of Israel. Ver. 17. *Thou quench not the light of Israel*. The expression is very beautiful and significant. For good kings are in scripture called the light of the people, 1 Kings xi. 36. Psal. cxxxii. 17. Ver. 19. *Slew the brother of Goliath*. The Hebrew, if translated literally, runs thus ;

again a battle with the Philistines at Gob : then Sibbechai the Hushathite slew Saph, which *was* of the sons of || the Giant.

19 And there was again a battle in Gog with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew <sup>f</sup> the brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number ; and he also was born to || the giant.

21 And when he || defied Israel, Jonathan the son of <sup>g</sup> Shimeah, the brother of David, slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.\*

## CHAP. XXII.

*A psalm of thanksgiving for God's powerful deliverance and manifold blessings.*

**A**ND David spake unto the LORD the words of this song, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul :

2 And he said, <sup>a</sup> The LORD is my rock, and my a <sup>a</sup> Psalm  
fortress, and my deliverer ; 18. 2, &c.

3 The God of my rock ; in him will I trust : *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour ; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised : so shall I be saved from mine enemies.

5 When the || waves of death compassed me, the || Or,  
floods of † ungodly men made me afraid. pangs.

6 The || sorrows of hell compassed me about ; the † Heb.  
snare of death prevented me. Belial.

7 In my distress I called upon the LORD, and cried to my God ; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled ; the foundations of heaven moved and shook, because he was wroth.

"Elhanan the son of Jaare-oregim, a Bethlehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam." Now, every one knows that Goliath the Gittite was slain by David ; and the English translators were so well aware of this circumstance, that they have added the word *brother* to guard against this seeming contradiction, see 1 Chron. xx. 5.

EXPLANATORY NOTES. CHAP. XXII. Ver. 1. This song is supposed to have been written by David in his youthful time, in the midst of his troubles, and to have been sung by him immediately after every deliverance. This, according to some commentators, may account for the variation in it from Psalm xvii. which Abarbinal says, are seventy-four, and are not to be ascribed to the difference of copies, or neglect of transcribers. If the reader considers this ode attentively, he will perhaps view the greatest image that ever was expressed in words. David overflowing with gratitude to the divine Providence for delivering him from his numerous and mighty enemies, pours forth his soul in the strongest expression of his own misery and of God's majesty. Ver. 3. *The God of my rock*. This verse contains a continued chain of metaphors, and as a sublime paraphrase on the first commandment ; declaring, that God, the God of Israel alone, was the foundation of the royal psalmist's confidence, and the author of his security and happiness. Ver. 8. *The foundations of heaven moved*. This and the following verses contain the most sublime description of the Divine Majesty that ever was conceived, see Notes on Psalm xviii. 7—17. Ver. 11. *He rode upon a cherub*. To ride, in the Hebrew signifies to rule, with an absolute authority,

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] The obligation of public oaths and covenants are lasting and solemn ; and the breaches of them, be the pretexts what they will, are highly provoking to God. Wicked and bloody magistrates are a great plague to nations. God may long defer his judgments without averting them ; but old sins are not forgotten by him. The due time of recompence will come ; and may soon turn a fruitful field into barrenness. God's judgments should therefore make us search out and bewail our own and our families' iniquities. The sins of parents often entail misery on their posterity. And though the poor oppressed should have no power to relieve themselves, God will plead their cause ; nor, till satisfaction be made them, can we hope for a blessing from God. Thus they who maliciously designed the ruin of others, bring themselves and their families to misery : and how unsearchable are the judgments of God in ruining the families in his wrath ! Severe executions are sometimes necessary for the public good. Many parents are long spared to meet with scenes of grief and anguish : and often survivors, by taking pains to revive the memory of lost friends, prove their own tormentors. Fidelity to sovereigns, in the moments of great danger, is extremely honourable. Strength of body is of no use to resist God, or withstand death. But let God's people be attacked as often as they may by their enemies they will come off more than conquerors through him that loved them.



- Before Christ 1018. 9 There went up a smoke † out of his nostrils, and fire out of his mouth devoured : coals were kindled by it.
- † Heb. by. 10 He bowed the heavens also, and came down ; and darkness was under his feet.
- 11 And he rode upon a cherub, and did fly ; and he was seen upon the wings of the wind.
- † Heb. binding of waters. 12 And he made darkness pavilions round about him, † dark waters, and thick clouds of the skies.
- 13 Through the brightness before him were coals of fire kindled.
- 14 The LORD thundered from heaven, and the most High uttered his voice.
- 15 And he sent out arrows, and scattered them : lightning, and discomfited them.
- 16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.
- 17 He sent from above, he took me ; he drew me out of ‖ many waters.
- ‖ Or, great. 18 He delivered me from my strong enemy, and from them that hated me ; for they were too strong for me.
- 19 They prevented me in the day of my calamity : but the LORD was my stay.
- 20 He brought me forth also into a large place ; he delivered me, because he delighted in me.
- 21 The LORD rewarded me according to my righteousness : according to the cleanness of my hands hath he recompensed me.
- 22 For I have kept the ways of the LORD, and have not wickedly departed from my God.
- 23 For all his judgments were before me ; and as for his statutes I did not depart from them.
- † Heb. to him. 24 I was also upright † before him, and have kept myself from mine iniquity.
- 25 Therefore the LORD hath recompensed me according to my righteousness ; according to my cleanness † in his eye-sight.
- † Heb. before his eyes. 26 With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.
- 27 With the pure thou wilt shew thyself pure ; and with the froward thou wilt ‖ shew thyself unfavoury.
- ‖ Or, wrestle. Psalm 18. 26. 28 And the afflicted people thou wilt save : but thine eyes are upon the haughty, that thou mayest bring them down.
- 29 For thou art my ‖ lamp, O LORD ; and the LORD will lighten my darkness.
- ‖ Or, candle. 30 For by thee I have ‖ run through a troop : by my God have I leaped over a wall.
- ‖ Or, broken a troop. 31 As for God, his way is perfect ; the word of the
- LORD is ‖ tried : he is a buckler to all them that trust in him.
- 32 For who is God, save the LORD ? and who is a rock, save our God ?
- 33 God is my strength and power ; and he † maketh my way perfect.
- 34 He † maketh my feet like hinds' feet ; and setteth me upon my high places.
- 35 He teacheth my hands † to war ; so that a bow of steel is broken by mine arms.
- 36 Thou hast also given me the shield of thy salvation : and thy gentleness hath † made me great.
- 37 Thou hast enlarged my steps under me : so that my † feet did not slip.
- 38 I have pursued mine enemies, and destroyed them : and turned not again until I had consumed them.
- 39 And I have consumed them, and wounded them, that they could not arise ; yea, they are fallen under my feet.
- 40 For thou hast girded me with strength to battle : them that rose up against me hast thou † subdued under me.
- † Heb. caused to bow. 41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.
- 42 They looked, but there was none to save ; even unto the LORD, but he answered them not.
- 43 Then did I beat them as small as the dust of the earth ; I did stamp them as the mire of the street, and did spread them abroad.
- 44 Thou also hast delivered me from the strivings of my people ; thou hast kept me to be head of the heathen : a people which I knew not shall serve me.
- 45 † Strangers shall ‖ † submit themselves unto me : † as soon as they hear, they shall be obedient unto me.
- † Heb. Sons of the stranger. 46 Strangers shall fade away, and they shall be afraid out of their close places.
- ‖ Or, yielded feigned obedience. 47 The LORD liveth ; and blessed be my rock ; and exalted be the God of the rock of my salvation.
- † Heb. lie. 48 It is God that † avengeth me, and that bringeth down the people under me,
- † Heb. giveth avenge-ment for me. 49 And that bringeth me forth from mine enemies : thou also hast lifted me up on high above them that rose up against me : thou hast delivered me from the violent man.
- 50 Therefore I will give thanks unto thee, O LORD, among <sup>b</sup> the heathen, and I will sing praises unto thy name.
- <sup>b</sup> Rom. 15. 9. 51 He is the tower of salvation for his king ; and sheweth mercy to his anointed, unto David, and <sup>c</sup> to his feed for evermore.\*
- <sup>c</sup> Chap. 7. 12, 13.

that on which the person is said to ride ; therefore the sense is, that he sent his heavenly ministers to execute his pleasure. Ver. 17. *He sent from above.* The Chaldee thus paraphrases this verse : "The Lord Almighty, who sitteth in the might of his majesty, hath sent his prophets ; he hath governed me, and snatched me from many nations." Ver. 18. *He delivered me.* By his strong enemy is meant Goliath and others ; by those that hated him, the Philistines, Syrians, and other nations, and Saul, whose forces were much more numerous than his. Ver. 19. *The day of my calamity.* As the Hebrew word rendered calamity, signifies likewise going out or exile, as the Chaldee has rendered it, this passage may allude to his being obliged to take refuge in the territories of Achish, when pursued by Saul. Ver. 21. *My righteousness.* This refers to his not taking the advantage of Saul, when his life was in his hands. Ver. 24. *I was also upright.* The uprightness or perfection here mentioned is not to be restrained to the private character, but the public conduct of David, who was in that respect, a man after God's own heart. Ver. 32. *Who is God, save the Lord ?* The psalmist had, in his wars with the surrounding nations, proved the in-

ability of their tutelary deities to succour or defend them. Being himself the viceroy of Jehovah, the king and protecting God of the Jews, by whose command he undertook all his wars, by whose inspiration he was furnished with prudence and intrepidity, which rendered him superior to more numerous armies, he had a sensible proof that the God of Israel was the only living God, and that the gods of the Heathen were mere vanities. Ver. 34. *He maketh my feet like hinds' feet.* This may allude not only to their swiftness, but likewise to the firmness of their treading, for which they are very remarkable. Ver. 44. *Delivered me from the strivings of my people.* He alludes to the union of the people of Israel and Judah under his government. *Thou hast kept me to be head of the heathen.* These words in their primary sense, allude to David's reducing the neighbouring nations, and his victory over the Syrians of Zobah, Rehob, Tob, and Machab, chap. x. In their secondary sense, they allude to the conversion of the Gentiles by the preaching of the gospel, and are used in that sense by the apostles themselves, comp. Note on Psal. xviii. 43, 44. Ver. 47. From past mercies David hopes for future success with the greatest confidence.

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] Such as God intends for great honour, or who follow Jesus into his kingdom, may be assured of meet-



## CHAP. XXIII.

Before  
Christ  
1018.

1 David, in his last words, professeth his faith in God's promises to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of David's mighty men.

**N**OW these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word was in my tongue.

Or,  
Bethou  
ruler, &c.

3 The God of Israel said, the Rock of Israel spake to me, || He that ruleth over men must be just, ruling in the fear of God.

4 And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

5 Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

6 But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

† Heb.  
filled.

7 But the man that shall touch them must be † fenced with iron, and the staff of a spear; and they shall be utterly burnt with fire in the same place.

Or,  
Jofheb-  
bafbet  
the Tach-  
monite,  
head of  
the three.

8 ¶ These be the names of the mighty men whom David had: || The Tachmonite that sat in the seat, chief among the captains; (the same was Adino the Ezrite:) || he lifted up his spear against eight hundred, † whom he slew at one time.

See  
1 Chro.  
11. 11.  
† Heb.  
slain.

9 And after him was <sup>a</sup> Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

a 1 Chro.  
11. 12.

10 He arose, and smote the Philistines, until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

b 1 Chro.  
11. 12.  
Or,  
for for-  
ging.

11 And after him was <sup>b</sup> Shammah the son of Agee the Hararite: and the Philistines were gathered together || into a troop, where was a piece of ground full of lentiles; and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

Before  
Christ  
1003.

13 And || three of the thirty chief went down and came to David in the harvest-time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

Or,  
the three  
captains  
over  
thirty.

14 And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD;

17 And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives; therefore he would not drink it. These things did these three mighty men.

c 1 Chro.  
11. 20.

18 And <sup>e</sup> Abishai, the brother of Joab, the son of Zeruiah, was chief among three: and he lifted up his spear against three hundred, † and slew them, and had the name among three.

† Heb.  
great of  
acts.

19 Was he not most honourable of three? therefore he was their captain; howbeit he attained not unto the first three.

† Heb.  
lions of  
God.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Cabzeel, † who had done many acts, he slew two † lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

† Heb.  
a man of  
courage,  
or  
fight:  
called,  
1 Chro.  
11. 23.

21 And he slew an Egyptian, † a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

a man of  
great  
stature.  
Or, ho-  
nourable  
among the  
thirty.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was || more honourable than the thirty, but he attained not to the first three: and David set him over his || † guard.

Or,  
council.  
† Heb.  
at his  
command.

24 <sup>d</sup> Afahel, the brother of Joab, was one of the thirty; Elhanan the son of Dodo of Beth-lehem,

d Chap.  
2. 18.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 1. Now these be the last words of David. Not simply the last he spake, but some of these he uttered a little before the approach of death. The sweet psalmist of Israel. Having taken notice of his humble origin, and that he was raised to be the LORD's anointed; he delights in mentioning the gift bestowed on him, whereby he was enabled to indite psalms or songs for the worship of God. Ver. 2. The spirit of the LORD spake by me. This informs us that the psalms composed by him were not his own private fancies or human inventions, but both the matter and the words of them are suggested and governed by God's Spirit, who is the great teacher of the church. Ver. 3, 4. These words describe the character of a good king, and the blessedness of his government. But their full meaning has been illustrated by no one except the Messiah, David's son and Lord. Ver. 5. Although my house be not so with God. God knows that neither I, nor my children have lived and ruled as we should have done, so justly, and in the fear of the LORD; and therefore have not enjoyed that uninterrupted prosperity which we might have done. He hath made me an everlasting covenant. Notwithstanding all our transgressions, and the judgments threatened; yet

I comfort myself that God will fulfil his covenant to me and my seed till the coming of the Messiah, who is to be my son and successor. Ver. 8. These be the names of the mighty men whom David had.—We have here a list of David's worthies, who are divided into three classes. In the first, and the most honourable, was Jashabeam the Tachmonite, who slew 800 men with his own hand at one period. Eleazar is placed next him who defied and defeated the Philistine army. Shammah the last of the three first worthies, who distinguished himself by opposing an irruption of the Philistines and routed them. Ver. 18. The second class comprised Abishai, Benaiah, and Afahel. The first at once slew 300 men. Benaiah slew two men of Moab, strong and fierce as lions; and attacked and slew a lion in a pit among snow, as also many other heroic actions was performed by him, for which David advanced him to be captain of his life guards. Afahel Joab's brother was the third over the thirty next mentioned. The deeds of the last class are not recorded; yet they were such as gained them a distinguished place over the rest of David's army. This account of David's worthies differs in some minute particulars from that given in 1 Chron. xi. This difference is variously accounted for. An eminent Hebrew critic, has endeavoured to shew

ing with many enemies by the way. But what was in the divine promise the object of our faith, will, in the fulfilment, become the matter of our praise. Behold, what God is to his people! Every thing which they can need; every thing that they can enjoy. Happy those who can claim this infinite ALL, in every form, as their own; and exclaim with David, in the lively sentiments of praise and love, The LORD is my rock, my shield, my refuge, my Saviour. Oh! precious thought, when the soul hath a well grounded assurance of a covenant interest in Jesus. To awaken their importunity, and to magnify God's love and power in their deliverance, his people are often reduced to the deepest distress; and those in whom he most delights have the severest exercise of their faith and patience. But the sharper our trials, let us call the more earnestly on God. Perseverance in prayer will assuredly be crowned with deliverance—amazing deliverance! What a mercy it is to receive grace to watch and wrestle against the sins which so easily beset us—to have the testimony of a good conscience—and to have God freely rewarding his own grace in us! Great is the advancement of God's people. And it is reasonable that he should have the glory of all that strength, success or honour, with which he hath blessed us: yea, the more God hath done for us, the more good we may expect at his hands: and the more constantly should all our faith, our thanksgiving and our joy, centre in Jesus Christ our Lord.



- Before  
Christ  
1018.
- 25 Shammah the Harodite, Elikah the Harodite,  
26 Helez the Paltite, Ira the son of Ikkeiah the  
Tekoite,  
e 1 Chro. 11. 27. 27 Abiezer the Anethothite, Mebunnai the Husha-  
thite,  
28 Zalmon the Ahohite, Maharai the Netophathite,  
29 Heleb the son of Baanah, a Netophathite, Ittai  
the son of Ribai out of Gibeah of the children of  
Benjamin,  
|| Or, 30 Benaiah the Pirathonite, Hiddai of the || brooks  
valleys. of Gaash,  
31 Abi-albon the Arbathite, Azmaveth the Barhu-  
mite,  
32 Eliabba the Shaal-bonite; of the sons of Jashen,  
Jonathan,  
33 Shammah the Hararite, Ahiam the son of Sharar  
the Hararite,  
34 Eliphelet the son of Ahasbai, the son of the Maa-  
chathite, Eliam the son of Ahithophel the Gilonite,  
35 Hezrai the Carmelite, Paarai the Arbite,  
36 Igal the son of Nathan of Zobah, Bani the Gadite,  
37 Zelek the Ammonite, Naharai the Beerathite,  
armour-bearer to Joab the son of Zeruiah,  
38 Ira an Ithrite, Gareb an Ithrite,  
39 Uriah the Hittite: thirty and seven in all.\*

## CHAP. XXIV.

1 David tempted by Satan, forceth Joab to number the people. 5 The cap-  
tains in nine months and twenty days, bring in a muster of thirteen  
hundred thousand fighting men. 10 David having three plagues pro-  
pounded by God, repenteth, and chooseth the three days' pestilence, &c.

1017.  
|| Satan.  
see 1 Ch.  
21. 1. **A**ND again the anger of the LORD was kindled  
against Israel, and || he moved David against  
them to say, Go, number Israel and Judah.

|| Or, 2 For the king said to Joab the captain of the host,  
Compass. which was with him, || Go now through all the tribes  
of Israel, from Dan even to Beer-sheba, and number  
ye the people, that I may know the number of the  
people.

3 And Joab said unto the king, Now the LORD thy  
God add unto the people, how many soever they be,  
an hundred-fold, and that the eyes of my lord the  
king may see it: but why doth my lord the king de-  
light in this thing?

4 Notwithstanding the king's word prevailed against

Joab, and against the captains of the host: and Joab  
and the captains of the host went out from the presence  
of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in  
Aroer, on the right side of the city that lieth in the  
midst of the || river of Gad, and toward Jazer:

6 Then they came to Gilead, and to the || land of || Or,  
Tahtim-hodshi; and they came to Dan-Jaan, and valley.  
about to Zidon. || Or,

7 And came to the strong hold of Tyre, and to  
all the cities of the Hivites, and of the Canaanites;  
and they went out to the south of Judah, even to  
Beer-sheba. neither  
land new  
ly inha-  
bited.

8 So when they had gone through all the land,  
they came to Jerusalem, at the end of nine months  
and twenty days.

9 And Joab gave up the sum of the number of the  
people unto the king; and there were in Israel eight  
hundred thousand valiant men that drew the sword;  
and the men of Judah were five hundred thousand  
men.

10 ¶ And David's heart smote him after that he had  
numbered the people, And David said unto the LORD,  
I have sinned greatly in that I have done: and now,  
I beseech thee, O LORD, take away the iniquity of  
thy servant; for I have done very foolishly.

11 For, when David was up in the morning, the  
word of the LORD came unto the prophet Gad, Da-  
vid's seer, saying,

12 Go and say unto David, Thus saith the LORD,  
I offer thee three things; choose thee one of them,  
that I may do it unto thee.

13 So Gad came to David, and told him, and said  
unto him, Shall seven years of famine come unto thee  
in thy land? or wilt thou flee three months before  
thine enemies, while they pursue thee? or that there  
be three days' pestilence in thy land? now advise, and  
see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait:  
let us fall now into the hand of the LORD, (for his  
mercies are || great,) and let me not fall into the hand || Or,  
of man. many.

15 ¶ So the LORD sent a pestilence upon Israel,

that it arises from the inattention of transcribers, and has done much to reconcile  
the accounts by references to ancient versions and manuscripts. But the reason  
assigned by other learned men is, that the account in Samuel was made in the  
beginning of David's reign, that in Chronicles at the end of it, or after his death:  
the former is said to mention those great men, who chiefly contributed to David's  
settlement in the kingdom, the latter those who continued faithful to him while  
they lived, and died in his service.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 4. And again the anger  
of the Lord was kindled against Israel. Namely, after the former tokens of his anger,  
such as the three years' famine, an account of which we have in chap. xxi. And  
he moved David. That is, Satan, according to 1 Chron. xxi. 1. The word Satan  
means adversary, and may possibly denote an evil minister or counsellor, who  
advised David to number Israel. Be this as it may, it is certain, that Satan was  
the enemy of David and Israel, and would not fail to improve every means

which tended for their hurt. David's sin in numbering Israel arose not so much  
from the deed itself, as that he did it not by divine direction, nor for any important  
business to the state; but out of curiosity, pride, and vain-glory, accompanied  
either with a secret distrust of God's promises, or rather with a carnal confidence  
in the numbers of his people. Ver. 5. And they passed over Jordan. They began  
their computation in the eastern part of David's dominions which were beyond  
Jordan. Ver. 9. And there were in Israel eight hundred thousand valiant men. In  
1 Chron. xxi. 5, they are said to be eleven hundred thousand. The sum here ex-  
pressed is only of such as were not in the ordinary and settled militia ready for  
the king's service. One would have expected that the number would have been  
much greater. It was now about four hundred and thirty years since Israel  
arrived in Canaan: and yet the increase had not been above double all that  
time. Ver. 10. And David's heart smote him. His conscience discerned his sin,  
and he was heartily sorry for it. Ver. 13. Gad came to David—shall seven years of

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] How sweet are the last words of dying saints! How doubly sweet when they are sanctified to lead to  
Jesus. Amidst all the trying dispensations in the life of the patriarch David, it is instructive and pleasant to observe, what the eternal covenant can do to give an af-  
flicted soul comfort and joy. David's troubles were so many, so grievous, and so complicated, that it is quite proverbial when we speak of that extraordinary character,  
to speak also of his sorrows; Lord remember David and all his afflictions! But Oh! how enviable the affliction that is sanctified! How covetable the situation which  
Jehovah blesses! Blessed Jesus! let our souls, like David see thee in the whole of the covenant; and on thee, on the whole of thy redemption-work, fix the whole of  
our desires. In all the actions of our lives, and with our last breath, may we unfeignedly say, It is all our salvation and all our desire.—It is a high honour to be en-  
dowed with gifts, and invested with offices, by the God of Israel, for the benefit of his people: for his gifts and graces are necessary for the faithful discharge of every  
office in church or state. As the death of the righteous is desirable, so that of a wicked man is dreadful; he is driven away in his wickedness, and his name shall pe-  
rish for ever. God distributes in a most sovereign manner, his endowments even in natural things, rendering men weak or strong, cowardly or brave, as he pleases.  
It is sinful, for self-indulgence, or to please a superior humour, to hazard human life; and very necessary to repent of such conduct. But let us, refreshed with the  
living water which flows from Jesus the Beth-lemite, be strong in the Lord, and in the power of his might: so shall we put to flight the heroes and armies of the aliens.  
No powers of hell or earth shall be able to withstand us; and with honour shall our deeds be recorded in the Lamb's book of life.



Before  
Christ  
1017.

from the morning even to the time appointed; and there died of the people from Dan, even to Beer-sheba, seventy thousand men.

a 1 Sam.  
15. 11.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.

17 And David spake unto the LORD, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him; and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant; And David said, to buy the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and threshing-instruments, and other instruments of the oxen, for wood.

23 All these things did Araunah as a king, give unto the king: and Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.\*

Before  
Christ  
1017.

famine. It is said in 1 Chron. xxi. 12. To be only three years' famine. Some conceive it to be an error in our translation here, and that the true reading should be three years. But it is more probable that it is correct, having experienced three years' famine already for Saul's sin, chap. xxi. And this sin of David was committed on the following year which was sabbatical; or, rather not sowing the third year on account of the excessive drought, there were no crops the fourth year; and three years more being added, these four make up the seven mentioned here. Ver. 14. *Let us fall into the hands of the Lord*; that is under his immediate stroke, the pestilence. For though the sword and famine are also God's hand, yet there is also the hand of men, or other creatures in them. The reason of this choice was partly from his experience in, and confidence of God's great goodness; partly because the other judgments, especially the sword, would have been more dishonourable to God and true religion; and also, because having sinned himself, he thought it just and reasonable to choose such a plague, to which he was as obnoxious as his people. Ver. 15. *So the Lord sent a pestilence upon Israel*. Which lasted from morning to evening, called here the time appointed. Thus God mitigated his sentence, and turned three days into one, upon David's and the people's repentance: or rather *from the morning*, (or from that morning, for the article seems to be emphatical, and to denote that very morning in which Gad came to David, and that the plague did take place, immediately after God's offer and David's choice) *even to the time appointed*, namely, by God, that is, for three days! or, which seems more probable, from the morning to the time appointed for evening sacrifice, which was about the *ninth hour*. Thus the plague most probably lasted from the morning till this time: that is, about nine hours. Ver. 16. *And when the angel stretched out his hand upon Jerusalem*. It is supposed the angel appeared in the shape of a man, with a sword in his hand, 1 Chron. xxi. 16. to shew that this was not natural,

or a common plague, but inflicted immediately by the band of God. When he had begun to smite, and was proceeding to make a very great slaughter, God caused him to moderate it, and in part recalled his sentence. Ver. 17. *Lo, I have sinned and done wickedly; but these sheep what have they done?* Herein David shews his justice, piety, and fatherly care over his people. He wished the judgment rather to fall upon himself and his family, than on his innocent people. Ver. 18. *And Gad came that day to David*. The prophet was commanded by God to go to mount Moriah, the place appointed for this work, in gracious condescension to, and compliance with David's fear of going to Gibeon, which is expressed, 1 Chron. xxi. 29, 30. partly, because this was the place where God by his angel appeared in a threatening posture, and because God would hereby signify the translation of the tabernacle from Gibeon hither, and the erection of the temple here, 2 Chron. iii. 1. Ver. 23. *All these things did Araunah as a king*. The particle *as* being understood as it is often in the Hebrew, that is, with a royal bounty; or, Araunah the king, as he might be called, either because he was the king of the Jebusites, before David took their city; or because he was the son and heir of that king. He was a Jebusite by nation, but a hearty proselyte, which made him so liberal in his offers to God's service. Ver. 24. David rejects Araunah's gift, as it would be dishonourable to God, and a disparagement to himself, as if he were unwilling and unable to offer a sacrifice of his own goods, and not agreeable to the command of God, which obligeth all offenders, and him more particularly, to offer sacrifices of their own estate. Ver. 25. *And David built there an altar unto the Lord*; Which he might well do, having God's command for it, and the place being sanctified by God's special presence, in, and by the angels. *So the Lord was entreated for the land*; which they might quickly perceive, by the fire from heaven which consumed the sacrifice, and by the speedy cessation of the plague.

PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] It is very dangerous when the sins of subjects provoke God to permit Satan to tempt their kings. He exactly discerns our pride, and detests it, and every thing leading to or produced by it. It is great cause of shame to the saints, when even monsters in wickedness are made to put them in mind of the promises of God and of their own duty. The pleasures obtained by sinful methods are quickly turned into the gall of asps within us; and bitter are the griefs, and great the straits when we have no choice allowed us by God but destructive judgments. Alas! our sins, our follies, make it so! But let a sense of guilt put an edge of importunity on our prayers;—it may be the Lord will be gracious. He often smites where he means not to destroy. And though in his just judgment, he will abase our pride, by smiting our idol, he will mingle mercy with judgment. While, therefore we tremble at his judgments, let us beware of provoking him by our sins. How it stings a generous mind to have others suffering for his sins! But under all our guilt, and all our plagues, let Jesus, our altar, our sacrifice, and ransom, be applied to as the means of obtaining favour with our God. Let sacrifices of praise attend our pardon: and every manifestation of it. And, however generous our friends may be, let us never willingly come under needless obligations to them; and never let us wish to serve God at the expence of others. But let it be our constant concern to give decisive evidence, that we love him supremely, and that we consider ourselves and our all as his entire property, by devoting the whole according to his sovereign and righteous will.



# THE FIRST BOOK OF THE KINGS.

## THE ARGUMENT.

The first book of Kings contains the history of the reign of Solomon the son of David, and of the kings of Judah and Israel, to the end of the reign of Jehoshaphat king of Judah, and Ahab the king of the ten tribes; which includes the history of one hundred and seventeen years.

### CHAP. I.

1 Abishag cherisheth David in his old age. 5 Adonijah usurpeth the kingdom. 11 Nathan's counsel to Bath-sheba, 15 she moveth the king. 26 David reneweth his oath to Bath-sheba, &c.

Before  
Christ  
1015.

**N**OW king David was old and † stricken in years; and they covered him with clothes, but he gat no heat.

† Heb.  
entered  
into days.  
† Heb.  
Let them  
seek.

2 Wherefore his servants said unto him, † Let there be sought for my lord the king † a young virgin; and let her stand before the king, and let her † cherish him, and let her lie in thy bosom, that my lord the king may get heat.

† Heb.  
a damsel,  
a virgin.  
† Heb.  
be a che-  
risher  
unto him.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunamite and brought her to the king.

† Heb.  
be a che-  
risher  
unto him.

4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

† Heb.  
reign.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will † be king: and he prepared him chariots and horsemen, and fifty men to run before him.

† Heb.  
from his  
days.

6 And his father had not displeased † him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.

† Heb.  
his words  
were with  
Joab.

7 And † he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they, † following Adonijah, helped him.

† Heb.  
helped af-  
ter Ado-  
nijah.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

¶ Or,  
the well  
Rogel.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which is by † Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of † Haggith doth reign, and David our lord knoweth it not? Before  
Christ  
1015.

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life and the life of thy son Solomon. a 2 Sam.  
3. 4.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm † thy words. † Heb.  
fill up.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunamite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, † What wouldest thou? † Heb.  
What is  
thee.

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not.

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou my lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted † offenders. † Heb.  
sinners.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan

**EXPLANATORY NOTES. CHAP. I. Ver. 2.** Let there be sought a young virgin,—that my lord the king may get heat. The advice of David's physician had been exceedingly sinful, and such as he could not have followed, had not this young woman become his concubinary wife. In those days such wives were allowable: and that she served him in this capacity, is very manifest from the account which we have of her in scripture; for whereas it is said that the king knew her not, this certainly implies, that he might have had carnal knowledge of her without sin or scandal; whereas it is said, that she lay in his bosom, this phrase in scripture every where denotes what was the sole privilege of a wife or concubine, Gen. xvi. 5. Deut. xiii. 6. Nor can we imagine, why Adonijah's desiring her in marriage had been so heinous a crime in Solomon's account, had she not been the king's wife, and that by this means, designed to revive his pretensions to the crown. Ver. 5. I will be king. That is, as Grotius observes, immediately, and before the death of my father. Ver. 6. His father had not displeased him at any time. It is justly remarked, that one of David's greatest

faults, and the source whence many of his misfortunes flowed, was his excessive indulgence to his children; of whom he was so remarkably fond, that he overlooked their faults, though he could not be ignorant that this was a breach of a positive law, Lev. xix. 17. and that Eli the high priest was severely punished for this neglect. Ver. 7. He conferred with Joab. Though this son of Zeruiah had taken off one of David's sons for usurpation, yet now, knowing that the good old king was worn out with age, he follows the impulse of ambition so far as to enter into a conspiracy with another, and concert measures with Adonijah to depose his father, and thus added rebellion to murder, to the eternal infamy of his character. Ver. 12. That thou mayest save thine own life. They would both have been an immediate sacrifice, had Adonijah succeeded in his treasonable usurpation, that he might have rid himself of a dangerous rival to the throne. This Bath-sheba herself saw, as appears ver. 21. from her address to the king. Ver. 15. Bath-sheba went—into the chamber. She had this privilege, as the king's wife, without asking permission; whereas Nathan was obliged to stay till the



Before  
Christ  
1015.

the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, † God save king Adonijah.

† Heb.  
Let king  
Adonijah  
live.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba: and she came † into the king's presence, and stood before the king.

† Heb.  
before the  
king.

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress.

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon † mine own mule, and bring him down to Gihon:

† Heb.  
which be-  
longeth  
to me.

34 And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

37 As the LORD hath been with my lord the king, even so be he with Solomon; and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

Before  
Christ  
1015.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him; and the people piped with || pipes, and rejoiced with great joy, || *Or, flutes.* so that the earth rent with the sound of them.

41 ¶ And Adonijah, and all the guests that *were* with him, heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is* this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. *This is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover, the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *me* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day, that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon; and Solomon said unto him, Go to thine house.\*

king gave him leave. Ver. 24. *And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, &c.* God had before promised David by Nathan, 2 Sam. vii. 12. that he would set upon his throne a son, that should proceed from him, which plainly signified, that none of his sons already born were to be the person; and in 1 Chron. xxii. 9, &c. he declared by the same prophet, that, after his death, Solomon should reign, and build him an house. This Adonijah could not but know; and therefore his setting himself against the decree of heaven made his sin the greater. Ver. 30. *Solomon thy son shall reign after me.* This power of naming a successor was first assumed by David, and for some time afterwards (as appears by the history of his grandson Rehoboam) was continued in the Jewish state. Ver. 33. *Cause Solomon—to ride upon mine own mule.* All the rest of David's sons were wont to ride upon mules, when they went abroad, 2 Sam.

xiii. 29. but David had a mule peculiar to himself, and the mounting of Solomon upon it was a sufficient declaration of his favour. *Gihon* was a little river or brook near Jerusalem, which discharged itself into the brook Kidron, and in the Chaldee is called by its modern name Siloah. It was afterwards rendered famous by the noble work of Hezekiah, 2 Chron. xxxii. Maimonides, and other Jewish doctors in the Talmud, assert, that the kings of the house of David were all obliged to be anointed at the side of a fountain or river, which they say was the reason why David commanded his servants "to bring his son down to Gihon," and there anoint him. Ver. 30. *And Adonijah feared,—and went, and caught hold on the horns of the altar.* Though no precept in the law makes the altar a privileged place, the Jews, in conformity to the custom of other nations, seem to have considered it as such.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] The strongest constitution of men quickly wastes of itself, and every project for retaining strength or vigour, is foolish and ineffectual. What dying worms the greatest of men are; and how certain is it that death hath passed on all men, because all have sinned. But Oh!



Before  
Christ  
1015.

## CHAP. II.

1 David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, O dieth. 12 Solomon succeedeth. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death. 26 Abiathar, having his life given him, is deprived of the priesthood.

**N**OW the days of David drew-nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself;

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he,) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner; and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do, therefore, according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou

art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10 ¶ So David slept with his fathers, and was buried in the city of David:

11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon; and she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I ask one petition of thee, and deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king. (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee: I pray thee, say me not nay. And the king said unto her, Ask on my mother; for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunam-

a Deut. 29. 9.  
Joshua 1. 7.  
Or, do wisely.  
b 2 Sam. 7. 12.  
+ Heb. be cut off from thee from the throne.  
c 2 Sam. 3. 27.  
d 2 Sam. 20. 10.  
+ Heb. put.

e 2 Sam. 19. 31.

f 2 Sam. 16. 5.

+ Heb. strong.

g 2 Sam. 19. 23.

Before  
Christ  
1015.

h Acts 2. 29. & 13. 36.  
i 2 Sam. 5. 4.  
1 Chron. 29. 26, 27.  
k 1 Chron. 29. 23.  
1014.

+ Heb. turn not away my face.

**EXPLANATORY NOTES.** CHAP. II. Ver. 3. *Keep the charge of the Lord thy God.* In this summary all the laws of Moses are comprehended. *Statutes* were such constitutions as had their foundation not in reason, but in the will and pleasure of God. *Commandments* were moral duties, founded in the nature of things. *Judgments* were the laws relating to civil government, and the dealings of one man with another. And *Testimonies* were such laws as preserved the remembrance of some events, and testified to meet the loving-kindness of the Lord. *That thou mayest prosper.* The Hebrew signifies, "that thou mayest do wisely." Ver. 6. *Let not his hoar head go down to the grave in peace.* David's dying order was an order worthy of a good king, and fit to be given in the last moments of his life. Many reasons concurred to prevent David's calling him to an account; but it is plain that he never forgot nor forgave his crime; nay, he could not, consistently with the law, have forgiven him, if he had been inclined to it. His deferring his punishment so long, was no reason why he should always do it; reasons of state prevented its being inflicted before, and reasons of state required its being put in execution at this juncture. In time of war it was dangerous to attempt it on account of the power, influence, and military skill of Joab; in time of peace it was safe, because Joab's power was then on the decline, and his services were unnecessary. Though Joab had been his faithful general, and frequently assisted David in his extremities, yet private obligations are in their nature inferior, and ought to give way to public ones; and the yielding up such an offender to public justice, when personal obligations might have been pleaded in his favour, was a nobler sacrifice in its nature, and renders David's merits, as a prince, the more illustrious. Ver. 7. *The sons of Barzillai.* Barzillai had desired David to be kind only to Chimham, but he extends his benevolence to all the sons of Barzillai: which shews the greatness of his generosity,

and the goodness of his heart to the highest advantage. Ver. 8, 9. *Thou hast with thee Shimei—his hoar head bring thou down.* The reader will not forget who Shimei was. It appears by the expression, *Behold thou hast with thee*, that he was now in Jerusalem; and therefore David thought this a favourable opportunity for confining him, that he might not spread disaffection to Solomon's government amongst those of his own tribe, or any of the other tribes of Israel; a precaution the more necessary in the infancy of Solomon's reign, and as some of his brethren were inclined to dispute with him the succession to the crown; and it is far from being improbable that he was in the party with Adonijah against Solomon, as he was before in that of Absalom against David; and that this is the true reason of these words, *Hold not him guiltless*, that is, though I forgave him, and swore to him that he should not die, do not thou look on him as an innocent man, that is reconciled to my family, and thy succession in the throne of Israel. He is Shimei still, and wants nothing but a fair opportunity to declare it. Clear him not, therefore, as I did, if thou findest him guilty of any mal-practices, but his hoar head bring thou down to the grave, cut him off as an old offender and dangerous enemy, to secure thy own peace, and the safety of thy government. In this sense Josephus understands his words: "He then," says he, "obtained a promise of security from me, but do thou when thou canst find any just cause punish him." And how is this inconsistent with piety, or the advice of a prince on his death bed? It is true forgiveness of enemies is a duty, provided they cease to become our enemies; but no man is obliged by any law, so to forgive an enemy, continuing such, as not to take the proper methods to guard against the effect of his enmity, and bring him to justice, if no other method will prove effectual. Ver. 11. *Seven years reigned he in Hebron.* More precisely, seven years and six months, 2 Sam. v. 5.

the unknown, inexpressible glory, contained in these words; "Jesus Christ, the same yesterday, and to day, and for ever." And, "Because I live, ye shall live also!" Ambition of honour leads many to trample on the ordinances of God and man. But God easily defeats every project inconsistent with his promise, even when it seems fully secured. And they who know his will ought zealously to seek its accomplishment. To leave church and state in a prosperous condition is the joy of every dying saint. What discouragement and danger attend a base cause! How becoming is it when kings are not less just than merciful. But much more lovely and amazing the conduct of Jehovah, who delights to shew mercy to the vilest sinners while he maintains the glory of his character and the purity of his government.



Before  
Christ  
1014.  
mite for Adonijah? ask for him the kingdom also; (for he is mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon swore by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he <sup>1</sup> promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest, said the king, Get thee to Anathoth, unto thine own fields; for thou art <sup>†</sup> worthy of death: but I will not at this time put thee to death, because thou bearest the ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD: that he might fulfil <sup>m</sup> the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab; (for Joab had turned after Adonijah, though he turned not after Absalom;) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, to wit, <sup>a</sup> Abner the son of Ner, captain of the host of Israel, and <sup>o</sup> Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever; but upon David, and upon his seed, and upon his

house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up and fell upon him, and slew him; and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada, in his room over the host; and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish, son of Maachah king of Gath; and they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose and saddled his ass, and went to Gath, to Achish, to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, *that* on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father; therefore the LORD shall return thy wickedness upon thine own head:

45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the <sup>p</sup> kingdom was established in the hand of Solomon.\*

but smaller periods are often neglected. Ver. 22. *Ask for him the kingdom also.* Adonijah, by asking Abishag, David's wife, did in fact ask the kingdom also, because the wives of the deceased monarch could only belong to the person who succeeded to the throne; and Abishag was the concubine, that is, a kind of secondary wife to David. Ver. 27. *Solomon thrust out Abiathar.* The chief priests were appointed by the kings, and were removed or put to death by them on account of any enormous crime, and, in order to shew their inferiority, always appeared standing in the royal presence—that he might fulfil. The word *that* does not express any design or intention of Solomon to fulfil the threat denounced, 1 Sam. ii. 31. but that the event itself was an accomplishment of that threat: and it is observable,

that the Hebrew signifies literally, not that he might fulfil the word, but that the word of the Lord might be fulfilled, &c. Ver. 31. *And the king said,—Do as he hath said.* Kill him at the very altar where he resolves to die. This action of Solomon was justified by Exod. xxi. 13, 14. Joab, indeed, hoped by flying to the altar to have escaped capital punishment, for the same reason as Abiathar escaped, which was on account of his being consecrated to God and his service; so Joab by this means consecrated himself; because the laying hold of the altar had the nature of a vow in it for the future, as well as the hope of present safety. This might be inferred from the nature of the altar, which sanctified that which toucheth it whatever it was.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] Blessed are the dead who die in the Lord, whether they be rich or poor, honoured or despised. How transporting to hear dying saints, who have been eminent in their duty, encouraging their surviving friends to their proper duty! How often do wicked men seem to solicit their own ruin. How careful ought all to be who have the ear of their superiors to weigh well the advices which they give them! The due execution of justice, both remunerative and vindictive, is the establishment of the prince's throne. David was doubtless one of the most extraordinary characters that ever lived, whether we consider his birth, his advancement to honour, the usefulness of his life, his talents and piety, or his backsliding and restoration. And he was no doubt intended to be held forth as a monument to the church of God in all ages. Let his most astonishing heights of devotion stimulate the people of God to grow in grace, and in the knowledge of the Lord Jesus Christ; and let the almighty and abundant mercy of God in restoring him from his sad falls, preserve penitent transgressors from despair, and excite them to return to the Lord, who will have mercy on them, and to our God, who will abundantly pardon.—As an eminent type of Messiah, his son and Lord, his character is most interesting. A devotional mind surely cannot contemplate the place and circumstances of David's birth, promotion to the diadem, his wars and triumphs, his government, and zeal for the house of God, without having his attention fixed on the King of kings and Lord of lords, who deigned to become the son of a poor virgin, to endure the severest and long continued sufferings, and was in due time exalted



Before  
Christ  
1014.

## CHAP. III.

1 Solomon marrieth Pharaoh's daughter. 2 High places in use; Solomon sacrificeth at Gibeon. 5 Solomon, at Gibeon, in the choice which God gives him, preferring wisdom, obtaineth wisdom, riches, and honour. 16 Solomon's judgment between the two harlots maketh him renowned.

a 2 Chro.  
7. 8.

AND<sup>a</sup> Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

¶ Or,  
bounty.

6 And Solomon said, Thou hast shewed unto thy servant David my father great ¶ mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now O LORD my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

b 2 Chro.  
1. 10.  
† Heb.  
hearing.

9<sup>a</sup> Give therefore thy servant an ¶ understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people.

10 And the speech pleased the LORD, that Solomon had asked this thing.

† Heb.  
many  
days.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself ¶ long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding ¶ to discern judgment;

† Heb.  
to hear.

12 Behold, I have done according to thy words;

lo, I have given thee a wife and an understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee, that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace-offerings, and made a feast to all his servants.

16 ¶ Then came there two women, that were harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house: and I was delivered of a child with her in the house.

18 And it came to pass, the third day after that I was delivered, that this woman was delivered also; and we were together: there was no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I arose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold it was not my son which I did bear.

22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child

Before  
Christ  
1014.

c Wifd.  
7. 11.  
Matth.  
6. 33.  
¶ Or,  
hath not  
been.  
d Chap.  
15. 5.

EXPLANATORY NOTES. CHAP. III. Ver. 1. Solomon—took Pharaoh's daughter. This was contrary to the Mosaic law, unless she was first a proselyte to the Jewish religion, which in all probability she was, as appears from several passages in the psalms, and from Solomon's song: Ver. 4. And the king went to Gibeon to sacrifice there. The tabernacle and brazen altar were both at Gibeon: for, after Shiloh was destroyed, the tabernacle was carried to Nob; and the priests being slain there by Saul, it was removed to Gibeon, 2 Chro. i. 3. Ver. 5. In Gibeon the Lord appeared to Solomon in a dream by night. This vision seems to have happened the night after he made an end of offering his burnt-offerings, which he doubtless concluded with ardent prayers for wisdom; and when he was retired to rest, God was pleased for the confirmation of his faith, to hold the conversation with him mentioned in the following verses. Ver. 7. I am but a little child. Though Solomon was at this time but a young man, we are not to understand this expression in a literal sense. It was certainly intended by Solomon to convey the idea of his inexperience in the art of government, and was the effusion of his humility, in which sense it is likewise used, Psal. cxxxi. 1; 3. Ver. 12. I have given thee a wise and an understanding heart. Otherwise men accumulate their knowledge by study and observation: the common road to wisdom is full of difficulties: but Solomon had his by inspiration. Without undergoing the tedious and fatiguing toil of other mortals: So that there was none like thee. Some

restrain this to kings. But it may include all men of all nations, since he is said to be wiser than all men, which must be understood of men since the fall: for Adam had undoubtedly had a larger stock of knowledge and understanding in his state of innocence than ever Solomon had. Ver. 16. Two women that were harlots. The Hebrew word rendered harlot, signifies also an hostess, or one who keeps a house of public entertainment. And that it is so to be taken here, we have these reasons to presume; That as all public prostitution was severely forbidden by the law, Deut. xxiii. 17. women of this infamous character durst not have presented themselves before so just and so wise a king. There is no reason to suppose then, that these women were common harlots; and yet it is generally thought that they were both unmarried persons, and guilty of fornication, because no mention is made of their husbands, whose office it was (if they had any) to contest the matter for their wives. Ver. 25. Divide the living child in two. Solomon knew at once, that the only sign that would discover the true mother, would be her affection, compassion and tenderness for her child; and therefore, in order to distinguish between the two, his business was to make trial of this: and if we suppose, that when he commanded the child to be divided, he spake with a sedate countenance, and seeming earnestness, (as the true mother's petition to the king makes it apparent he did,) then we suppose farther, not only the two women, but all the people present struck

infinitely higher than the kings of the earth. Hail! blessed Jesus! thou hast the key of David; thou art both his root and offspring. Thou hast taken possession of the kingdom of Israel; thou shalt conduct them to victory and glory; thou shalt lead and guide them eternally beside fountains of living waters, and God shall wipe away all tears from their eyes. Truly, Lord, many kings have done virtuously, but thou excellest them all. Oh! may the history of all thy servants lead our souls to thee. They shall lay on thee all the glory of thy Father's house, and on thee would we lay all the glory of our salvation.



Before  
Christ  
1014.  
† Heb.  
were hot.

was unto the king, (for her bowels + yearned upon her son,) and she said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, *but divide it.*

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

† Heb. in the midst of him.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was † in him to do judgment.\*

## CHAP. IV.

1 Solomon's princes: 7 his twelve officers for provision: 20, 24 the peace and largeness of his kingdom: 22 his daily provision: 26 his stables: 29 his wisdom.

SO king Solomon was king over all Israel.

2 And these *were* the princes which he had: Azariah the son of Zadok the || priest;

3 Elihoreph and Ahiah, the sons of Shisha, || scribes; Jehoshaphat the son of Ahilud, the || recorder.

4 And Benaiah the son of Jehoiada, *was* over the host; and Zadok and Abiathar *were* the priests;

5 And Azariah the son of Nathan *was* over the officers; and Zabud the son of Nathan *was* principal officer *and* the king's friend;

6 And Ahishar *was* over the household; and <sup>a</sup> Adoniram the son of Abda *was* over the || tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: || The son of Hur, in mount Ephraim.

9 || The son of Dekar, in Makaz, and in Shaalbim, and Beth-she mesh, and Elon-beth-hanan.

10 || The son of Hefed, in Aruboth; to him *per-tained* Sochoh, and all the land of Hephher.

11 || The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife.

12 Baana the son of Ahilud; to him *pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah, beneath Jezreel, from Beth-shean to Abel-meholah, *even unto the place that is* beyond Jokneam.

13 || The son of Geber, in Ramoth-gilead: to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities, with walls and brasen bars.

14 Ahinadab the son of Iddo *had* || Mahanaim.

with horror and admiration, expecting the execution of the thing; which when it ended in so just a decision, quite contrary to what they looked for, raised joy in every breast, and gave a more advantageous commendation to the judge.

EXPLANATORY NOTES. CHAP. IV. Ver. 21. *And Solomon reigned over all kingdoms, from the river:* that is, the kingdom of Solomon was bounded on the east by the river Euphrates, often called *the river*, by way of excellence; on the west, by the land of the Philistines, which bordered on the Mediterranean sea; and on the south by Egypt: so that the kings of Syria, Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean, were tributaries to Solomon. God had now performed the promise he had made to

15 Ahimaaz *was* in Naphtali; he also took Bas-math the daughter of Solomon to wife.

16 Baanah the son of Hushai *was* in Asher and in Aloth.

17 Jehoshaphat the son of Paruah, in Issachar.

18 Shimei the son of Elah, in Benjamin.

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And <sup>b</sup> Solomon reigned over all kingdoms, from <sup>b</sup> the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's † provision for one day was † thirty † measures of fine flour, and threescore mea-sures of meal.

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt † safely, every man † under his vine, and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And <sup>c</sup> Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and || dro-medaries brought they unto the place where *the offi-cers were*, every man according to his charge.

29 ¶ And <sup>d</sup> God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

Abraham, that his seed should possess the land from the river of Egypt to the great river, the river Euphrates, Gen. xviii. 18. Ver. 22. *Thirty measures of fine flour.*—The measures here mentioned contained ten ephahs; so that the quantity spoken of was sufficient to make bread enough for near three thousand persons. Ver. 29. *Even as the sand that is on the sea-shore.* As the sand there incloses a great body of waters, so his mind contained an ocean of knowledge. Ver. 30. *And Solomon's wisdom excelled.*—There were three oriental nations famous for their wisdom and erudition; the Chaldeans, the Persians, and the Arabians. Whether the Persians were famous for their learning in Solomon's time is not agreed on. That the Arabians were remarkable for their wisdom in ancient times, is sufficiently evident from the book of Job. Egypt was celebrated for

PRACTICAL OBSERVATIONS.—\* CHAP. III.] Wise hearted children indeed are they who walk in the steps of their pious parents; and on them God by his word, and often by his providence, smiles his approbation. How encouraging is it that God is the hearer of prayer, and that while we ask spiritual wisdom, all other things shall be added. How quickly and often unexpectedly does God call forth the exercise of those talents which he bestows! Let us therefore be ever ready to serve him with what he has freely given. Oh that with Solomon we may receive ample testimony of God's love towards us; and if this be our portion our souls shall be satisfied. May the Holy Spirit visit us in the night seasons, and may our eyes prevent the night-watches, that they may meditate on the divine law. Blessed be the Lord who hath given us in Christ Jesus far more than we ask or think! Let his kindness and mercy engage our whole souls to serve him unfeignedly and constantly, henceforth even for ever. Amen.



Before  
Christ  
1014.

33 And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.\*

## CHAP. V.

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto. 7 Hiram blessing God for Solomon, and requesting food for his family furnisheth him with trees. 13 The number of Solomon's workmen and labourers.

AND Hiram king of Tyre sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father;) for Hiram was ever a lover of David.

a 2 Chro.  
2. 3.

2 And <sup>a</sup> Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

† Heb.  
say.  
b 2 Sam.  
7. 13.  
1 Chron.  
22. 10.

5 And, behold, I <sup>†</sup> purpose to build an house unto the name of the LORD my God, <sup>b</sup> as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants, according to all that thou shalt <sup>†</sup> appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.

† Heb.  
heard.

8 And Hiram sent to Solomon, saying, I have <sup>†</sup> considered the things which thou sentest me for:

wisdom in the time of Moses, and was the source whence other countries derived all their learning. Ver. 32. He spake three thousand proverbs: that is, wise sayings, short and pithy sentences, instructive in morality and civil life. Ver. 33. He spake of trees; that is, of the whole class of plants, or as the botanists term it, the vegetable kingdom. He spake also of beasts and of fowl. Hence we may form some idea of his vast genius, which comprehended the whole history of animals as well as plants.

EXPLANATORY NOTES. CHAP. VI. Ver. 1. Hiram—sent his servants unto Solomon; that is, he sent ambassadors to condole with him on account of the death of his father, and to congratulate him on his accession to the throne. This Hiram was not the same person of that name who corresponded with David, but was probably his son. Ver. 7. Blessed be the Lord. By this he seems to have had some knowledge of the true God, the God of Israel, and might worship him, though along with his other deities, as some other heathen princes did. From some passages in the prophets, some are of opinion that the prince of Tyre had

and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

Before  
Christ  
1014.

9 My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt <sup>†</sup> appoint me, and will <sup>†</sup> cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, according to all his desire.

11 And Solomon gave Hiram twenty thousand <sup>†</sup> measures of wheat for food to his household, and <sup>†</sup> twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, <sup>c</sup> as he <sup>c</sup> promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a <sup>†</sup> levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home: and <sup>d</sup> Adoniram was over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains:

16 Besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders <sup>||</sup> Or, did hew them, and the <sup>||</sup> stone-squarers: so they prepared timber and stones to build the house.†

as Ezek.  
27. 9.

## CHAP. VI.

1 The building of Solomon's temple: 5 the chambers thereof; 11 God's promise unto it; 15 The ceiling and adorning of it: 23 the cherubims; 31 the doors; 36 the court, &c.

AND <sup>a</sup> it came to pass in the four hundred and <sup>1012.</sup> eightieth year after the children of Israel were <sup>a 2 Chro.</sup> come out of the land of Egypt, in the fourth year of <sup>3. 1.</sup>

about this time professed the true religion, see Ezek. xxviii. 12—19. Ver. 8. Timber of fir. The Hebrew word *roshim*, may be rendered, pine, or cypress, being more durable, and more fit for building than fir; but as this seems to be a direct answer to David's request, who only mentions cedar, ver. 6, it is not at all improbable that the wood here mentioned was a species of cedar, and included under the general term. Ver. 9. In floats. As ships were early known at Sidon, according to Diodorus Siculus, it would be, perhaps, more suitable to the ideas of the divine historian, and to the circumstances of things, to render the Hebrew word *dibroth*, not floats, but ships. Ver. 15. And fourscore thousand hewers in the mountains; that is, hewers of stones; for the timber was hewed by Hiram's servants in Lebanon. While Israel were in the wilderness some of them were admirable artists, Exod. xxxi. but after their entrance into Canaan they devoted their attention chiefly to agricultural pursuits. But Solomon procured a sufficient number from Tyre; a place greatly distinguished at that time for excellent artists in several kinds of work.

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] It is proper in all men to provide for their household in the manner that best suits their station. If God can give such happiness on earth, what must heaven be! How faithful is God to his promises! How fully did Solomon experience the truth of those which Jehovah made to David. Nor is God less sovereign in the bestowal of his gift. But let us never envy those who seem more favoured by him than us. It is the Lord; let him do what seemeth him good. Let us ask of him the supply of our wants; we have an infinite stock in Jesus' fulness, in whom are hid all the treasures of wisdom and knowledge. From the court of Solomon, and all his grandeur, let our eyes be raised to Jesus; for what was all the glory of Solomon, compared to him who maketh the clouds his chariot, and walketh on the wings of the wind? May we delight to see his wisdom and glory, adore his name, and bow before him as our Saviour, Lord, and King.

PRACTICAL OBSERVATIONS.—† CHAP. V.] The more outward prosperity we have, the more earnestly we should endeavour to promote the cause of God; and when we have his promise to encourage us, we need not doubt of our success. They have often most natural ingenuity who have least genuine religion. But frequently such prove a blessing to the church of God, when they are chiefly solicitous to display their talents, or advance their interest. The wages of servants ought always to be paid with the greatest punctuality. God can easily provide instruments for his work. How great the miracle of sovereign grace and almighty power, that thousands unnumbered of Gentile sinners have been brought into the gospel church, and build up a spiritual temple, a fit habitation of God, through the Spirit.



Before Christ 1012. <sup>† Heb. built.</sup> Solomon's reign over Israel, in the month Zif, which is the second month, that he † began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

4 And for the house he made ‖ windows of narrow lights.

5 ¶ And ‖ against the wall of the house he built † chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made † chambers round about.

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made † narrowed rests round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building.

8 The door for the middle chamber was in the right † side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it: and covered the house ‖ with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high; and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house and finished it.

15 And he built the walls of the house within with boards of cedar, ‖ both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

EXPLANATORY NOTES. CHAP. VI. Ver. 1. In the fourth year of Solomon's reign. If it should be asked, why Solomon did not begin the building of the temple sooner? it may be answered, that the materials his father had provided lay rude and unfashioned, and at a considerable distance; his time was therefore requisite to form them into exact symmetry and order, especially as the very stones, which made the foundation, were probably vast blocks of marble, or porphyry, and all polished in the most exquisite manner. Ver. 4. And for the house he made windows of narrow lights. Or, as it is in the margin broad within and narrow without. Ver. 5. And against the wall of the house; Or, joining to it, as the words are rendered in the margin. Ver. 6. The nethermost chamber was five cubits. It appears from ver. 10. that they were only five cubits high, and built three stories over one another, increasing one cubit in breadth every story

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with ‖ knops and † open flowers: all was cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the fore part was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he † overlaid it with pure gold; and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar, that was by the oracle, he overlaid with gold.

23 ¶ And within the oracle he made two cherubims of ‖ † olive tree, each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25 And the other cherub was ten cubits, both the cherubims were of one measure and one size.

26 The height of the one cherub was ten cubits, and so was it of the other cherub.

27 And he set the cherubims within the inner house: and ‖ they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and † open flowers, within and without.

30 And the floor of the house he overlaid with gold within and without.

31 ¶ And for the entering of the oracle he made doors of olive-tree: the lintel and side-posts were ‖ a fifth part of the wall.

32 The ‖ two doors also were of olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and † open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple-posts of olive-tree, ‖ a fourth part of the wall.

34 And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims, and palm-

Ver. 7. So that there was neither hammer.—The stones were laid without any noise, nothing being wanting but to join them together. Ver. 15. And he built the walls of the house within with boards of cedar; that is, he wainscotted the whole house with cedar. Ver. 16. Even for the oracle for the most holy place. This is an explanation of what is meant by the house in the preceding verses. And his part best deserved to be filed the house, as the divine glory dwelt there, and thence God gave answers when he was consulted. Ver. 19. And the oracle he prepared in the place within; that is, in the innermost part of the house he built the most holy place to receive the ark of God. Ver. 23. Within the oracle he made two cherubims. The cherubims made by Moses were of solid gold, and of the same piece with the mercy-seat; whereas those made by Solomon were of wood, and overlaid with gold. Ver. 27. And he set the cherubims within the inner



Before Christ 1005. trees, and open flowers; and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year in the month Bul, (which is the eighth month,) was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.\*

## CHAP. VII.

1 The building of Solomon's house; 2 of the house of Lebanon, 6 of the porch of pillars, 7 of the porch of judgment, 8 of the house for Pharaoh's daughter. 13 Hiram's work of the two pillars, &c.

a Chap. 9. 10.

**B**UT Solomon was building his own house <sup>a</sup> thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above upon the beams, that lay on forty-five pillars, fifteen in a row.

4 And there were windows in three rows, and light was against light in three ranks.

5 And all the doors and posts were square with the windows: and light was against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was || before them; and the other pillars and the thick beam were || before them.

7 ¶ Then he made a porch for the throne where he might judge, even the porch of judgment; and it was covered with cedar † from one side of the floor to the other.

8 ¶ And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, († whom he had taken to wife,) like unto this porch.

9 All these were of costly stones, (according to the measures of hewed stones sawed with saws,) within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above were costly stones (after the measures of hewed stones,) and cedars.

12 And the great court round about was with three

rows of hewed stones, and a row of cedar-beams, both for the inner-court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He was † a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 ¶ For he † cast two pillars of brass, of eighteen cubits high a-piece; and a line of twelve cubits did compass either of them about.

16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapiters which were upon the top of the pillars: seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that were upon the top with pomegranates: and so did he for the other chapter.

19 And the chapiters that were upon the top of the pillars were of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the net-work: and the pomegranates were two hundred, in rows round about upon the other chapter.

21 ¶ And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof || Jachin; and he set up the left pillar, and called the name thereof || Boaz.

22 And upon the top of the pillars was lily-work: so was the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits † from the one brim to the other: it was round all about, and his height was five cubits; and a line of thirty cubits did compass it round about.

24 And under the brim of it round about there were knops compassing it, ten in a cubit, <sup>d</sup> compassing the sea round about: the knops were cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26 And it was an hand-breadth thick, and the brim

of the forest of Lebanon, because it was situated in a lofty place like Lebanon. Ver. 15. Two pillars of brass of eighteen cubits high a-piece. In 2 Chron. iii. 15. these pillars are said to be thirty five cubits high; but this relates to the height of both of them together, without their pedestals; whereas the height of each is given here with its pedestal. Ver. 21. And he set up the pillars in the porch of the temple; Abarbanel is of opinion, that Solomon placed them here as symbols of the pillar of the cloud, and the pillar of fire, that conducted the Israelites. Ver. 23. A molten sea. In the Hebrew the word *haijon* is used to signify any great collection of waters, and in this place it signifies a large vessel containing a great quantity of water. Ver. 26. It contained two thousand baths. A bath was the same with the ephah, and contained eight gallons.

house; So that they looked upon him that entered into the oracle. Ver. 38. Seven years in building it. He was seven years and a-half; but the lesser number is omitted, as is usual in the sacred writings. And it must be owned, that Solomon made extraordinary dispatch; for though the temple itself was but a small edifice, yet the several adjoining offices rendered the whole a vast pile of building.

EXPLANATORY NOTES. CHAP. VII. Ver. 1. Solomon was building his own house thirteen years. He did not begin to build his own house, till he had finished the temple of God. This appears from chap. ix. 10. where it is said he was twenty years in finishing both these structures. Ver. 2. The house of the forest of Lebanon. This house was near Jerusalem, and called by the name

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] How little must God regard pomp in his worship, when for such a long period, he desired not a temple even under the typical dispensation! When he calls for our substance, we ought to give cheerfully in proportion to our wealth. How transcendently high is the privilege of the Christian church above that of the Mosaic, which instead of the material type, enjoys the spiritual and heavenly Antitype! instead of a magnificent temple, we have an incarnate, and ascended Redeemer! a glorious spiritual building, planned, prepared, erected, fashioned, and furnished by God: every believer is made a living temple for the Lord; and in heaven we have a house not made with hands eternal and immoveable.



Before  
Christ  
1005.

thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of bras; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges:

29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four brasen wheels, and plates of bras; and the four corners thereof had underfettors: under the laver were underfettors molten, at the side of every addition.

31 And the mouth of it, within the chapter and above, was a cubit: but the mouth thereof was round, after the work of the base, a cubit and an half; and also upon the mouth of it were gravings with their borders, four-square, not round.

32 And under the borders were four wheels; and <sup>† Heb. in the axle-trees of the wheels were † joined to the base; and the height of a wheel was a cubit and half a cubit.</sup>

33 And the work of the wheels was like the work of a chariot-wheel; their axle-trees, and their naves, and their felloes, and their spokes, were all molten.

34 And there were four underfettors to the four corners of one base: and the underfettors were of the very base itself.

35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders thereof, were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the † proportion of every one, and additions round about.

37 After this manner he made the ten bases; all of them had one casting, one measure, and one size.

38 ¶ Then made he ten lavers of bras; one laver contained forty baths; and every laver was four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right † side of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And † Hiram made the lavers, and the shovels, and the basons: So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD;

41 The two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two net-works, to cover the two bowls of the chapters which were upon the top of the pillars;

so that this molten sea held sixteen thousand gallons. Ver. 30. Underfettors. The Hebrew signifies shoulders, alluding to their use, which supported the lavers in the same manner as the shoulders of a porter do a burden. Ver. 50. The bowls were to contain the oil for the lamps; the snuffers to trim them. The Hebrew word rendered censer, signifies a vessel which contained the incense, or rather the instrument which received the coals from the altar of burnt-offering: and the word rendered spoons, that which had the incense in it, to be poured upon them. And the hinges of gold. This shews the vast riches of Solomon, and his great piety;

42 And four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapters that were † upon the pillars:

43 And the ten bases, and ten lavers on the bases; <sup>† Heb. upon the face of the pillars.</sup>

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of † bright bras. <sup>† Heb. made bright, or, scoured.</sup>

46 In the plain of Jordan did the king cast them, † in the clay ground between Succoth and Zarthan. <sup>† Heb. in the thickness of the ground.</sup>

47 And Solomon left all the vessels unweighed, † because they were exceeding many: neither was the weight of the bras † found out. <sup>† Heb. for the exceeding multitude.</sup>

48 ¶ And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shew-bread was. <sup>† Heb. searched.</sup>

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, of gold:

50 And the bowls, and the snuffers, and the basons, and the spoons, and the † censers, of pure gold, and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. <sup>† Heb. ask-pans.</sup>

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the † things which David his father had dedicated; even the silver and the gold, and the vessels, did he put among the treasures of the house of the LORD.\* <sup>† Heb. holy things of David. 2 Chro. 5. 1.</sup>

### CHAP. VIII.

1 The feast of the dedication of the temple. 12, 55 Solomon's blessing. 22 Solomon's prayer; 62 his sacrifice of peace-offerings.

THEN <sup>a</sup> Solomon assembled the elders of Israel, and all the heads of the tribes, the † chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. <sup>1004. a 2 Chro. 5. 2. † Heb. princes.</sup>

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of

which made him spare no cost to beautify the house of God, and the meanest thing belonging to it.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1. The elders. These were the judges in the several cities. Ver. 2. All the men of Israel assembled—in the month Ethanim. It was so called, because more sacred solemnities were performed in it than in any other. In particular the feast of tabernacles and of the dedication were kept this month. Ver. 4. The ark of the Lord, and the tabernacle of the congregation. The Mosaic tabernacle is here intended; which for the prevention

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] While we admire the beautiful structure of Zion, let us especially contemplate the unparalleled glory of Immanuel, who is at once the strength and pillar of our salvation; our propitiatory; our laver for purification; our altar of incense; our light, and the true bread which the Father giveth us, of which if a man eat, he shall never die.



Before  
Christ  
1004.

the house to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

† Heb. heads.  
|| Or, ark, as 2 Chron. 5. 9.  
b Deut. 10. 5.  
|| Or, where.

8 And they drew out the staves, that the † ends of the staves were seen out in the || holy place before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark <sup>b</sup> save the two tables of stone, which Moses put there at Horeb, || when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

c Exod. 49. 34.

10 ¶ And it came to pass when the priests were come out of the holy place, that the cloud <sup>c</sup> filled the house of the LORD.

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

d 2 Chro. 6. 1.

12 ¶ Then spake Solomon, <sup>d</sup> The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

e 2 Sam. 7. 8.

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose <sup>c</sup> David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless thou shalt not build the house; but thy son, that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

Before  
Christ  
1004.

21 And I have set there a place for the ark, wherein, is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before <sup>f</sup> the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, <sup>g</sup> LORD God of Israel, *there is* no g 2 Mac. 2. 8. God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart;

24 Who hast kept with thy servant David my father that thou promisedst him; thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, <sup>h</sup> † There shall not fail thee a man in my sight h 2 Sam. 7. 12. to sit on the throne of Israel: † so that thy children Chap. 2. 4. take heed to their way, that they walk before me, as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray † Heb. There shall not be cut off unto thee a man from my sight. † Heb. only if.

27 But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded!

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, <sup>i</sup> My name shall be there; that thou mayest i Deut. 12. 11. hearken unto the prayer which thy servant shall make || toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place; and, when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, † and † Heb. and he require an oath of him. an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before

of schism, and to make the temple the centre of devotion, was now taken down and deposited in the treasury, where it continued till the taking of Jerusalem by the Chaldeans. Ver. 9. *There was nothing in the ark save the two tables of stone which Moses put there at Horeb.* The author of the Hebrews asserts, that in the ark was the golden pot that had the manna, and Aaron's rod that budded; as well as the tables of the covenant, Heb. ix. 4. These places may easily be reconciled, by observing that the Greek preposition (en) as well as the Hebrew (beth,) signifies *by* or *near*; according to which the sense of the apostle will be, that the golden pot and rod were deposited *by* or *near* the ark, see Heb. ix. 1—4. Ver. 10. *The cloud filled the house of the Lord.* By this sign God declared his acceptance of the building, and the furnishing of the temple. Ver. 22. *Solomon—spread forth his hands towards heaven.* This was a solemn attitude of prayer among other nations as well as the Hebrews. It is evident from ver. 54. that when he had stood some time with his face toward the altar, he fell on his knees, and spread forth his hands towards heaven. Ver. 27. *But will God.* A fine abrupt beginning, most significantly describing the amazement and rapture of the royal prophet's mind!—*God*: he uses no epithet, where writers of inferior discernment would have been fond to multiply them; but speaks of the deity as an incomprehensible being, whose perfections and glories are exalted above all praise.—*Dwell*: to bestow on sinful creatures a propitious look; to favour them with a transient visit of kindness; even this were an unutterable obligation; will he then vouchsafe to fix his abode among them, and

take up his stated residence with them?—*Indeed*: a word, in this connection, peculiarly emphatical: expressive of a condescension wonderful and extraordinary, almost beyond all credibility.—*Behold*: intimating the continued, or rather the increasing surprise of the speaker, and awakening the attention of the people.—*Behold the heaven*; the spacious concave of the firmament, that wide extended azure circumference, in which worlds unnumbered perform their revolutions, is too scanty an apartment for the Godhead.—*Nay, the heaven of heavens*; those vastly higher tracts which lie far beyond the limits of human survey; to which our very thoughts can hardly soar: even these (unbounded as they are) cannot afford an adequate habitation for Jehovah; even these dwindle into a point, when compared with the infinitude of his essence; even these are as nothing before him—*how much less this house that I have builded?* how much less proportionate is this poor diminutive speck, which I have been erecting and embellishing to so august a presence, so immense a majesty. Ver. 33. *When thy people Israel—pray, and make supplication unto thee in this house.* It is doubtless the same thing to God in whatever place we pray, provided we pray in the name of Christ, in faith, with a pious mind and a devout heart, and make the subject of our prayers such things as are agreeable to his will; but it was not consistent with the preservation of the Jewish state, and religion, that God should be publicly worshipped in every place: for as the Jews were on every side surrounded with idolaters, it was highly necessary, that in all divine matters there should be a strict union between them all, both in heart and



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tion.† Heb.  
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house.† Heb.  
the way of  
the city.Or,  
right.k 2 Chro.  
6. 36.Ecclef.  
7. 20.1 John  
1. 8, 10.† Heb.  
bring back  
to their  
heart.

the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee || in this house :

34 ¶ Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee ; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them :

36 ¶ Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon the land which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar ; if their enemy besiege them in the land of their || cities ; whatsoever plague, whatsoever sickness, there be :

38 ¶ What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house :

39 ¶ Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; (for thou even thou only, knowest the hearts of all the children of men ;)

40 ¶ That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake.

42 ¶ (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm ;) when he shall come and pray towards this house :

43 ¶ Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for ; that all people of the earth may know thy name, to fear thee, as do thy people Israel ; and that they may know that † this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD † toward the city which thou hast chosen, and toward the house that I have built for thy name :

45 ¶ Then hear thou in heaven their prayer and their supplication, and maintain their || cause.

46 ¶ If they sin against thee, (\* for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near ;

47 ¶ Yet if they shall † bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness ;

48 ¶ And so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the

city which thou hast chosen, and the house which I have built for thy name :

49 ¶ Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their || cause,

50 ¶ And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them.

51 ¶ For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron :

52 ¶ That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 ¶ For thou didst separate them from among all the people of the earth, to be thine inheritance, <sup>1</sup> as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

54 ¶ And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees, with his hands spread up to heaven.

55 ¶ And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 ¶ Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised : there hath not † failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 ¶ The LORD our God be with us, as he was with our fathers : let him not leave us, nor forsake us ;

58 ¶ That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 ¶ And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel † at all times, as the matter shall require :

60 ¶ That all the people of the earth may know that the LORD is God, and that there is none else.

61 ¶ Let your hearts therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments. as at this day.

62 ¶ And <sup>m</sup> the king, and all Israel with him, offered sacrifice before the LORD.

63 ¶ And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep : So the king and all the children of Israel dedicated the house of the LORD.

64 ¶ The same day did the king hallow the middle of the court that was before the house of the LORD : for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings ; because the brasen altar that was before the LORD was too little to

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7. 7.

voice ; and consequently that they should all meet together in one place to worship God, lest they should run into parties, and fall into idolatry. Besides they thus assembled, that they might represent more strikingly the general assembly and church of the first-born. And, therefore, though Solomon well knew that in every place God was ready to hear the prayers of every devout suppliant, yet he

was desirous of inculcating the idea of God there, he would be more propitious to the prayers that were offered in the temple at Jerusalem, and thereby excite them to frequent that place only. Ver. 48. And so return unto thee with all their heart. In these and the foregoing words he gives a description of true repentance ; which begins in the serious reflection which men make upon their past



Before  
Christ  
cir. 992.

receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings,

65 ¶ And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath, unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

¶ Or,  
thanked.

66 On the eighth day he sent the people away; and they ¶ blessed the king, and went into their tents joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.\*

CHAP. IX.

1 God's covenant in a vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 In Solomon's works the Canaanites were his bondmen, the Israelites his honourable servants. 24 Pharaoh's daughter removeth to her house. 25 Solomon's yearly sacrifices; 26 his navy fetcheth gold from Ophir.

a 2 Chro.  
7. 11.

AND <sup>a</sup> it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

b Chap.  
2. 5.

2 That the LORD appeared to Solomon the second time, <sup>b</sup> as he had appeared unto him at Gibeon.

c Chap.  
8. 29.

3 And the LORD said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, <sup>c</sup> to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

d 2 Sam.  
7. 12.  
1 Chro.  
22. 10.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments;

5 Then I will establish the throne of thy kingdom upon Israel for ever, <sup>d</sup> as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

e Jerem.  
7. 14.

6 But if ye shall at all turn from following me, you or your children, and will not keep my commandments, and my statutes, which I have set before you, but go and serve other gods, and worship them;

7 Then will I cut off Israel out of the land which I have given them: and this house, which I have hallowed <sup>e</sup> for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

f Deut.  
29. 24.  
Jerem.  
22. 8.

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, <sup>f</sup> Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other

gods, and have worshipped them and served them; therefore hath the LORD brought upon them all this evil.

10 ¶ And <sup>g</sup> it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees, and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they <sup>†</sup> pleased him not.

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of <sup>¶</sup> Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this <sup>is</sup> the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 For Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and <sup>†</sup> that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominions.

20 ¶ And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

22 But of the children of Israel did Solomon <sup>h</sup> make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But <sup>i</sup> Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer

him not. The reason was, because the Tyrians were wholly addicted to trade and merchandize, and therefore would not remove from the sea-shore to live in soil which required a great deal of labour to cultivate it, a business they were little accustomed to, and to which they always shewed the greatest aversion. Ver. 18. Tadmor in the wilderness. This city was by the Greeks called Palmira, and stood in the wilderness of Syria, upon the borders of Arabia Deserta, inclining towards the Euphrates. Josephus places it two days' journey from Upper Syria, one from the Euphrates, and six from Babylon. The ruins which still remain of this city abundantly demonstrate, that it was one of the fairest and most magnificent in the east. Ver. 28. Ophir. It is probable that Ophir was situated in some of the remote parts of India, beyond the Ganges, near, or in China or Japan.—And fetched from thence gold. As great a king as Solomon was

lives, and the present miseries into which their sins have brought them; which begets an unfeigned sorrow for sin as offensive to God, and a sincere resolution of amendment, with earnest supplication for divine mercy and grace: confessing their unworthiness, and condemning themselves for their sins, which they relinquish with joy, and become sincere converts to the service of God and his Son Jesus Christ.

EXPLANATORY NOTES. CHAP. IX. Ver. 3. I have hallowed this house. By the cloud of glory which came into it, and filled it; and by the fire, which descended from heaven to consume the sacrifices, testified his acceptance of them. Ver. 11. King Solomon gave Hiram twenty cities in the land of Galilee. The scripture expressly asserts, that these cities were not in the territories of Israel, nor inhabited at that time by the Israelites, 2 Chron. viii. 2. Ver. 12. They pleased

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] It is unspeakably pleasant to observe all ranks animated by zeal in the cause of the Lord. He rejoices to meet those who work righteousness, and who remember him in all their ways, and takes up his abode with them. Though clouds and thick darkness be round about him, justice and judgment are the habitations of his throne, and mercy and truth go before his face. When he is present and his Spirit poured out with liveliness do men observe the fulfilment of his promises, and pour forth their prayers to him.—If social worship be so sweet on earth, how much more so shall gathering to Jesus be, never to part, but to feast eternally on him, as our great atonement, our only peace-offering, and our All in All!



Before  
Christ  
cir. 992.† Heb.  
upon it.  
† Heb.  
lying.

burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense † upon the altar that was before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-Geber, which is beside Eloth, † on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.\*

## CHAP. X.

1 The queen of Sheba admireth the wisdom of Solomon. 14 Solomon's gold; 16 his targets; 18 the throne of ivory; 21 his vessels; 24 his presents; 26 his chariots and horses; 28 his tribute.

a 2 Chro.  
9. 1, &c.  
Matth.  
12. 42.  
Luke  
11. 31.

AND when the <sup>a</sup> queen of Sheba heard of the fame of Solomon, concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

† Heb.  
words.

3 And Solomon told her all her † questions: there was not any thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

† Heb.  
standing.  
|| Or,  
butlers.

5 And the meat of his table, and the sitting of his servants, and the † attendance of his ministers, and their apparel, and his || cup-bearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

† Heb.  
word.  
|| Or,  
sayings.

6 And she said to the king, It was a true † report that I heard in mine own land of thy || acts, and of thy wisdom.

† Heb.  
thou hast  
added  
wisdom  
and good-  
ness to the  
same.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: † thy wisdom and prosperity exceedeth the fame which I heard.

8 ¶ Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

we find he turned merchant; and yet the imperial laws forbid noblemen to exercise trade and commerce as a thing below them; and much less then (as Bodinus says) does it become a king. But the same author is very right in one concession that he makes, viz. that though he would not have kings now to be merchants, yet if he might have his choice, "I had rather a prince shall be a merchant," says he, "than a tyrant, and that noblemen should rather trade, than oppress and make a prey of their tenants."

EXPLANATORY NOTES. CHAP. X. Ver. 1. The queen of Sheba. Some commentators are of opinion, that she came from Aljemin, which lay on the borders of the Red sea, in the southern part of Arabia Felix. What makes this conjecture seem more probable, is, that this country abounded in precious stones, spices and gold, which they fetched from Ophir. This place will also agree with what our Saviour says, that she came from the ends of the earth, as there is no land beyond the Sabaeans in Arabia, their country being on one side bounded by the Indian ocean. To prove him with hard questions. In things natural, civil, and divine: to try whether he had such a share of knowledge and wisdom as it was reported he had, he posed him with enigmas, riddles, dark and intricate sayings, that he might unravel and explain them. Ver. 4. And when the queen of Sheba. A very great man has observed, that such things, as the difference of ap-

Before  
Christ  
cir. 992.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

12 And the king made of the almug-trees || † pillars || Or, rails. † Heb. harps also and psalteries for singers: there came no such <sup>d</sup> almug-trees, nor were seen unto this day. b 2 Chro. 9. 10.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her † of his royal bounty: So she turned, and went to her own country, she and her servants. † Heb. according to the hand of king Solomon.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold.

15 Besides that he had of the merchant-men, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the || governors of the country. || Or, captains.

16 ¶ And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

17 And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the <sup>c</sup> house of the forest of Lebanon. c Chap. 7. 3.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round † behind: and there were † stays on either side on the place of the seat, and two lions stood beside the stays. † Heb. on the hinder part thereof.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not † the like made in any kingdom. † Heb. hands.

21 ¶ And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; || none were of silver: in them. † Heb. so || Or, there was no silver.

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] The eyes of the Lord are on the righteous, and his ears are open to their cry. If we would secure to our children the entail of God's blessing, we must leave them the example of our fidelity. But if our growth in grace does not correspond with our privileges, the best forms of religion will but delude and destroy us. How gracious are God's rewards of his people's obedience; and how severe his corrections of their transgressions! While we tremble at the ruin of Israel and their temple, let our care be to take fast hold of the better covenant, which is established on better promises, by which all the people of God are kept, by the power of God, through faith unto salvation. Generous minds are forward to discharge their obligations, if it be in their power. And it is honourable when great activity in secular business is attended with proportionate zeal in religion. They who make God's glory their first concern, may expect his blessing on the work of their hands; for at his command both earth and sea shall concur to enrich them.



Before  
Christ  
cir. 992.|| Or,  
elephants'  
teeth.† Heb.  
sought the  
face of.d 2 Chro.  
1. 14.† Heb.  
gave.e 2 Chro.  
1. 16. &

9. 28.

† Heb.  
And the

going

forth of

the horses

which was

Solomon's.

† Heb.  
by their

hand.

cir. 992.

a Deut.  
17. 17.Ecclef.  
47. 19.|| Or.  
besides.b Exod.  
34. 16.

it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, || ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth || sought to Solomon, to hear his wisdom which God had put in his heart.

25 And they brought every man his presents, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king † made silver to be in Jerusalem as stones, and cedars made he to be as the fycamore-trees that are in the vale, for abundance.

28 ¶ † And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out † by their means.\*

## CHAP. XI.

1 Solomon's wives and concubines; 4 they in his old age draw him to idolatry; 8 God threateneth him. 14 Solomon's adversaries were Hadad who was entertained in Egypt; 23 Rezon, who reigned in Damascus; 26 and Jeroboam, to whom Ahijah prophesied. 41 Solomon's acts, reign, and death.

**B**UT king Solomon <sup>a</sup> loved many strange women, (|| together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the LORD said unto the children of Israel, <sup>b</sup> Ye shall not go in to them, neither shall they come in unto you; for surely

highly obliged to God, who had given them such a king; and he should think God made him king, to govern his people justly according to his law. Ver. 13. *All her desire.* That is, some curiosities she was desirous to be possessed of. *Of his royal bounty.* Of his own good will and pleasure, without being asked.

**EXPLANATORY NOTES.** CHAP. XI. Ver. 1. *But king Solomon loved many strange women.* Hitherto we have seen nothing in Solomon but what was truly great; but the latter actions of his life sadly tarnish his character. For he gave himself up to the love of strange women, who were descended from idolatrous nations, and not profelyted to the Jewish religion. Ver. 3. *Seven hundred wives.* The strong propensity which the eastern nations retain still for polygamy may render this account not to be wondered at. Ver. 4. *When Solomon was old,—his wives turned away his heart.* A man of Solomon's great wisdom, one would think, should have converted those women who were about him to the true religion, rather than have suffered himself to be perverted by them to a false one. But this is a sad instance of the weakness of human nature, even in the most ac-

they will turn away your heart after their gods. Solomon clave unto these in love.

3 And he had seven hundred wives, princeesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

5 For Solomon went after <sup>c</sup> Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. <sup>c Judges 2. 13.</sup>

6 And Solomon did evil in the sight of the LORD, and † went not fully after the LORD, as *did* David his father. <sup>† Heb. fulfilled not after.</sup>

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burned incense, and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, <sup>d</sup> which had appeared unto him twice,

10 <sup>e</sup> And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. <sup>d Chap. 3. 5. & 9. 2. e Chap. 6. 12.</sup>

11 Wherefore the LORD said unto Solomon, Forasmuch as this † is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, <sup>f</sup> I will surely rend the kingdom from thee, and will give it to thy servant. <sup>† Heb. is with thee. f Chap. 12. 15.</sup>

12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

complished men, when bereft of the assistance of divine grace, without which the greatest saints will not be able to withstand the fierce assaults of their spiritual adversary. Ver. 5. *Solomon went after Ashtoreth.* His wives, no doubt, as they had gained an ascendancy over him, might abate his zeal against idolatry, and prevail with him for a public toleration of their religion; they might obtain money of him for the making of their idols, the support of their priests, and expence of their sacrifices; nay, and perhaps might sometimes persuade him, in complaisance, to go with them to their worship, or to partake of their lewd and riotous feasts; but that they should ever be able to alter his notions concerning the true God, or prevail with him to believe that the images they worshipped were informed with any kind of divinity, is a thing incredible. Ver. 11. *The Lord said unto Solomon.*—Probably by the prophet Ahijah, mentioned ver. 29. for we can hardly suppose he would again appear to him after so shameful a defection, unless we should suppose he now appeared dressed in the robes of terror, to pronounce this sentence upon him. Ver. 14. *Hadad the Edomite.* This person

**PRACTICAL OBSERVATIONS.**—\* CHAP. X.] So important is true wisdom, that one cannot purchase it too dear, or fetch it too far; nor hath God confined it to one sex, or tribe, or nation of the human race. Such as have real knowledge will delight to communicate it for the benefit of others. But especially, let us contemplate here with pleasure, the early prefiguration of the gathering of the Gentiles to Jesus Christ; in whom are hid all the treasures of wisdom and knowledge. Good order in families, courts, cities, and kingdoms, is extremely amiable and useful; and to enjoy the society of the wife is a great and unsearchable mercy: but God who is the author of all our mercies, deserves the praise of them all. Mutual presents are pledges of friendship: but the friendship of God is invaluable.—In the emphatic names and splendid actions of Solomon, let the Christian contemplate and admire Jesus Christ the Prince of peace. He is JEDIDIAH, the beloved of the Lord. His birth is our consolation against griefs and woes innumerable. He is infinitely peaceful, prudent and wise; and to him every thing is naked and open. Notwithstanding oppositions innumerable, he was solemnly chosen, appointed, and enthroned by his Father. Justly he punishes the guilty and rewards the virtuous, particularly such as favoured his cause in troublous times. Wisely he judges his subjects, and he will judge the world. In infinite wisdom he indites and applies his revelation of truth. At infinite expence he builds his temple the church, and consecrates her to God by the great sacrifice of himself, his prevalent intercession and the gift of his Holy Spirit. He plentifully enriches, and prudently governs his people in his extensive dominions. Great is the peace, the safety, the glory of his reign; and no report can sufficiently describe his glory, wisdom, and power. Happy they who are his servants, who behold his beauty, and for ever enquire in his temple. And blessed be the Lord that multitudes are brought to him, admire his excellency, and labour in his service; nay, captivated with his love, grace, and beauty, abide in his house for ever.



Before  
Christ  
cir. 984.  
g 2 Sam.  
8. 14.

15<sup>s</sup> For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom,)

17 That Hadad fled, he, and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him a house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, † Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, † Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, <sup>h</sup> when David slew them of Zobah; and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

12 Chro.  
13. 6.

26 ¶ And <sup>i</sup> Jeroboam the son of Nebat, an Ephraimite of Zereda, Solomon's servant, (whose mother's name was Zeruah, a widow woman,) even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and † repaired the breaches of the city of David his father.

† Heb. did work.  
† Heb. burden.  
cir. 980.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he † was industrious, he made him ruler over all the † charge of the house of Joseph.

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad

himself with a new garment: and they two were alone in the field:

Before  
Christ  
cir. 980.

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces.

31 And he said to Jeroboam, Take thee ten pieces; for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth, the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes;

35 But <sup>k</sup> I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. <sup>k Chap: 12. 16.</sup>

36 And unto his son will I give one tribe, that David my servant may have a † light alway before me in Jerusalem, the city which I have chosen me to lamp, or, candle.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee:

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the || acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? <sup>|| Or, words, or, things.</sup>

42 And the † time that Solomon reigned in Jerusalem over all Israel was <sup>† Heb. days.</sup> forty years. <sup>12 Chro. 9. 30.</sup>

43 And Solomon slept with his fathers, and was buried in the city of David his father; and <sup>m Matth. 1. 9.</sup> Rehoboam his son reigned in his stead.\* <sup>called Roboam,</sup>

bore a mortal hatred to Solomon, ever since the death of David, who had attempted to destroy him and every male in the country. Hadad however escaped, according to Josephus, into Egypt, where he found favour in the eyes of the king, and settled there. But after David's death, he returned into Idumea, and gave Solomon much molestation. For, assisted by Rezon, who had conquered a part of Syria, he made so many inroads into Judea, that the country suffered much even before Solomon died. Ver. 25. And he was an adversary to Israel all the days of Solomon. This is not to be understood of the whole reign of Solomon; but of the remainder of his life, after his wives publicly exercised their idolatry. Ver. 30. And Ahijah caught the new garment that was on him, and rent it in twelve pieces. This is the first symbolical action we meet with in any prophet: but in after-ages instances of this kind became more frequent, comp. Note on Jer. xix. Ahijah was a native of Shiloh, and wrote the annals of Solomon's reign, 2 Chron. ix. 29. He is also supposed to have delivered the mind of God to Solomon, on two memorable occasions, chap. vi. 12. xii. 6. Ver. 40. Solomon sought—to kill Jeroboam.

A sign of his dotage, to endeavour to defeat the purpose of the Almighty. Ver. 41. The book of the acts of Solomon. Abarbinel is of opinion, that all the kings of Israel and Judah maintained proper persons to write the transactions of their reign, comp. Note on 2 Sam. viii. 16. Ver. 42. Solomon slept with his fathers. Though nothing is said of Solomon's repentance, there is no doubt but he was a good man, repented of his sins, and was saved; as may be concluded from the commendations of him after his death, 2 Chron. xi. 17. from the promise of God, that his mercy should not depart from him, though he chastised him, 2 Sam. vii. 14, 15. from his being an inspired writer, who were all holy men, 2 Pet. i. 20; and especially from him writing the book of Ecclesiastes after his fall, which contains a full acknowledgement of all his evils, a recantation of them, and repentance for them. Rehoboam is the only son whom Solomon had, as far as we know; and we have no evidence that he ever had any more children, except two daughters, notwithstanding his numerous wives, chap. iv. 11, 15.



Before  
Christ

## CHAP. XII.

975.

1 The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam refusing the old man's counsel, by the advice of young men, answereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee.

a 2 Chro.  
10. 1.

AND<sup>a</sup> Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

b Chap.  
11. 40.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in<sup>b</sup> Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

3 That they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

c Chap.  
4. 7.

4 Thy father made our<sup>c</sup> yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet, for three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father, while he yet lived, and said, How do ye advise, that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

975.

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father

made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

Before  
Christ  
975.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people<sup>†</sup> roughly, <sup>† Heb. hardly.</sup> and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD<sup>d</sup> spake by<sup>d</sup> Ahijah the Shilonite unto Jeroboam the son of Nebat. <sup>d Chap. 11. 31.</sup>

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel. Now see to thine own house, David. So Israel departed unto their tents.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died: therefore king Rehoboam<sup>†</sup> made speed<sup>† Heb. strengthened him- self.</sup> to get him up to his chariot, to flee to Jerusalem.

19 So Israel<sup>¶</sup> rebelled against the house of David unto this day. <sup>¶ Or, fell away.</sup>

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah<sup>e</sup> only. <sup>e Chap. 11. 13.</sup>

EXPLANATORY NOTES. CHAP. XII. Ver. 1. All Israel were come to Shechem to make him king. This city stood in the centre of the kingdom of Israel, wherein there was the greatest number of mal-contented. Ver. 4. Thy father made our yoke grievous. What the particular grievances were that these people desired to have redressed, we may gather from chap. iv. 7. viz. the tribute Solomon exacted for his buildings, the expences of his family, and the maintenance of his chariots and horses, which being for the honour of the nation, ought to have been borne more contentedly by a people enjoying such a large share of peace and plenty, and from a prince who had brought in such vast riches to his subjects, as made silver to be of no value at all in his days, chap. x. 21. It is remarkable that no complaint was made of Solomon's departure from God, and his support of idolatry. This certainly seems to indicate the existence of little zeal for true religion, in the nation; and hence we need not wonder that Jeroboam met with so little opposition, to his detestable measures, among the ten tribes. Ver. 7. If thou wilt be a servant unto this people. This was solid advice; for by condescending to them for once, he might have made them his servants for ever. Ver. 8. Consulted with the young men that were grown up with him. It was a common custom among the kings of the east to have their sons educated among other young lords of the same age; which, as it created a generous spirit of emulation, and endeared the prince to the nobles, and the nobles to the prince, must greatly tend to the benefit

of the public. Ver. 10. And the young men. They were not so young, but they might have known better; for as Rehoboam was forty-one years old when he entered upon his kingdom, so these gentlemen having been brought up with him, must have been much about the same age; but they were raw and unexperienced, and unacquainted with the humours of the people; and therefore they gave the king such unseasonable advice. My little finger shall be thicker than my father's loins. Surely this prince must either be mad or stupid to hearken to such pernicious counsel. Ver. 11. My father hath chastised you with whips, but I will chastise you with scorpions. This was still worse, to acknowledge that his father had treated the Israelites like beasts of burden, but he would use them in a far more cruel manner; and instead of common whips, use those full of thorns or pieces of iron, which would tear their flesh in pieces. Ver. 15. For the cause was from the Lord. God infatuated his counsels to bring about his own design. Ver. 16. What portion have we in David? We have here a true picture of an ungrateful world; for surely if ever any people were obliged to their prince, the Israelites were so to David. Ver. 18. King Rehoboam sent Adoram was over the tribute. It was certainly a piece of great imprudence to send any one to treat with them, when they were so highly exasperated, but to send him that was an obnoxious man, as having the principal care of the very tributes they complained of, was downright infatuation. Chariot. This is the first time we read of a prince in Israel using a chariot. The custom, however, became common after the

himself, and his latent lusts, the wisest of men become fools. Is this Solomon—the beloved of the Lord—the miracle of wisdom—the man of prayer—the builder of the temple! How art thou fallen from heaven, O thou son of the morning! How ensnaring is the inordinate love of women! Every indulgence given to lewd desires, only renders them more insatiable; and they, who give way to one wilful sin, never know when or where they shall stop. Indulgence of fleshly lusts makes the heart brutish, and stupifies the conscience; and even sumptuous fare too fearfully pampers our lusts. No present attainment of gifts or graces, without continued watchfulness, will secure us against the most shameful falls. How sad, how humbling, when the old age of once famous saints, becomes a long continued scene of profligacy! Alas! how Solomon's inordinate love of splendour issues in an inordinate love of base women; and this in a multiplication of abominable idols! How the aged saint is ensnared by youthful lusts! How the wisest sage is made an arrant fool by silly women! How the man, who so often warned others against levity and whoredom, turns out a monster of villainy! How the man once so familiar with God, is plunged into the vilest depths of fellowship with Satan and his abominable agents! When we have pondered well Solomon's history, let us look at our own; "Let him that thinketh he standeth, take heed lest he fall." Lord give us to see and feelingly to acknowledge, that by nature all men are the same. All equally prone to evil; and all but for the blessed influence of divine grace, subject to the same sin and condemnation. Let us then always suspect our own corruptions, and depend on the grace that is in Christ Jesus.



Before  
Christ  
975.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

2 Chro.  
11. 2.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David.

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah.

g Exod.  
32. 8.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

¶ Or,  
went up  
to the  
altar, &c.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah; and he offered upon the

altar, (so did he in Beth-el,) || sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

Before  
Christ  
975.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, † and burnt incense.\*

¶ Or, to  
sacrifice.  
¶ Or,  
went up  
to the  
altar, &c.  
† Heb.  
to burn  
incense.

## CHAP. XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Bethel withereth, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king's entertainment, departeth from Bethel; 11 an old prophet, seducing him, bringeth him back; 20 he is reproved by God, &c.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar || to burn incense. ¶ Or,

2 And he cried against the altar in the word of the LORD, and said, O altar, altar! thus saith the LORD, Behold, a child shall be born unto the house of David, <sup>a 2 Kings</sup> Josiah by name; and upon thee shall he offer <sup>23. 16.</sup> the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, <sup>† Heb.</sup> and pray for me, that my hand may be restored me <sup>the face</sup> again. And the man of God besought <sup>of the</sup> † the LORD, LORD.

days of Rehoboam. Ver. 22. *Shemaiah*. This prophet was very well known in the reign of Rehoboam. He is supposed to have wrote the annals of that prince: and of what authority he was in Judah, we may gather from this passage, where he is said to have prevailed with the king, and an hundred and fourscore thousand men, to lay down their arms. Ver. 28. *Behold thy gods, O Israel*. These are the same words which Aaron spoke upon a like occasion; pretending that he did not design to forsake the worship of the true God, the calves being only made as symbols of his presence. And there can be no doubt that the words were used in the same sense by Jeroboam. His object was to please the people, and they were not yet prepared to acknowledge idolatry in its undigested form. Ver. 31. *Lowest of the people*. These words in the original, according to a great critic, properly denote "out of all the people." That is, the priests were chosen from among the people, without any respect to family or rank. To select the refuse of the people would have been bad policy; but to lay open the priesthood to any who chose the office was calculated to please a people, who were often disposed to view with much jealousy the family of

Aaron, and corresponded well with the other political measures of Jeroboam. Ver. 32. *And Jeroboam ordained a feast in the eighth month*. The Jews held the feast of tabernacles on the fifteenth day of the seventh month; so that this feast was entirely of his own appointment. Indeed he did every thing he could to establish his religion, his chief intention being to alienate the minds of the people from the worship of the true God performed at Jerusalem.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. *There came a man of God out of Judah*; that is, there came a prophet from Judah; for prophets only are called men of God in scripture. But who he was no one can tell. Ver. 2. *Josiah by name*. This is one of the most remarkable prophecies that we have in sacred writ. It foretels an action that exactly came to pass above three hundred and sixty years afterwards. It describes the circumstances of the action, and specifies the very name of the person that was to do it; and therefore every Jew who lived in the time of its accomplishment, must have been convinced of the divine authority of a religion founded on such prophecies as this; since none but God could foresee, and consequently none but God could foretell, events at

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] The way of sin is a most unpromising means of building families. By all his wives Solomon seems to have had but one son, and he was not wise. Often the best instructions are thrown away on children, especially if the parent has himself practically disregarded them. It is astonishing that we hear no complaints from Solomon's subjects of his idolatry, when they complained so much of his oppressive servitude. But most men seek their own, not the things of Jesus Christ. They are more concerned to save their money than their souls. That government is in a tottering condition which subsists by severity, and where the king does not reign in the hearts of his subjects. They are our best friends who dissuade us from our rash designs, and they are our worst enemies who soothe our folly and flatter our pride. It is madness to give true cause of provocations to those who are already provoked without cause. But it is too common at courts to study the pleasure of kings rather than the good of the kingdom. God however fulfils his purposes, promises, and threatenings, by the follies, as well as the crimes of men. They who by oppression drive men into rebellion, must blame themselves for the mischief which they incur. Princes, once infatuated in their counsels, readily add one blunder to another, running to the various extremes of haughtiness, silly compliance, and open violence. We often see our follies by their evil consequence when it is too late to remedy them. Hasty words often produce endless mischief. Wicked princes soon forget the express condition on which God granted them their power. And with infinite, perpetual infamy, guilt and danger to themselves and their subjects, they model the worship of God after patterns of human invention, which they judge most adapted to please their subjects, or maintain their own dignity and power. But they who oppose God shall not always prosper; sooner or later their folly and wickedness shall be manifested to all men.



Before  
Christ  
975.

Before  
Christ  
971.

and the king's hand was restored him again, and became as it was before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water, in this place:

9 For it was so charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, Saddle me the as. So they saddled him the as: and he rode thereon;

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place;

† Heb.  
a word  
was.

17 For † it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there; nor turn again to go by the way that thou camest.

18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God, that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and

hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the as, to wit, for the prophet whom he had brought back.

24 And when he was gone a lion met him by the way, and slew him; and his carcase was cast in the way, and the as stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD; therefore the LORD hath delivered him unto the lion, which hath † torn him, and slain him, according to the word of the LORD, which he spake unto him.

† Heb.  
broken.

27 And he spake to his sons, saying, Saddle me the as. And they saddled him.

28 And he went, and found his carcase cast in the way, and the as and the lion standing by the carcase: the lion had not eaten the carcase, nor † torn the as.

† Heb.  
broken.

29 And the prophet took up the carcase of the man of God, and laid it upon the as, and brought it back: and the old prophet came to the city to mourn, and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones.

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high-places which are in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but † made again of the lowest of the people priests of the high places: whosoever would, he † consecrated him, and he became one of the priests of the high places.

† Heb.  
returned  
and made  
† Heb.  
filled his  
hand.

such a distance. Ver. 6. *Entreat now the face of the Lord thy God, and pray for me.* A surprising change indeed! The prince that a moment ago threatened to punish the man of God, now implores him to pray to that Being for assistance, whose worship he had destroyed; and tacitly acknowledges the divine mission of the prophet, by confessing that it proceeded from God. Ver. 9. *Eat no bread.* The reason why this prophet was forbid to eat or drink with the people of Beth-el is obvious, because he was to have no familiarity with idolaters; but why he was not to return by the same way he came is not so evident. The most probable reason is, that by returning home another way he would be more safe. For had he returned the same way, it was probable that some of those whose conduct he condemned might pursue after him, to do him mischief. For a similar reason the wise men who worshipped the holy child Jesus, were commanded to return home by a different road from that by which they came to Bethlehem, Matth. ii. 12. Ver. 11. *Now there dwelt an old prophet in Beth-el.* It is hard to say whether this prophet was a good or bad man. If a good man, he was guilty of many things which are not to his credit, such as dwelling in an idolatrous place, suffering his sons to attend idolatrous worship, and telling the man of God a premeditated lie. Yet there are several things that plead in his favour, since he is called an old prophet, did not attend idolatrous worship, shewed great respect to the man of God, had the word of God concerning him sent to him, believed that what he had

prophefied should come to pass, buried the man of God in his own grave, and desired his sons to bury him with him. Ver. 24. *And when he was gone, a lion met him by the way, and slew him.* Whenever God in an extraordinary manner communicates his will to a prophet, he always makes such a sensible impression upon his mind, that he cannot but perceive himself actuated by a divine Spirit, and consequently must be assured of the evidence of his own inspiration. This evidence the prophet that was sent to Beth-el had; for as he was able to work miracles, he could not but be sensible of his divine mission, and that the particular injunction of his not eating or drinking in the town of Beth-el, was as much the will of God as any other. *And his carcase was cast in the way.* This severe judgment was to admonish all prophets to observe every part of God's commands. Ver. 31. *Lay my bones beside his bones.* He had probably heard the menace of the prophet, wherein he predicted that *men's bones should be burnt upon the altar*, ver. 2. and being desirous that his own bones should not be disturbed, ordered them to be deposited along with those of the prophet. The expedient he made use of had its desired effect; for we read, 2 Kings xxiii. 16, 17. that Josiah ordered the bones to be taken out of the sepulchres, and to be burnt on the altar. But when they came to the sepulchre of the man of God which came from Judah, he said, *let him alone let no man move his bones.*



Abijah, Jeroboam's son, falleth sick.

Before  
Christ  
971.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.\*

## CHAP. XIV.

1 Abijah being sick, Jeroboam sendeth his wife, disguised, with presents to the prophet Ahijah at Shiloh. 5 Ahijah, forewarned by God, denounceth God's judgments. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem.

956.

AT that time Abijah the son of Jeroboam fell sick. 2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold, there is Ahijah the prophet, which told me that I should be king over this people.

3 And take † with thee ten loaves, and ‖ craknels, and a ‖ cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see; for his eyes † were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself, to be another? for I am sent to thee with † heavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel.

8 And rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back;

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam

him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

12 Arise thou therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold they are written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years; and he † slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel; to put his name

Before  
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956.c Chap.  
21. 21.  
2 Kings  
9. 8.† Heb.  
lay down.954.  
d 2 Chro.  
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## EXPLANATORY NOTES. CHAP. XIV. Ver. 3. Take with thee ten loaves.

They who went to enquire of a prophet used to make him some presents, as a token of their respect, 1 Sam. ix. 7. The present on this occasion, consisted of such mean things as might make him think her to be an ordinary country-woman, whom she personated. Ver. 6. Why feignest thou thyself to be another? The reason why Jeroboam sent his own wife to consult the prophet at Shiloh, was to keep the whole transaction an inviolable secret; for had it been divulged, his whole government might have been in danger; because, if his subjects came to understand that he put no confidence in the golden calves, but had recourse to the worshippers of Jehovah, they would forsake these senseless idols, and return to the true worship of the God of Israel, whom they had so imprudently forsaken. He knew also, that the prophet Ahijah was offended at the gross idolatry he had introduced; and therefore he thought that her being disguised would be the only means of making the prophet speak without the least reserve. But how grossly was he mistaken! It is surprising that he could be so

far infatuated as to think that the person who was capable of foretelling the fate of his son, should not at the same time be able to see through this fraud and disguise. Ver. 10. And him that is shut up and left in Israel. That is, every male, whether he be a captive or freeman, whether he live in the city or in the country, be married or single. Ver. 13. Because in him there is found some good thing. He had the seeds of piety sown in his heart; there appeared to be in him a disposition of mind, and a prevailing regard and affection to the name, the worship, and service of the God of Israel. Ver. 14. But what? even now. What did I say! it shall happen even now. Kimchi, by putting no stop to the Hebrew word *vezmah* [and what?] in the passage, reads it thus: "But what is this which shall now happen, to that which shall come hereafter?" That is the present calamities shall be nothing to the future. Ver. 17. Tirzah. This city stood in the tribe of Manasseh, and having been famous in ancient times, Jeroboam now made it his royal seat. Ver. 19. The book of the Chronicles. Not the book in our Bibles called Chronicles, but a book kept for recording all the transactions of

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] God's messengers must be faithful, and most impious is the presumption that dares to persecute them. Nothing, however contingent, distant, or future, is unknown to God; his purpose is fixed and unchangeable with respect to even the smallest circumstances of our lot. Shame and disgrace attend sinners at last. They who improperly condemn the messengers of God, may soon be obliged by their troubles to have recourse to their prayers. Nor must saints ever be averse to pray even for those who despitefully use them. How dangerous enemies to God's people are false prophets; they seduce to evil, when no fear of suffering would have driven to sin. How severely does God punish the disobedience of the dearest of his servants! The path of duty is ever the path of safety and peace. How necessary is constant readiness for death! Hypocrites in vain claim kindred to the people of God, and wish their latter end to be like theirs. In the character of the false prophet, grown old in sin, as well as years, what an alarming representation is held forth! To what a desperate state men may advance, who, though ministering in holy things, never feel their power, and live and die unconscious of their influence. God will never want witnesses for his cause. If the man of God be dead, the false prophet must attest his warnings. But how desperate are those sinners who, after repeated warnings, corrections, and mercies, continue impenitent. Sooner or later the vengeance of God will overtake the sinner, and he shall perish in his own deceivings.



Before  
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975. there; and his mother's name was Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

Or, standing images, or statues. 23 For they also built them high places, and images, and groves on every high hill, and under every green tree.

24 And there were also Sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

971. 25 ¶ And it came to pass, in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem.

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

c Chap. 10. 7. 27 And king Rehoboam made in their stead brasen shields, and committed them into the hands of the chief of the guard, which kept the door of the king's house.

† Heb. runners. 28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

958. 31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mother's name was Naamah, an Ammonitess: and Abijah his son reigned in his stead.\*

#### CHAP. XV.

1 Abijah's wicked reign: Asa succeedeth him; 3 Asa's good reign. 16 The war between Baasha and him, causeth him to make a league with Benhadad. 24 Jehoshaphat succeedeth Asa. 25 Nadab's wicked reign. 27 Baasha, conspiring against him, executeth Abijah's prophecy. 31 Nadab's acts and death.

958. a 2 Chro. 13. 1. NOW, in the eighteenth year of king Jeroboam the son of Nebat, reigned Abijah over Judah.

2 Three years reigned he in Jerusalem: and his

each reign. Ver. 25. *Shishak king of Egypt came up against Jerusalem.* Rehoboam was not the son of Pharaoh's daughter, and therefore no relation to Shishak; and Jeroboam lived long enough in Egypt to stir him up against his rival, in order to establish himself in his own kingdom. Ver. 26. *And he took away the treasures of the house of the Lord.* These prodigious treasures, which David and Solomon had amassed, were a great incitement to Shishak to undertake this expedition; and in five years after Solomon's death, they were all carried into Egypt. Ver. 30. *And there was war between Rehoboam and Jeroboam all their days.* In chap. xii. 23, &c. it is said that God commanded Rehoboam and his people not to fight against the Israelites and they obeyed. But though the Jews were not to make war upon the Israelites, they had lived to defend themselves, in case the Israelites attacked them; and as they were now two rival nations, it is very natural to think that there were frequent acts of hostility committed on the frontiers, though they never engaged in a pitched battle.

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] When God visits the families with his rod, we ought to search out the sinful cause. And as sickness and death are equally the lot of the young and old, we should always expect and prepare for it. But it is common for sinners to be more anxious about the removal of their troubles than their sins. It is daring to attempt imposing on the servants of God, however aged and blind. But as no covering can hide the hypocrite from the eye of Jehovah, no presents or compliments, nor flattery must ever divert a minister from a bold and free declaration of the mind of God. Fearfully confounded will hypocrites appear when he discovers them, especially at his awful bar. Ingratitude for singular favours, and seduction of others to sin, entail on the guilty the most terrible ruin. God sovereignly bestows his grace on some in the very worst families. He takes of such the greatest care, and often removes them from the evil to come by an honourable death. How amiable is early religion! and happy is it to be early ripe for the joy of the Lord, and transported to it! At the same time it is a fearful prelude of destruction to families or nations when the godly die from among them. Alas! that, notwithstanding warnings and judgments on the wicked, their pattern should be so greedily swallowed! Even amidst weakness and distress men will become more and more wicked; while God, to punish former sins, gives them up to their hearts desire, till they have ripened themselves for his judgments. God's instruments are always ready at hand for chastening even his professed people: and sin quickly reduces the wealthiest to poverty and debasement. Jerusalem is now emptied of her gold and silver; yet not chiefly Shishak, but sin hath done it.

mother's name was Maachah, the daughter of Abi-shalom.

3 And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless for David's sake, did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem;

5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 ¶ Now the rest of the acts of Abijah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? and there was war between Abijah and Jeroboam.

8 And Abijah slept with his fathers; and they buried him in the city of David; and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel, reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem: and his mother's name was Maachah, the daughter of Abi-shalom.

11 And Asa did that which was right in the eyes of the LORD, as did David his father.

12 And he took away the Sodomites out of the land, and removed all the idols that his father had made.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove: and Asa destroyed her idol, and burnt it by the brook Kidron.

14 But the high places were not removed; nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

EXPLANATORY NOTES. CHAP. XV. Ver. 3. *His heart was not perfect.* Though he professed the true God, and worshipped him, yet not wholly and only, and sincerely, but worshipped other gods beside him. The word signifies the adhering to the worship of the true God exclusively of all others. Ver. 4. *A lamp.* That is, according to the Targum, a kingdom splendid and glorious to be continued in his posterity. Ver. 14. *But the high places were not removed.* He had taken away all the high places where they sacrificed to strange gods, but not those wherein God alone was worshipped. His authority probably was not great enough for this, the people having been so long indulged in this practice. Ver. 17. *Ramah.* This city was in the tribe of Benjamin, south of Jerusalem. It was fortified, garrisoned to prevent the Israelites from going to worship at Jerusalem, as they had been permitted in the former reign; and thereby this politic king thought he should guard against any insurrection or revolt of his own subjects. Ver. 18. *Asa took all the silver, and the gold.* In cases of

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candle.

b 2 Sam.  
11. 4. &  
12. 9.

c 2 Chro.  
13. 3.  
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d 2 Chro.  
14. 1.

That is,  
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mother's.

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e 2 Chro.  
15. 16.

† Heb.  
cut off.

† Heb.  
holy.



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2 Chro.  
16. 1, &c.

2 Chro.  
16. 2.

† Heb.  
go up.

† Heb.  
free.

h Matth.  
1. 3.  
called  
Josaphat.  
† Heb.  
reigned.  
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extreme danger, it was always held lawful to employ sacred things in the defence of one's country; but there was no necessity here. God had appeared wonderfully against a much more powerful enemy than Baasha, and therefore Asa ought to have confided in him for help, as the prophet Hanani told him, 2 Chron. xvi. 7. Ver. 19. *A present.* The Hebrew word signifies something given to bias a person from pursuing such a course of action as he would probably have done if he had not received it. Hence it is usually translated 'a bribe.' Ver. 28. *Did Baasha slay him, and reigned in his stead.* What was the pretence for this conspiracy, we are not told; but it is probable he had many accomplices in it: for otherwise we cannot well conceive how he could slay Nadab, when he was in the midst of his army at Gibbethon.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1. Jehu lived till the end of the reign of Jehoshaphat, 2 Chron. xix. 2. xx. 34. and his father was a prophet before him, 2 Chron. xvi. 7. Ver. 2. *I exalted thee out of the dust.* This

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] How few great men, especially kings, have any real piety! And what a plague to their subjects is their want of it! The ill example of parents is very pernicious to their children: and it is a double reproach on those who degenerate from the piety of their ancestors. Sin often shortens men's days, and hastens them to an untimely end. But what a remarkable blessing to families and nations are God's noted favourites. Even after their death, God often pities from regard to them, and to his promises made to them. It is a mercy when God shortens the reign of wicked rulers to make way for better, and who will begin reformation at themselves and their courts. Many defects are in the best; much imperfection in their works of reformation; and great proneness to rely on the arm of flesh in the time of trouble. But God generally embitters to his people the success of their own sinful projects. How wretched are we behold the miseries of war, and the succession of princes rising up to destroy one another, how great and gracious a relief is it to the mind, to contemplate the King who reigns in righteousness, and whose dominion has for its ultimate object the honour of Jehovah, the salvation of the wretched, and the felicity of all holy intelligent beings.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto <sup>1</sup> the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel to sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.\*

## CHAP. XVI.

1, 7 *Jehu's prophecy against Baasha; 6 Elah his son succeedeth him. 8 Zimri, conspiring against Elah, succeedeth him. 11 Zimri executeth Jehu's prophecy. 15 Omri, made king by the soldiers, forceth Zimri desperately to burn himself. 21 The kingdom being divided, Omri prevaileth against Tibni, &c.*

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying, cir. 930.

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like <sup>a</sup> the house of Jeroboam the son of Nebat.

4 <sup>b</sup> Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

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i Chap.  
14. 10.

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a Chap.  
15. 29.  
b Chap.  
14. 11.

confirms the government of the kings of Israel, to have been only a vice-royalty, as we have formerly observed. Upon this passage, it may be inquired, how Baasha's exaltation to the kingdom of Israel can be ascribed to God, when it is manifest he got it by his own treachery and cruelty? To this it may be replied, That though the manner of invading the kingdom was from himself, and his own wicked heart; yet the translation of the kingdom from Nadab to Baasha simply considered, was from God, who, by his decree and providence, ordered it, and disposed on all occasions, of the hearts of the soldiers and of the people so, that Baasha should have an opportunity of executing his judgments upon Nadab, and such success thereupon, as should procure him a present and quiet possession of the kingdom. Ver. 4. *The dogs eat.* This prediction signified, that all his family should die a violent, as well as a very disgraceful death. Ver. 7. *The work of his hands.* Though this is a general term for any action, it here signifies, as restrained by the context, the idols made by his orders. Ver. 10.



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† Heb.  
Shom. ron

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† Heb.  
was it a  
light  
thing, &c.

c Josh.  
6. 26.

7. And also by the hand of the prophet Jehu the son of Hanani, came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 ¶ In the twenty and sixth year of Afa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, (captain of half his chariots,) conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, † steward of his house in Tirzah.

† Heb.  
which was  
over.

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10 And Zimri went in, and smote him, and killed him, in the twenty and seventh year of Afa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha; he left him not one that pisseth against a wall, ‖ neither of his kinsfolks, nor of his friends.

‖ Or,  
both his  
kinsman  
and his  
friends.

† Heb.  
by the  
hand of.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha † by Jehu the prophet;

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Afa king of Judah did Zimri reign seven days in Tirzah: and the people were encamped against Gibbethon, which belonged to the Philistines.

16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

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18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason

that he wrought, are they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king: and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath; so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Afa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemar, owner of the hill, † Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 ¶ Now the rest of the acts of Omri, which he did, and his might that he shewed, are they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: And Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Afa king of Judah, began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri, reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, † as if it had been a light thing for him to walk in the ways of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.\*

Zimri went in and smote him. Thus was the vengeance threatened against him executed speedily; his house being soon made, according to the word of the Lord, like the house of Jeroboam. For as Nadab the son of Jeroboam reigned only two years, so Elah the son of Baasha reigned no more: and as Nadab was killed with the sword, so also was Elah. Thus was there a remarkable similarity between Jeroboam and Baasha in their lives and in their deaths, in their sons and in their family. Ver. 13. *With their vanities.* That is, with their idols which are frequently so denominated. Ver. 18. *Zimri burnt the king's house over him.* He was apprehensive of suffering some infamous punishment, if taken prisoner, and had recourse to this desperate action to secure his son from indignities. Ver. 24. *Samaria.* This city was situated near the centre of the tribe of

Ephraim on a pleasant hill, and soon became the capital of the kingdom of Israel. It was probably once larger than the city of Jerusalem; but at present consists only of a few cottages and convents inhabited by some Greek monks. Ver. 25. *Did worse than all that were before him.* He not only seduced the people by his own example, as his predecessors had done, but likewise forced them to worship idols by severe penalties, and prohibited them from going up to Jerusalem by rigorous laws. Ver. 34. *In his days did Hiel the Beth-elite build Jericho.* He was either ignorant that Jericho was devoted to God, and therefore never to be rebuilt, or so impious as not to regard the words of Joshua: but he found that the sentence which that great general denounced against the rebuilding of Jericho was true, Josh. vi. 26.

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] For the iniquity of a land many and bad are the princes thereof. Short-lived and troublesome is the honour and power procured by murder. How eagerly do men follow the same sins, or worse, which ruined their predecessors before their eyes. But, if thus they harden themselves in their ingratitude, their blood must be on their own heads. God indeed sometimes permits wicked men to die in their beds, and leave their wicked children to pay off their awful reckoning. Drunkards fearfully expose themselves to death in a thousand forms. And it is terrible to be hurried drunk to the tribunal of a holy God! Rebellious projectors often perish in the flames which they have kindled; and revenge and envy attend them in their death. It is terrible when God punishes men's harmony in wickedness with civil wars and discords. Dreadful is his case who is married to a wicked and abandoned woman: nothing is so base or horrid but she can persuade him to. When kings are monsters in wickedness the subjects will strive to outdo them in contempt of God. But such as despise his curse shall feel the weight of it.



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## - CHAP. XVII.

1 *Elijah having prophesied against Ahab, is sent to Cherith, where the ravens feed him: he is sent to the widow of Zarephath; 17 he raiseth the widow's son, &c.*

† Heb.  
Elijahu,  
Luke 4.  
25. he is  
called  
Elias.  
a Eccus.  
48. 3.  
James  
5. 17.

AND † Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, <sup>a</sup> *As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

† Heb.  
at the end  
of days.

7 And it came to pass, † after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

b Luke  
4. 26.  
called  
Sarepta.

9 Arise, get thee to <sup>b</sup> Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water, in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.*

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. *And Elijah the Tishbite.* The great care God still shewed for his people, notwithstanding the many sins they had committed to provoke him to anger, was so remarkable, that in every king's reign, from the first to the last, there was one prophet at least to instruct, admonish, and correct them. And now in the reign of Ahab, when idolatry was carried to its highest pitch, God raised up an extraordinary prophet to call the Israelites to repentance. He is called the Tishbite, from Tishbe, a town on the other side Jordan, in the tribe of Gad, where he was born. *There shall not be dew nor rain these years.* This calamity is said to have been procured by Elijah's prayers; but we must not therefore imagine that his prayers were spiteful and malicious, but rather necessary and charitable; for the answer was well fitted to vindicate the character of God by a striking proof of his abhorrence of idolatry, and to awaken the people to a sense of their guilt and danger in departing from him. Ver. 6. *And the ravens brought him bread and flesh in the morning.* It is remarked by naturalists, that ravens are very greedy and voracious creatures, and so entirely destitute of natural affection to their young, that they forsake

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

Before  
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910.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD † sendeth rain upon the earth.

† Heb.  
giveth.

15 And she went, and did according to the saying of Elijah: and she, and he, and her house, did eat || many days.

|| Or.  
a full  
year.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake † by Elijah.

† Heb.  
by the  
hand of.

17 ¶ And it came to pass, after these things, *that* the son of the woman the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, what have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he † stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul † come into him again.

† Heb.  
measured.

† Heb.  
into his

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

inward  
parts.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth!

24 And the woman said to Elijah, Now by this I know that thou art a man of God, *and* that the word of the LORD in thy mouth is truth.\*

them before they are fledged. But this is so far from being an objection to almighty power, that it greatly magnifies it, since the more unfit the instruments were to the purposes they were intended to serve, the more manifest was the divine interposition in behalf of the prophet. Ver. 9. *Zarephath*, or *Zarepta*, was situated between Tyre and Zidon, comp. Luke iv. 25. Ver. 18. *What have I to do with thee?*—She undoubtedly imputed the death of her son to the prophet; either as a punishment, for her not behaving to him with all the respect due to his character, or else as a punishment for her former sins; which is the meaning of *calling her sins to remembrance*. Ver. 21. *Let this child's soul come unto him again.* This is a proof that the soul does not die with the body, but exists in a separate state without it. Ver. 24. *Now by this I know that thou art a man of God.* Though the woman had before sufficient reason to believe that Elijah was a prophet, yet upon his not curing her son while he lay sick, her faith began to fail. But upon seeing him raised from the dead, her faith revived with her son; and through the joy of having him restored, she considered this last miracle as much greater than the former.

PRACTICAL OBSERVATIONS.—\* CHAP. XVII.] As in the worst times, God always raiseth up some to bear witness to the righteousness of his procedure, so these are strengthened for the difficulties which they have to encounter, and are honoured like Jacob to be mighty in prayer and to prevail. But it bodes ill for a people, when God's servants are driven into corners, and when a life of obscurity becomes their duty. But they who dare to be bold for their God may trust him with their protection; he will take care that they shall not starve. He can make the most ravenous or destitute creatures on earth to provide for them. When one created source runs dry, he can make another break forth. And plentifully he rewards those who cheerfully supply the wants of his servants. Yea, to what straits and perplexity may those who fear his name, or their children be reduced, before he appears for their relief? But, in our deepest distresses, God is nearer to relieve us than we think, and faith must silence all objections. A promise of God is instead of a thousand arguments. They who can trust God with their all, will find themselves no loser by him; and so works of piety and charity brings us again our own with usury. God often exercises his people with the heaviest trials after they have met with remarkable favours. And the more unexpected the stroke, the harder is it to be composed under it at first. In our troubles, how apt are we to quarrel with our best friends, and in our haste to speak unadvisedly with our lips! But it is more decent and becoming humbly to search out, confess, and acknowledge our sin, which is the cause of them.



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## CHAP. XVIII.

1 In the extremity of famine Elijah is sent to Ahab: 7 he meeteth Obadiah. 16 Obadiak bringeth Ahab to Elijah. 17 Elijah reproving Ahab, by fire from heaven convinceth Baal's prophets, &c.

AND it came to pass, after many days, that the word of the LORD came to Elijah on the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab: and there was a sore famine in Samaria.

† Heb. Obadiahu. † Heb. over his house. † Heb. Izebel. 3 And Ahab called † Obadiak, which was † the governor of his house: (Now Obadiak, feared the LORD greatly;

4 For it wasso, when † Jezebel cut off the prophets of the LORD, that Obadiak took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water:)

5 And Ahab said unto Obadiak, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, † that we lose not all the beasts.

† Heb. that we cut not off ourselves from the beasts. 6 So they divided the land between them, to pass throughout it: Ahab went one way by himself, and Obadiak went another way by himself.

7 ¶ And as Obadiak was in the way, behold Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah.

8 And he answered him, I am; go, tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the LORD thy God liveth, there is no nation or kingdom whither my LORD hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did, when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water.

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me.

15 And Elijah said, As the LORD of hosts liveth,

before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiak went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18 And he answered, I have not troubled Israel: but thou and thy father's house; in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, How long halt ye between two || opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

24 And call ye on the name of your gods, and I will call on the name of the LORD; and the god that answereth by fire, let him be God. And all the people answered and said, † It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, || hear us! But there was no voice, nor any that answered. And they || leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry † aloud; for he is a god: either || he is talking, or he † is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened.

28 And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood † gushed out upon them.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1. The word of the Lord came to Elijah in the third year. Both our blessed Saviour and the apostle James tells us, that there was no rain for three years and six months. But this difference is easily reconciled; for the land of Canaan had only rain twice a year, called the former and the latter rain. It is therefore natural to think, that Ahab imputed the beginning of the drought to natural causes; but after waiting six months longer, without perceiving any signs of rain, he began to be enraged at Elijah, as the cause of this national judgment. Ver. 13. I hid an hundred men of the Lord's prophets. Elijah in his appeal to the people, tells them, I, even I only remain a prophet of the Lord, ver. 22. and therefore the hundred preserved by Obadiak were not men actually inspired but such only as were the disciples of the prophets, and candidates for that high office. Ver. 21. How long halt ye between two opinions? According to the principle of intercommunity acknowledged by heathen nations it was lawful to blend the worship of foreign gods with that of the local deity; but, according to the Mosaic law, God rejected all such associations, insisting upon being esteemed as the sole object of worship, exclusive of all the other deities. Ver. 24. The God that answereth by fire. This address of the prophet

may be thus paraphrased: "You that are his priests and prophets maintain that Baal—the sun—is a proper object of divine worship, and has as great a right to our adoration as Jehovah, whom we assert to be the true and only God. The essence of the sun is fire; and surely if he can display himself and vindicate his deity in any thing, it must be in that. The God that answereth by fire, let him be God." This was a rational method of determination, adequate and suitable to the point in controversy, and therefore what the people could not but approve. Ver. 26. And they leaped upon the altar. The Chaldee and Arabic render it so as to convey the idea of their being seized with a prophetic fury, which impelled them to some extravagant motions; the Syriac seems to confirm this by representing them in a state of ecstasy or conternation. Ver. 27. Elijah mocked them. Here we have a striking instance of spirited and delicate railery. Nothing exceeds Elijah's pungent sarcasm, on the stupid and despicable dupes of idolatry. Ver. 28. And they cried aloud, and cut themselves—with knives and lancets. A strange method this to obtain the favour of their god! and yet if we look into antiquity, we shall find nothing more common in the religious rites of several nations than this barbarous custom, as is sufficiently proved by



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† Heb.  
ascending.  
† Heb.  
attention.

a Gen.  
32. 28.  
2 Kings  
17. 34.

† Heb.  
went.

Or,  
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hend.

29 And it came to pass, when mid-day was past, and they prophesied until the time of the † offering of the evening sacrifice, that *there was* neither voice, nor any to answer, nor any † that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, *a* Israel shall be thy name;

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time: and they did *it* the third time.

35 And the water † ran round about the altar; and he filled the trench also with water.

36 And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and *that I am* thy servant, and *that I have* done all these things at thy word.

37 Hear me, O LORD, hear me; that this people may know that thou art the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces; and they said, The LORD, he is the God; the LORD, he is the God.

40 And Elijah said unto them, || Take the prophets of Baal; let not one of them escape. And they took

the testimonies of Plutarch, Herodotus, Apulcius, and several other authors of established credit, both ancient and modern. Ver. 29. *They prophesied.* They continued praying, or, as if divinely inspired, sung hymns in praise of their god, both of which were according to the opinion of Jews and Gentiles parts of the prophetic office. Ver. 31. *Elijah took twelve stones.* This was in allusion to the number of tribes, and was probably intended to shew that all the Israelites, though now divided into two nations, ought to be united by the same band and mode of worship. Ver. 33. *Fill four barrels of water; and pour it on the burnt sacrifice.* This was done to render the miracle more conspicuous, for it evidently shewed there could be no fallacy, no fire being concealed in or about the altar, but that the lightning which was to consume the sacrifice came from heaven, and came at his invocation. Ver. 39. *The Lord, he is the God; the Lord, he is the God.* They were deeply affected by this amazing proof which God had given them, that he alone was to be worshipped; and by their repetition shewed that their conviction admitted of no shadow of a doubt; for, in the Hebrew, repetitions are generally made use of to confirm and strengthen the sense. Ver. 40. *Slew them there.*

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] God often turns a fruitful land into barrenness for the sins of them who dwell therein; but judgments, instead of humbling, enrage the impenitent. But what a mercy is it that God, even in wicked courts, hath those who fear and protect his servants. And who that reads the history of Elijah but must rejoice in beholding the great blessedness of faith which animates the possessors to perform the most difficult duties. What firmness and magnanimity were manifested in the whole of Elijah's conduct! When the Lord commanded him to shew himself to Ahab, not a word of request to be spared the unpleasant task, but an instant readiness to obey. And with what plainness and fidelity did he declare the most unwelcome truths to the ungodly king. And how great was the confidence in God, which he discovered on mount Carmel, when he stood alone and boldly pleaded the cause of God, in the midst of four hundred and fifty priests of Baal, surrounded by their numerous friends. Surely he was strongly persuaded, that God can confound his enemies, and deliver his servants out of all evil.—The faithful servants of God are often calumniated as enemies to the state; and even when they bring the best of tidings, the impenitent brand them as the troublers of the nations. But God can overrule the hearts of his most inveterate enemies, and make them grant what his servants demand for his honour. Unsettled notions in religion lead to unsound practices; and there can be no communion between God and idols. Let us then never, in inclination, profession, or practice, halt between God and his rivals. Nor must the servants of God be discouraged when they see multitudes against them; it is enough that God is on their side. He can take the wise in their own craftiness, and turn the counsel of the froward headlong; and the hope of a hypocrite perishes. Dreadful is the ruin of such as dispute the supremacy of God; nothing but absolute and cheerful submission to him can prevent their complete destruction. Secret, importunate, and persevering prayer, draws down the greatest promised blessings; and great mercies often arise from small beginnings. But distinguished humility and dependence on the all-strengthening God, ought to accompany the receipt of such most distinguished honours.

them; and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink: for *there is* a || sound of abundance of rain.

42 So Ahab went up to eat and to drink: and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.

43 And said to his servant, go up now, look toward the sea. And he went up and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass, at the seventh time that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, † Prepare *thy* chariot, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab † to the entrance of Jezreel.\*

## CHAP. XIX.

1 *Elijah threatened by Jezebel, fleeth to Beer-sheba; 4 in the wilderness being weary of his life, he is comforted by an angel; 9 at Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha. 19 Elisha taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal, how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, If I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beersheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-

He did not slay them with his own hands, but by the instrumentality of others; and this not as a private person, but as an extraordinary minister of God, raised up to execute justice according to the divine law, Deut. xiii. by which law such false prophets were to die. Ver. 46. *The hand of the Lord was on Elijah.* To increase the conviction that he was really commissioned by God, he was miraculously enabled to run faster than the horses in Ahab's chariot; and by so public an action confirmed the people in their idea of the divine power, and unity of the Godhead.

EXPLANATORY NOTES. CHAP. XIX. Ver. 2. *Jezebel sent a messenger unto Elijah.* This was certainly the effect of her blind rage, and not of prudence, which would have prompted her to conceal her designs till they were ripe for execution, whereas by sending him word she gave him notice of his danger, and admonished him to escape by flight. Ver. 3. *When he saw that, he arose, and went for his life.* The Septuagint, Vulgate, and Syriac versions, read, *And he was afraid.* He that had such courage as not to be afraid to meet Ahab, and contend with 450 priests of Baal, in the face of all Israel, who at

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† Heb.  
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come to  
Jezreel.



Before Christ cir. 906. tree: and he requested † for himself that he might die; and said, It is enough: now, O LORD, take away my life; for I am not better than my fathers.

† Heb. for his life. 5 And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat.

† Heb. bolster. 6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his † head: and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there: and, behold, the word of the LORD came to him, and he said unto him, What doest thou here Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and <sup>a</sup> I, even I only, am left; and they seek my life, to take it away. <sup>a</sup> Rom. 11. 3.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and, behold, there came a voice unto him, and said, What doest thou here, Elijah?

first were not inclined to take his part, is now terrified at the threats of a single woman. This shews, that the spirit and courage he had before were of the Lord, and not of himself; and that men who have the most flaming zeal and courage in the cause of God and religion, if left to themselves, become weak and timorous. Ver. 4. *For I am not better than my fathers.* That I should continue in life, when other prophets who have gone before me have lost their lives by Jezebel or other persecutors. Ver. 11, 12. *Behold, the Lord passed by.* Elijah being now come to the same place where God had delivered the law to his servant Moses, God was minded to communicate the like favour to his servant the prophet, viz. to unveil his majesty to him, and give him some signal token of his immediate presence. Various are the speculations which this appearance of the divine Majesty had suggested to interpreters. The generality of them have looked upon this as a figure of the gospel dispensation, which came not in such a terrible manner as the law did, with storms, thunders, lightnings, and earthquakes, Exod. xix. 11. but with great lenity and sweetness, wherein God speaks to us by his Son, who makes use of no other but gentle arguments and soft persuasions. But others take this to be a symbolical admonition to Elijah, according to the circumstances he was then in. Ver. 16. *Elisha shalt thou anoint to be prophet.*

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. Before Christ cir. 906.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria:

16 <sup>b</sup> And Jehu the son of Nimshi shalt thou anoint to be king over Israel; <sup>c</sup> and Elisha the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet in thy room. <sup>b</sup> 2 Kings 9. 1, 2, 3. <sup>c</sup> Ecclus. 48. 8. <sup>d</sup> Luke 4. 27. called Elisha.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18 <sup>d</sup> Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. <sup>d</sup> Rom. 11. 4. <sup>e</sup> Or, I will leave.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, † Go back again: for what have I done to thee? † Heb. Go re- turn.

21 And he returned back from him, and took a yoke of oxen, and flew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him.\*

## CHAP. XX.

1 Ben-hadad, not content with Ahab's homage, besiegeth Samaria. 15 By the directions of the prophet the Syrians are slain. 22 As the prophet forewarned Ahab, the Assyrians, trusting in the valleys come against him in Aphek. 28 By the word of the prophet, and God's judgments, the Syrians are again smitten.

AND Ben-hadad the king of Syria gathered all his host together; and there were thirty and two

Thou shalt anoint him for thy successor. Kings, prophets, and priests, being invested with their offices by anointing. Ver. 17. *Him that escapeth the sword of Hazael, shall Jehu slay.* That is, God has, in his providence, appointed three persons to punish the Israelites, according to their deserts; one or other of which shall infallibly execute his judgments upon them. Ver. 18. *Yet I have left me seven thousand in Israel.* This seems to have been added to correct Elijah's mistake, who imagined that he alone remained a true worshipper of God in Israel, comp. Note on Rom. xi. 2. *Every mouth that hath not kissed him.* Kissing the image of a false god, or kissing the hand and stretching it out toward the image, was esteemed an act of adoration. Ver. 19. *Elisha—plowing with twelve yoke of oxen.* This was a token of Elisha's wealth and great riches; for he who could keep twelve yoke of oxen at plough, was in this respect no inconsiderable man; and yet, according to the custom of these early times, he looked after his own business himself. *Elijah—cast his mantle upon him.* The mantle was the habit appropriated to the prophets; and Elijah's casting his mantle on Elisha was a symbolical action, wherein he informed him that he was appointed to the prophetic office.

EXPLANATORY NOTES. CHAP. XX. Ver. 1. *He went up and besieged*

PRACTICAL OBSERVATIONS.—\* CHAP. XIX.] Behold how malignantly the promoters of false worship hate those who zealously oppose their designs. And no persecutor is more malicious or furious than a profane woman. How weak and spiritless are the most devoted to God, when left to themselves! Elijah had just commanded both kings and subjects; now he shrinks for fear of a dignified harlot. But it is mean to desire death as a refuge from distress; or to seek to die like a wandering sheep in the wilderness, while shunning the honourable death of a martyr for God at Jezreel. We ought never to depart the path of duty though it lead us through the valley of the shadow of death. However dark providence appear, we must never despair! We know not what farther work God may have for us. To desire to be with Christ is laudable; but to be weary of our warfare is sinful. But God kindly overlooks the infirmities of his people; visits them in mercy when on the brink of despair; and lays meat before them when they shamefully desert his service. To encourage their own peevishness, saints are apt to think matters in the church worse than they really are. But whom the Lord loves he will rebuke and chastise; he will direct and further employ them. No place can exclude from his gracious manifestations. It is the folly of human weakness to be discouraged for want of success in God's work. The sufficiency of the power in God, not of ourselves. They that would be faithful in bad times, must put their lives in their hand, and be ready to die for him.—In the most terrible manner God often introduces his most mild and gracious intimations. God's saints are generally few; but they are often more numerous, in times of general apostacy, than good men think; and all of them are under the special care and providence of God. It hodes ill when God's servants bitterly lament over the wickedness of their people. We may expect quickly to see or hear of instruments of God's wrath raised up to destroy them; for in due time God will avenge his people, and that speedily. Never can he want agents for his work, whether of mercy or judgment. None can resist his effectual and heart-touching call; and no earthly care can detain from his service.



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kings with him, and horses and chariots : and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine ; thy wives also and thy children, *even* the goodliest *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 ¶ And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children ;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants ; and it shall be *that* whatsoever is † pleasant in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief : for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and † I denied him not.

8 And all the elders, and all the people, said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do : but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that † follow me.

11 And the king of Israel, answered and said, Tell him, Let not him that girdeth on his *harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this † message, (as he *was* drinking, he, and the kings in the † pavilions,) that he said unto his servants, † Set *your-selves* in array : and they set *themselves* in array against the city.

13 ¶ And, behold, there † came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude ? behold, I will deliver it into thine hand this day ; and thou shalt know that I *am* the LORD.

14 And Ahab said, by whom ? and he said, Thus saith the LORD, *Even* by the † young men of the princes of the provinces. Then he said, Who shall † order the battle ? and he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two : and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon : but Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first ; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive ; or whether they be come out for war, take them alive.

19 So these young men of the prince of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man : and the Syrians fled : and Israel pursued them ; and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest : for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills ; therefore they were stronger than we : but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing : Take the kings away, every man out of his place, and put captains in their rooms ;

25 And number thee an army like the army † that † thou hast lost, horse for horse, and chariot for chariot : and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, † to fight against Israel.

27 And the children of Israel were numbered, and † were all present, and went against them : and the children of Israel pitched before them like two little flocks of kids ; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The Lord *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand ; and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days : and *so* it was, that in the seventh day the battle was joined : and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city ; and there a wall fell upon twenty and seven thousand of the men *that were* left. And Benhadad fled, and came into the city, † into an inner chamber.

31 ¶ And his servants said unto him, Behold now we have heard that the kings of the house of Israel *are* merciful kings : let us, I pray thee, put sackcloth on

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Samaria. He went up to besiege Samaria ; but his army was defeated before he reached that city. Ver. 4. *I am thine, and all that I have.* He seems not only to have complied with the insolent demand of Ben-hadad, but likewise to have made a greater submission than he could expect ; which shewed so much abjectness, that Benhadad increased his demands ; and augmented his insolence in proportion to the pusillanimity of Ahab. Ver. 12. *They set themselves in array against the city.* Whilst the treaty lasted between him and Ahab he was remiss, but now he commands his army to be put in order, that they should invest Samaria, and plant their batteries against it. Ver. 13. *There came a prophet unto*

Ahab. Perhaps it was one of those whom Obadiah preserved from Jezebel's inhuman persecutions. Ver. 23. *Their gods are gods of the hills.* Benhadad whose forces consisted of Chariots and horsemen, having warred with ill success against the king of Israel, his ministers in a council of war, deliver their advice to him in the terms included in this verse. Ver. 26. *Aphek* was situated in Libanus, upon the river Adonis, between Heliopolis and Biblos, and, in all probability, is the same that Paul Lucas mentions, as swallowed up in a lake, wherein there are several houses all entire to be seen under water. Ver. 27. *Two little flocks of kids.* This simile is highly proper to convey the great disparity between



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our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, the cities which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

† Heb.  
smiling  
and  
wounding

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, † so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou † shalt pay a talent of silver.

† Heb.  
weigh.

† Heb.  
he was not.

40 And as thy servant was busy here and there, † he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

the armies of the Israelites and their enemies; for kids are generally rambling, and seldom found in numbers. Ver. 20. *The wall fell.* Though this event may be accounted for in a natural way, yet it is more reasonable to think that God interposed his mighty arm on this occasion, as well in vindication of his sovereign power, and authority, which these people had blasphemously denied, as to convince them, that he was the God of the plains, as well as of the hills, that he could as effectually destroy them in strong holds, as in the open field, and make the very walls in which they trusted for their defence, the instruments of their ruin. Ver. 31. *Put sackcloth on our loins, and ropes upon our heads.* This signified the lowest degree of submission, and was the ancient manner of supplication used by the Syrians. Ver. 32. *Thy servant Ben-hadad saith.* He now as humbly petitions Ahab, as Ahab a little while ago had petitioned him, and he begs of him his life. Ver. 33. *He is my brother.* The lenity of Ahab on this occasion was very remarkable; to call a person brother who had determined his destruction, was a great pitch of humanity; and to forgive one who had been guilty of the most atrocious blasphemy against God, shewed in it an indolence of mind which was unworthy of pity, and a disregard for the safety of his nation, which would naturally cause its subversion. Ver. 34. The word *Ben-hadad* is not in the original, but seems to have been inserted very judiciously by our translators, in order to remove that ambiguity which would have otherwise embarrassed an unlearned reader. Ver. 36. *Because thou hast not obeyed the voice*

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.\*

## CHAP. XXI.

1 Ahab is denied Naboth's vineyard. 5 By Jezebel's letters Naboth is condemned and stoned. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel.

AND it came to pass, after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

899.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it † seem good to thee, I will give thee the worth of it in money.

† Heb.  
he good in  
thine eyes.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or, else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city dwelling with Naboth.

of the Lord,—a lion shall slay thee. Herein lay the whole fault of the refuser; he well knew the authority of God's commands, and that this was the very thing that he enjoined. Ver. 38. *With ashes.* The Hebrew word signifies a veil, which seems most agreeable to the prophet's intention of disguising himself, so as to pass upon the king for one who had been wounded in the battle. Ver. 43. *Thy life shall go for his life.* Ahab's offence consisted in suffering so horrid a blasphemer as Ben-hadad was, to go unpunished, which was contrary to an express law, Lev. xxiv. 16. This law extended not to those only who were born in the land, but to strangers likewise that were among them, and in their power, as Ben-hadad certainly was.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1. *Naboth the Jezreelite had a vineyard.* It is evident that Naboth dwelt at Jezreel, otherwise he could not have been called a Jezreelite; and that his vineyard was in Samaria, near the palace of Ahab. Ver. 2. *Give me thy vineyard.* This account of Ahab's coveting Naboth's vineyard is immediately placed after his treatment of Ben-hadad, to shew his extreme great wickedness in sparing him, (as Saul did Agag king of the Amalekites) and killing Naboth, that he might get possession of his vineyard. For this was a high aggravation of his crime, that he basely murdered a just Israelite, and let an impious enemy escape. Ver. 3. *The Lord forbid it me.* As it is natural to all men to love and value the ancient possessions that have been in their family; so the law of Moses prohibited the alienation of lands from

PRACTICAL OBSERVATIONS.—\*CHAP. XX.] Weak and defenceless are those who have provoked God to forsake them, however former successes may make them proud and insolent. There is no satisfying the covetous mind; and mean spirits delight to tyrannize over those who they think dare not resist them. God often heaps mercies on his sinful people when they merit destruction; he remembers his holy covenant and saves them for his name's sake. By the weakest instruments, he can abase the proud and defeat the most powerful armies, even when flushed with victory and success. Atheistical apprehensions of God effectually plunge men headlong into misery. For they that fight against him will at last be covered with confusion and despair. God's servants have need of great boldness and zeal, that they may declare his mind to the most powerful transgressors. And it is peculiarly stinging when men are condemned out of their own mouths.



Before  
Christ  
899.† Heb.  
in the top  
of the  
people.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth † on high among the people;

10 And set two men, sons of Belial, before him, to bear witness against him, saying, thou didst blaspheme God and the king: and then carry him out, and stone him that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she sent unto them;

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned and is dead.

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee;

because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, <sup>a</sup> I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab <sup>b</sup> him that pisseth against the wall, and him that is shut up and left in Israel,

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation where-with thou hast provoked me to anger, and made Israel to sin.

23 And <sup>c</sup> of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 (But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.)

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.\*

## CHAP. XXII.

1 Ahab seduced by false prophets, according to the word of Micaiah is slain at Ramoth-gilead; 37 the dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reign, &c.

AND they continued three years without war between Syria and Israel. 897.

2 And it came to pass in the third year, that <sup>a</sup> Jehoshaphat the king of Judah came down to the king of Israel. 18. 2, &c.

one tribe or family to another, unless a man was reduced to poverty, in which case he might sell it to the jubilee; but then it was to revert to him again, Lev. xxv. 15, 25, 28. Ver. 6. *I will not give you my vineyard.* He doth not acquaint her with the reason; but reports his answer, as if he gave him a surly refusal, which was far otherwise; Naboth representing it as a religious duty founded upon the law of God, not to part with the inheritance of his fathers, which was allotted to them by Joshua never to be alienated. Ver. 9. *Proclaim a fast.* This was meant as a cloak for her wicked designs, and intended to convince the people of the necessity of calling Naboth to account, by insinuating he had been guilty of a crime which called for public expiation. Ver. 10. *Thou didst blaspheme.* Blasphemy against God was a capital offence by Lev. xxiv. 16. and to blaspheme the king likewise was capital by prescription, founded upon Exod. xxii. 28. If a man were guilty of blasphemy against God, he was to be tried by the great court at Jerusalem, and, if cast, his effects devolved to his heirs; but when condemned for treason against the king, his estate went to the exchequer, being forfeited to him against whom the offence was committed. Ver. 13. *They carried him forth—and stoned him with stones.* Princes never want instruments to execute their pleasure; and yet it is strange, that among all these judges and

great men, there should be none that abhorred such villany. Ver. 19. *In the place where the dogs licked.* The Hebrew which we render 'in the place where,' does not denote the place, but the manner in which the thing was done; and then the sense of the passage will be; "In the same manner as dogs licked the blood of Naboth, even so shall they lick thy blood, even thine." Ver. 20. Because thou hast sold thyself to work evil. The Hebrew word for sell here alludes to the custom of buying slaves for any particular purpose or work; and the passage signifies, as Grotius observes, that Ahab was enslaved to the most flagitious crimes. Others observe, that the Hebrew word maker, signifies both to sell, and to give one's self up to: and that if it had been rendered in the latter sense, "Thou hast given up thyself to work," &c. the passage would have been plainer. Ver. 27. *When Ahab heard those words,—he rent his clothes.* Upon Ahab's repentance God revoked, in part, the sentence he had denounced against him, and transferred it to his posterity.

EXPLANATORY NOTES. CHAP. XXII. Ver. 5. *The king of Israel gathered the prophets together about four hundred men.* These undoubtedly were his own false prophets, or the priests of Baal: probably these very four hundred men whom Jezebel preserved from that great slaughter, chap. xvii. who yet gave

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] Nearness to great men often exposes to oppression; and there is need of steadfast adherence to the Lord's command when we meet with strong temptations. How insatiable is a covetous heart! Many great men in all that they have, can enjoy but small pleasure because of some fancied want; and proud and discontented spirits terribly torment themselves. What a plague to nations are covetous and tyrannical rulers! Having their hearts set on wickedness, Satan quickly furnishes the means; and nothing is too base and hypocritical, or even horrid or blasphemous, for them to stick at. When sin has hardened the heart, men glory in their wickedness, and are lost to shame. But that which is unlawfully gotten, frequently proves a burden instead of a comfort. The very presence of faithful ministers, who cannot endure to see the wicked perishing in their iniquities, is a terror to such, and their faithful rebukes torment them; but how much more, and how often even in this life, does the marked vengeance of God perplex and pursue them! Legal terrors may produce strong professions of repentance, but only a sense of God's pardoning love can convert men. And if God mark such regard to apparent repentance how great is his mercy and how great is his regard to those who sorrow after a godly sort!—Who can behold human nature, as represented in such characters as Ahab, and Jezebel, but with the most humiliating pain and sorrow! But when through grace, we are brought to look at the rock whence we were hewn, and the hole of the pit whence we were digged: Oh! how precious, inestimably precious is that mercy which is so distinguishing. May the perpetual sense of the richness of divine grace in saving us, dispose us habitually to live entirely devoted to the service of God.



Before  
Christ  
897.

† Heb.  
silent  
from  
taking it.  
b 2 Kings  
3. 7.

3 (And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* ours, and we *be* † still, and take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? and Jehoshaphat said to the king of Israel, *I am* as thou *art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up: for the LORD shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, (Micaiah the son of Imlah,) by whom we may enquire of the LORD; but I hate him: for he doth not prophecy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

¶ Or,  
eunuch.

9 Then the king of Israel called an ¶ officer, and said, Hasten *hither* Micaiah the son of Imlah.

† Heb.  
floor.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a † void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD

said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophecy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall ¶ persuade Ahab ¶ Or, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, *Which way* went the Spirit of the LORD from me to speak unto thee?

c 2 Chro.  
18. 22.

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ¶ into † an inner chamber to ¶ Or, hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son:

from  
chamber  
to cham-  
ber.

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

† Heb.  
a chamber  
in a  
chamber.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Harken, O people, every one of you.

29 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, ¶ I will disguise myself, and enter into the battle; but ¶ Or, put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

when he  
was to dis-  
guise him-  
self, and

31 ¶ But the king of Syria, commanded his thirty captains, that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

enter into  
the battle.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely, it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

in their answer in the name of Jehovah, not of Baal, either in compliance with Jehoshaphat, or rather by Ahab's direction, that good Jehoshaphat might be deceived by them into a good opinion of the war. Ver. 15. *Go, and prosper: for the Lord shall deliver.* These words were spoken ironically, and in mockery to the promises made Ahab. Accordingly, we may observe by Ahab's reply, that he suspected Micaiah's sincerity, and, either by his gesture or manner of speaking, gathered that his meaning was to traduce these false prophets for their answers. Ver. 19. *I saw the Lord sitting.* Few passages in scripture have given greater occasion to the enemies of revelation to ridicule the sacred records, than this prophetic speech of Micaiah's. The Jews conceived of God in heaven, as of a king seated upon his throne; and that good and bad angels, the one standing on his right hand, and the other on his left, were the appointed executioners of his orders, either to reward or punish his subjects. And as princes upon earth generally do nothing of moment, without advising with their council, and chief officers, so the prophet represents Omnipotence as deliberating with his heavenly courtiers, what course he had best take to bring Ahab to destruction. Amidst this consultation, some suggest one expedient and some another;

but none pleases him till a lying spirit offers his services, which are at last accepted. But surely no man can have such a crude conception of divine Providence, as to think that this is the method of God's governing the world; that he, who is the fountain of all power and wisdom, needs to advise with any of his creatures, or is at a loss for any expedient to accomplish his ends; or that he, who is both truth and holiness itself, should ever send a lying spirit among his prophets, which would be to confound all inspiration, and to make the imputation of error rebound upon himself. Upon the whole, then, it is plain, that the speech of Micaiah was no more than a parabolical representation of a certain event, which not long after came to pass, and is adapted to our weak capacities, to express the various means which God employs to execute his will. Ver. 29. *So the king of Israel, and Jehoshaphat—went up to Ramoth-gilead.* That Ahab went, is not to be wondered at; it was his own motion first, his inclination led to it, his prophets encouraged him to it, and, in bravado to the prophet of the Lord, he was determined upon it; but it may seem much more strange, that Jehoshaphat should, after such an account as Micaiah had given, and who, doubtless, could observe a great difference between him and the prophets of Ahab. Ver. 34.



Before  
Christ  
897.Before  
Christ  
897.† Heb.  
in his sim-  
plicity.  
† Heb.  
joints and  
the breast-  
plate.† Heb.  
made sick.  
† Heb.  
ascended.† Heb.  
bosom.† Heb.  
came.d Chap.  
21. 19.899.  
Began to  
reign  
alone,  
ver. 51.  
e 2 Chro.  
20. 31.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 ¶ And a certain man drew a bow † at a venture, and smote the king of Israel between the † joints of the harness : wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host ; for I am † wounded.

35 And the battle † increased that day : and the king was stayed up in his chariot against the Syrians, and died at even : and the blood ran out of the wound into the † midst of the chariot.

36 And there went a proclamation throughout the host, about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and † was brought to Samaria ; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria ; and the dogs licked up his blood, (and they washed his armour,) according <sup>d</sup> unto the word of the LORD which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel ?

40 So Ahab slept with his fathers ; And Ahaziah his son reigned in his stead.

41 ¶ And <sup>e</sup> Jehoshaphat the son of Aza began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign ; and he reigned twenty and five years in Jerusalem : and his mother's name was Azubah, the daughter of Shilhi.

43 And he walked in all the ways of Aza his father ;

he turned not aside from it, doing *that which was right* in the eyes of the LORD : nevertheless the high places were not taken away ; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the Chronicles of the kings of Judah ?

46 And the remnant of the Sodomites, which remained in the days of his father Aza, he took out of the land.

47 There was then no king in Edom : a deputy was king.

48 Jehoshaphat || made ships of Tarshish to go to Ophir for gold : but they went not ; for the ships were broken at Ezion-geber. <sup>Or, had ten ships.</sup>

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships : but Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father : and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. <sup>Now he begins to reign alone. 889.</sup>

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin :

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.\*

And a certain man drew a bow at a venture. Was it then a random blow ? Doubtless the stroke came from an aiming, though invisible hand. God presideth over the armies of heaven ; God ruleth among the inhabitants of the earth, and God conducteth what men call chance. Nothing, nothing comes to pass through a blind and undiscerning fatality. If accidents happen, they happen according to the exact foreknowledge, and in consequence of the determinate counsels of Almighty wisdom. The Lord with whom are the issues of death, signed the warrant, and gave the high commission ; the seemingly fortuitous disaster, was only the minister appointed to execute the supreme decree. *I am wounded.* Rather, *I am sick* ; somewhat out of order, and therefore chose to retire a little while ; not caring it should be known that he was wounded, lest his soldiers should be,

disheartened. Ver. 38. *Washed the chariot.* Though the Hebrew language has been ignorantly charged with a want of precision, yet it has no less than three different words to express the action of washing. *The dogs licked up his blood.* The dogs licked up his blood mixed with the water, wherewith his chariot and armour were washed. Thus the prophecy of Elijah was partly fulfilled, even in the common acceptation. Ver. 39. *Now the rest of the acts of Ahab and the ivory house which he made, &c.* It appears by this short history, that he had several noble qualities in him, and would have been a great man, if he had not been incurably addicted to idolatry — But it is not to be imagined that the house here mentioned, was made of ivory, but only inlaid with it.

#### PRACTICAL OBSERVATIONS.—\* CHAP. XXII.]

The worst of men from selfish motives, will court the friendship of the godly : but when opportunity serves are sure to expose them to danger. The conscience, the life of the saints, yea, all that they have, are endangered by sinful compliance. Unity and multitude are poor proofs of the goodness of a cause. Faithful ministers are often rewarded with persecution ; and none are more bitter enemies than the teachers of lies. When the godly are out of the way of duty, they need not wonder that they fall into mischief. But if they cry to the Lord, they will find him a present help in the times of trouble. By events, which to us are purely accidental, God will execute his purpose and accomplish his word. But how unwise is it for righteous men to cultivate familiarity with the wicked, even after they have smarted for it ; and it is a merey if repeated strokes make them amend their errors at the last. In the history of Israel, recorded in this book, we behold numerous lamentable proofs of a general departure from the God of their fathers. But in the lives of the few faithful servants of Jehovah, raised up amidst the general corruption, delightful is it to observe that the Lord hath not, and will not, cast away his people whom he foreknew. The promised seed shall come : and the seed of the woman shall bruise the serpent's head. Successive ministers of God shall arise to keep alive the remembrance of this great and important event. And with an eye to him, in whom all nations shall be blessed, the Lord will have his eyes continually on Israel. Stedfastly let us fix our eyes on the Lord Jesus while passing through the several ages, and the reigns of Israel and Judah. And when we behold his church oppressed, his worship despised, his altars defecrated by idols, and impious men profaning his sanctuary, let it be our consolation that in the worst times he shall have a seed to serve him. For all scripture joins in this, and all the faithful rest secured in the merey, that the Lord is bringing home his church through the wilderness of this world to glory ; and whether evil men or devils rise up in confederacy against it, or whether by terrible things in righteousness the Lord is pleased to work, that period is ripening, and will unfold its blessed fruits in the very moment already appointed ; "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ ; and he shall reign for ever and ever." Amen.



# THE SECOND BOOK OF THE KINGS.

## THE ARGUMENT.

The second book of Kings contains the history of the kings of Judah and Israel, from the end of the reign of Jehoshaphat and Ahab, to the ruin of the two kingdoms. In this book we are informed how the kingdom of Israel was governed by impious and idolatrous kings, and at last destroyed by the kings of Assyria, who carried the ten tribes into captivity, as we read in the first seventeen chapters. We have likewise, in this book, the history of the kings of Judah, from Jehoshaphat to Zedekiah; in whose reign the city and temple of Jerusalem were taken and destroyed by the Chaldeans, and Jews carried captive to Babylon. All this happened in the space of three hundred years.

### CHAP. I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him: 15 he pitieth the third captain, and encouraged by an angel, telleth the king of his death. 17 Jehoram succeeded Ahaziah.

Before  
Christ  
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a Chap.  
6. 5.

† Heb.  
The bed  
whither  
thou art  
gone up,  
thou shalt  
not come  
down  
from it.

**T**HEN Moab rebelled against Israel<sup>a</sup> after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, Go enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah, the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?*

4 Now therefore, thus saith the LORD, † thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith

the LORD, *Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.*

Before  
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7 And he said unto them, † What manner of man<sup>† Heb.</sup> was he which came up to meet you, and told you these words? <sup>What was the manner of the man?</sup>

8 And they answered him, *He was an hairy man, and girt with a girdle of leather about his loins.* And he said, *It is Elijah the Tishbite.*

9 Then the king sent unto him a captain of fifty with his fifty: and he went up to him; (and, behold, he sat on the top of an hill;) and he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, *If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty.* And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty: and he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, *If I be a man of God, let fire come down from heaven,*

EXPLANATORY NOTES. CHAP. I. Ver. 2. *Ahaziah fell down through a lattice in his upper chamber.* In the eastern countries the roofs of the houses were flat, and surrounded with a battlement, which being rotten, as Ahaziah was leaning over, it broke, and he fell into the court or garden of the palace. *Baal-zebub the god of Ekron.* *Baal-zebub*, signifies 'the god of flies;' but how this idol obtained that appellation, is not easy to discover. Pliny tells us, when there was a terrible plague in Africa, occasioned by vast quantities of flies, they sacrificed to the god Achore, (the god of Ekron,) and immediately the flies all died, and the distemper ceased its ravages. And hence this idol seems to have its name. Ver. 4. *Thou shalt not come down from that bed.* At one end of each chamber, in the eastern buildings, there is a little gallery raised, three, four, or five feet above the floor, with a balustrade in the front, with a few steps likewise leading up to it; there they placed their beds; a situation frequently alluded to in the scriptures. Ver. 10. *Let fire come down.* This may be rendered, "Fire will come down," &c. Had this rendering been observed by our translators in this and many other places, the words of Elijah would have been better understood; and several passages in the psalms, which now seem to be revengeful wishes and imprecations, would have plainly appeared to be what they really are, prophetic denunciations and predictions. *And there came down fire from heaven and consumed him and his fifty.* The enemies to revelation have represented this action of Elijah as cruel and unjust in the highest degree. But such would do well to remember, that it was entirely done in obedience to the Holy Spirit by whom he was animated, and in zeal for the honour and glory of God, who was grossly abused in the person of the prophets. The officers, indeed, that were sent to him, call him *a man of God*; but by the answer which the prophet returned, it appears that they styled him so only by way of contempt and derision. Besides, they could not be ignorant that Ahaziah was

highly offended against Elijah for having denounced his death, and consequently that the intention of sending for him was to punish him. Ver. 14. *Behold there came fire down from heaven.* The wickedness of Ahaziah and his people was extremely great. He was not moved by the untimely death of his father; but followed his pernicious example, still seducing the people, and provoking the God of Israel by his abominable idolatries. The author of the book of Chronicles informs us, that his impiety was so provoking, that God had abandoned him, and would not prosper the naval expedition of Jehoshaphat, because he joined the fleet of this pernicious prince. And the wickedness of Ahaziah, so great in itself, was highly aggravated by his making the people to sin. The king himself was certainly an incorrigible sinner; for when he was dangerously ill from his fall through the lattice, he did not repent, but sent to enquire of Baal-zebub the idol of the Ekronites. This fresh instance of his impiety so offended the true God that he decreed he should not recover, and sent Elijah to foretel his death to the messengers. But even this message, instead of touching him with remorse, excited in him the wicked resolution of murdering the prophet. No one can doubt but that he designed to take away his life. The manner of sending for him confirms this to have been his design. Why did he not send the same messengers as he did to Ekron? How came he to send a company of soldiers, if he had not the same design against him, as the king of Syria had against Eliseus, chap. vi. 13. The captain commanded him to come down, but in a haughty manner, because they thought he must surrender himself, and had he refused to go with them, would undoubtedly have compelled him by force; and Josephus positively asserts that the captain threatened as much. That it was the will of God to destroy these men, may be inferred from the presence of the angel who guarded the prophet. This is still farther evident from the nature of the punishment which was inflicted upon them. The prophet appealed to this event



Before  
Christ  
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and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

† Heb.  
bowed.

13 ¶ And he sent again a captain of the third fifty with his fifty : and the third captain of fifty went up, and came and † fell on his knees before Elijah, and besought him and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties : therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him ; be not afraid of him. And he arose, and went down with him unto the king.

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¶ The  
second  
year that  
Jehoram  
was Pro-  
phet, and  
the eigh-  
teenth of  
Jehoshaphat,  
Chap.  
2. 1.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (is it not because there is no God in Israel to enquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken : and ¶ Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah, because he had no son.

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the Chronicles of the kings of Israel ?\*

## CHAP. II.

1 Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 9 and, granting Elisha his request, is taken up by a fiery chariot into heaven. 12 Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor. 16 The young prophets, hardly obtaining leave to seek Elijah, could not find him, &c.

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray

for the truth of his mission, ver. 10, 12. *If I be a man of God, &c.* which means no more or less, than that they had styled him a man of God by way of derision ; but to convince them of the reality of his claim, he assured them that God himself would vindicate his character by sending down the fire from heaven. These few, therefore, were not only taken away to preserve the prophet, but likewise to reclaim the people, and to prevent the ruin of the whole nation. If we consider this judgment as an act of God, there is nothing in it unworthy of his perfections. That it was an instance of his power, will not be contested, because it was what no man, nor any superior being, could inflict without his permission. His holiness and justice are conspicuously seen, because this catastrophe was intended as a punishment against enormous crimes, and the persons who suffered were engaged in a wicked attempt upon the life of his prophet. It could not be inconsistent with his goodness and clemency, because the death of these few was designed for the reformation of all the nation. His wisdom appears herein inasmuch as by these means the prophet's life was preserved ; and it was well adapted to the state of the kingdom, which called for some striking and alarming dispensation. Ver. 15. *And he arose and went down with him.* This is a great instance of the prophet's faith and obedience to God on whom he relied for deliverance from the wrath of the king, and the malice of Jezebel. Ver. 17. *And Jehoram reigned in his stead, in the second year of Jehoram.* It has been asked how could Jehoram, the brother of Ahaziah, begin his reign in Israel in the second year of Jehoram, the son of Jehoshaphat, when we read soon after that he began his reign over Israel in the eighteenth year of Jehoshaphat king of Judah ; and in another place, that Jehoram the son of Jehoshaphat began to reign over Judah in the fifth year of Jehoram king of Israel ? In order to remove this diffi-

thee ? for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

Before  
Christ  
cir. 896.

3 And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day ? and he said, Yea, I know it ; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee ; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day ? And he answered, Yea, I know it ; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here : for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went and stood † to view afar off : and they two stood by † Heb. in sight, or, over against.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee, And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, † Thou hast asked a hard thing : † Heb. Thou hast done hard nevertheless, if thou see me when I am taken from thee, it shall be so unto thee ; but if not, it shall not be so. in asking.

11 And it came to pass, as they still went on, and

culty, it must be remembered that the kings of Judah and Israel, like other oriental princes, appointed their successors, and even in their lifetime gave them a share of the administration, as is plain from several instances. And we read in second Chronicles, that Jehoshaphat gave the kingdom to Jehoram, because he was his first-born, and gave gifts to the rest of his sons.

EXPLANATORY NOTES. CHAP. II. Ver. 3. *And the sons of the prophets that were at Beth-el.* That is, such as were educated at that place, and trained up in religion and virtue, on whom God by degrees bestowed the spirit of prophecy ; and whom the superior prophets employed in the same capacity as the apostles did the evangelists, namely, to publish their prophecies and instructions to the people, in such places as they themselves could not visit. And surely this is a remarkable instance of God's love to an apostate people, and in those corrupt times, and in the very place where the golden calves were worshipped, he still continued the schools of the prophets, in order to recover them from idolatry. Ver. 9. *I pray thee, let a double portion of thy spirit be upon me.* Some learned men are of opinion, that this request of Elisha would be arrogant, if taken in the most obvious sense ; and therefore they refer it to Elisha's school-fellows, whom he desires to surpass in all the gifts of prophecy, as much as the first-born excelled his brethren in his portion of the inheritance. But as Elijah had no other successor, on whom he was to bestow any prophetic gift, one cannot see why Elisha may not be said to have had a double portion of Elijah's spirit ; for it is evident that he did many more miracles than his master, and even after his death, exerted a divine power in raising the dead man. Had he indeed desired this double portion out of a principle of vain-glory, there might then have been something urged against this request ; but as his only intention in asking

PRACTICAL OBSERVATIONS.—\* CHAP. I.] If we depart from God we need not wonder if our inferiors desert or rebel against us. Death often overtakes men, when and where they least expected it ; and men are much more ready to enquire when they shall die than to prepare for a happy death. Many choose rather to risk their expence and toil, nay, their condemnation, in consulting Satan or his emissaries, than to consult God fully, to their present and eternal advantage. Persecutors and mockers of God's faithful messengers and servants shall not escape punishment : for God considers what is done to his people as done to himself. Such as have turned aside to idolatry, even after miraculous demonstrations of its wickedness, richly deserve death : and if they will harden their hearts against the terrors of God, it is just that their destruction be uncommonly terrible. The way to prevail with God is not to insult him, but humbly to bow before him ; and the sufferings of others should be our warning. God can endow his servants with such honourable boldness that captains and kings look contemptible before them. And those who consult Satan, or are guided by him, if superabounding mercy prevent not, may expect soon to have their lodging with him in hell.



Before  
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a Ecclus.  
48. 9.  
1 Mac.  
2. 58.  
b Chap.  
13. 14.

talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder: and <sup>a</sup> Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it, and he cried, <sup>b</sup> My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

† Heb.  
lip.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the <sup>†</sup> bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha went over.

c Verse 7.

15 And when the sons of the prophets, which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

† Heb.  
sons of  
strength.

† Heb.  
one of the  
moun-  
tains.

16 ¶ And they said unto him, Behold, now, there be with thy servants fifty <sup>†</sup> strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon <sup>†</sup> some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed,

it was to render him more serviceable to his generation, we cannot perceive how he can be blamed for requesting what our Saviour himself granted to his disciples, the power of working greater miracles than himself had done. Ver. 11. *Behold there appeared a chariot of fire, and horses of fire.* This account of Elijah's translation is not to be taken in a literal sense; since a fiery chariot and horses would not have been a proper vehicle for a body as yet not impregnated with immortality. We read that our blessed Saviour was carried up by the subvention of a cloud, which raised him from the ground, and, mounting with him gradually, carried him out of the apostles' sight. In like manner, we may presume, the translation of Elijah was performed, namely by a bright and radiant cloud, which, as it ascended, appeared like a chariot and horses of fire; this cloud raised him from the earth, and leaving this little globe behind, wafted him to the seats of the blessed. But we must observe, that Christ's body was at this time invested with the powers of spirituality, and therefore capable of ascending without any vehicle; whereas that of Elijah was retarded with a load of matter: and therefore it is reasonable to think, that by the ministry of angels, or rather by the power of God, the cloud that carried him up was condensed to a more than common consistency, and that the whirlwind accelerated its motion and ascent. But as "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption;" it has been asked, how Elijah was on a sudden "made meet to be a partaker of the inheritance of the saints in light?" This question will, however, be easily answered, if we consider, that the same almighty power which, at the last trump, will make our "corruptible" nature "put on incorruption, and our mortal put on immortality," doubtless changed in his passage to the regions of happiness, his "terrestrial" into a "celestial" body, and endowed it with such faculties as were necessary for the enjoyment of those paradisaical mansions in the great Jehovah's kingdom. Ver. 12. *The chariot of Israel and the horsemen.* This is as much as to say, we have lost a troop, a whole army in him. All good men, but especially men of extraordinary wisdom and piety, are the guard and defence of the country where they live. Ver. 15. *Saw him.* This should have been rendered, *saw it*; for the relative refers not to the person of Elisha, but the miracle which he wrought. Ver. 21. *Cast salt into the water.* It is remarkable that salt renders water less potable, and in large quantities is the natural cause of the barrenness of the ground. Elisha, in choosing this ingredient, was desirous to render the divine power still more conspicuous; and this miracle could not but convince the sons of the prophets, that he was delegated to succeed Elijah in his office. Ver. 23. In order to rescue the character of the prophet from the objections of infidels on account of the catastrophe of these children, it deserves particular notice, that the persons termed 'little children' were grown to the age of maturity, and consequently were capable of being concerned in any riotous proceedings. In this sense the original word is frequently used, Gen. xxxii. 22. xxxiv. 4. xxxvii. 20. Ruth i. 5. 1 Kings iii. 7. 2 Chron. xiii. 7. Nay, their coming out of the city implied as much. They came out of Bethel, the chief seat of idolatry: they had strongly imbibed the prejudices of their parents, and were old enough to distinguish between idolatry and the worship of the true God. They probably had heard, if they had not seen, that Elijah was taken up into heaven. The

he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground <sup>†</sup> barren.

20 And he said; bring me a new cruse, and put salt therein: and they brought it to him.

21 And he went forth into the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel; and from thence he returned to Samaria.\*

words, *Go up, thou bald-head; go up, thou bald-head*, plainly refer to the 'ascension' of Elijah; and if our translators had made use of the word 'ascend,' instead of the words 'go up,' this allusion would have appeared plainer and stronger; for their language seems peculiarly expressive of their dreadful progress in infidelity. They heard that Elijah had ascended to heaven, but instead of endeavouring to ascertain the truth of the report, and reflecting on the design of Jehovah in thus removing his servant from the earth, they treat it at once as unworthy of attention, and a fit subject for ridicule: "We are," they said sarcastically to Elisha, "no strangers to the report of your master's ascension, great doubtless is his honour and blessedness, delay not to follow him; your bald head sufficiently indicates that you are long enough here, and we will willingly dispense with your labours, that you and your master may be no longer separated." But their guilt is still more aggravated by this consideration, that they did not meet with the prophet by accident, but went out with a design to insult him; this is evident from the very context. They likewise went in a body, which shewed that their motive was malice, and their going not casual. Hence it seems probable, that they went out not only to deride the prophet, but likewise to prevent his entering into the city. They feared he would be as zealous against their idolatries as Elijah had been; and by this insult they intended to free themselves from his remonstrances. Though the prophet could not but be displeased with the insult, yet no part of the narrative will countenance us in supposing, that the curse he denounced against them was owing to the peevishness of his temper, or the ebullitions of his anger. Though his rage had been ever so turbulent, it would not have supplied him with power to command these savage creatures to leave the woods at an instant, and to come to a place they did not frequent, (as a public road must be supposed to be) in order to destroy these insolent infidel youths. As his curse would have had no effect had it proceeded from a peevish temper, we have therefore no just cause from his cursing them, to suspect that he was agitated by any furious or malicious passion. The word *curse* has in scripture three different acceptations. It signifies to *inflict* a curse; and in this sense God is said to have *cursed* the ground after the fall. It signifies to *wish* a curse; and in this sense Shimei is said to have *cursed* David. Lastly, it signifies to pronounce or foretell a curse, or punishment: and in this sense Elisha is said to have *cursed* the children. The historian expressly asserts, "that he cursed them in the name of the Lord." To *speak in the name of the Lord*, is to deliver what he commands; to *prophecy in the name of the Lord*, is to foretell what he reveals; and to *curse in the name of the Lord*, is to declare a curse which he is determined to inflict, and has authorised the prophet to denounce; so that in cursing these young persons, Elisha acted as a minister of the supreme ruler of the world; and by his order foretold the punishment that was going to be inflicted on these idolaters. His pronouncing this curse was not the cause of their catastrophe, but the certainty of the catastrophe and destruction, and the command of God, were the causes of his pronouncing this curse. The punishment itself will appear just, if we consider the time, place, persons, and likewise how well it was adapted to convince the people of the heinousness of idolatry, and to recover them to that purity of worship, which their law was peculiarly intended to preserve.



Before  
Christ  
896.

CHAP. III.

1 Jehoram's reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water and a promise of victory, &c.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years

2 And he wrought evil in the sight of the LORD, but not like his father, and like his mother; for he put away the † image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep master and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when <sup>a</sup> Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, the king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?

And he said, I will go up: <sup>b</sup> I am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? and he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle † that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD

Before  
Christ  
895.

is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches:

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And he shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar † every good piece of land † with stones.

20 ¶ And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they † gathered † all that were able to put † on armour, and upward and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

23 And they said, This is blood: the kings are surely † slain, and they have smitten one another: † now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the

† Heb.  
statue.

† Heb.  
at their feet.

† Heb.  
were cried together.

† Heb.  
gird himself with a girdle.

† Heb.  
destroyed.

EXPLANATORY NOTES. CHAP. III. Ver. 2. He put away the image of Baal. It is a little strange, that his mother Jezebel, who brought this worship with her from the Zidonians, should suffer him to remove the images of her favourite god; but perhaps she might be somewhat daunted with the many disasters that had befallen her family, and was content with the privilege of having her idolatrous worship in private; Nor is it unlikely that Jehoshaphat might refuse to assist him in his wars against the king of Moab, unless he would consent to renounce his idolatry. It is not unworthy notice, here, that in these countries sheep were very numerous; 1 Chro. v. 7. 2 Chron. vii. 5. Ver. 11. And Jehoshaphat said, Is there not here a prophet of the Lord. This was spoken like a pious man; but it was a fault that he did not inquire before for direction in this war; as he did in that with the Syrians. Ver. 13. What have I to do with thee? What business have I with an idolater? I can hold no discourse with thee nor give thee any advice or assistance. Ver. 20. There came water. Valleys are generally watery places, and the opening trenches will sometimes cause the subterraneous water to appear; yet as it is evident from this narrative that there was no appearance of water on the opening of these trenches, and that it poured forth in the very period that had been predicted, this sudden supply must be owned to have been no less miraculous than the producing of water out of a rock by Moses; and therefore must surely be supposed to effect the idolatrous king of Israel, to see that the God whose worship he had despised, and whose altars he had thrown down, was able to supply so large a company with water, and even so kind as to supply those with that necessary fluid who had abandoned his laws, and worshipped other gods to provoke him to anger. Ver. 23. And happiness, but that they must lodge a little in the grave on the way to their perfect felicity above. Faithful saints have the good of the rising generation much on their hearts; and we should make the most of their conversation while we can have it. It is very distressing, though hopeful, to part with dear friends, high in favour with God. How easy and majestic is their composed retirement to the heavenly state, even in their passage through Jordans of trouble and death! The removal of such is indeed a great loss to churches and nations, especially if iniquity be come to a great height. But when God removes one faithful servant, he can raise up another, equally endowed with the holy Spirit. When an animating pattern, powerful prayer of faith, and the distinguished presence of God, concur, there is great ground of hope. They whom God honours ought to be honoured; and the strong must bear with the infirmities of the weak. It becomes us to make all the profitable improvement we can of the ministers of God while we have them; for what bitterness, barrenness, and death, can God cause through men's unbelief, by their gospel ministrations! They often bring, even to accursed places, the most distinguished mercies, where providence orders their lot. But how terrible are the consequences of idolatry, and of careless education of children! For parents are often punished for their neglect, or bad example, in the loss, the wretchedness, or ruin of their seed. Ere we lose sight of ascending Elijah, let us contemplate an infinitely greater prophet prefigured by him. The Messiah, like him, condescended to a mean, afflicted, and persecuted condition on earth. His holy zeal was ardent in his rebukes; his warnings of wrath terrible and affective; his prayers for mercy to his friends, or destruction to his foes, were always prevalent. By him kings are appointed to death and dominion; and by him prophets, apostles, and ministers are called to and furnished for their office. In high sovereignty he removes his ordinances from the Jews, that he might dwell with raven-like publicans and sinners; dwell with long widowed Gentiles, and restore life to their children; dead in trespasses and sins. Baptized in Jordan, travelling through trouble and death, he ascended to heaven without seeing corruption.



Before Christ 895. Israelites rose up and smote the Moabites, so that they fled before them: but || they went forward smiting the Moabites, even in *their* country.

|| Or, 25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees; † only in Kir-haraseh left they the stones thereof; howbeit the slingers went about it, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall. And || there was great indignation against Israel: and they departed from him, and returned to *their* own land.

## CHAP. IV.

1 Elisha multiplieth the widow's oil: 8 he giveth a son to the good Shunamite: 33 he raiseth again her dead son: 38 at Gilgal he healeth the deadly pottage, &c.

**N**OW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD; and the creditor is come to take unto him my two sons to be bond-men.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; || borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the* vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, bring me yet a vessel. And he said unto her, *There is not a vessel more.* And the oil stayed.

they said, *This is blood; the kings are surely slain.* The Moabites knew there was no water a few days before, and no rain having fallen, they were convinced it could not be water, and therefore concluded that it must be blood, which the reflection of the red rays of the morning seemed to confirm. Ver. 27. Took his son—and offered him for a burnt offering. These abominable sacrifices were in request among several nations; but the Israelites could not but behold them with the greatest detestation and abhorrence. Their 'indignation,' as the text asserts, might have been raised very high at the sight of this execrable crime, and 'being sorry,' as the word likewise signifies, that they had made the besieged so desperate, they thought it prudent to draw off their armies, as the only expedient to prevent a repetition of it.

EXPLANATORY NOTES. CHAP. IV. Ver. 1. The creditor is come to take unto him my two sons to be bondmen. The Jewish law considered children as the property of their parents, who had full power to sell them for seven years, as

7 Then she came and told the man of God: and he said, Go, sell the oil, and pay thy || debt, and live thou and thy children of the rest.

8 ¶ And † it fell on a day, that Elisha passed to Shunem, where was a great woman: and she † constrained him to eat bread. And so it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold, now, I perceive that this is an holy man of God which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall: and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunamite. And when he had called her, she stood before him,

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her she stood in the door.

16 And he said, <sup>a</sup> About this † season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 ¶ And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the* door upon him, and went out.

their creditors had to compel them to do it, in order to pay their debts. The same absolute controul over their children was common among the Grecians and Romans. And in the east also, the debtor, his person, his family, and property, were at the absolute disposal of his creditor, see Matth. xviii. 23—35. Ver. 8. There was a great woman; that is a rich woman, one of a great estate, and who probably kept a great house. Her hospitality, though astonishing even in Christian times, was nothing uncommon among the eastern nations, in these days; nor indeed is the custom entirely dropt among these nations even in the present times. Ver. 10. Make a little chamber on the wall. The houses in the east have generally a smaller one annexed, which sometimes rises one or two stories higher than the house; at other times it consists of one or two rooms only, and a terrace. The little chamber provided by the Shunamite for Elisha was probably one of these buildings. Ver. 14. Verily she hath no child, and her husband is old. He knew women were desirous above all things to have children; which

PRACTICAL OBSERVATIONS.—\* CHAP. III.] To be better than monsters in crimes is no real evidence of real goodness; and a partial reformation is often made without real conversion. To forbear the sins which we no longer love, while we cleave to those that are more pleasing and profitable, shews the insincerity of our pretended repentance. Sinners prefer the recovery of outward losses to all the advantages of real godliness; and they readily court the friendship of such saints as are remarkably prosperous in outward things. Rash counsels generally drive men into great straits; and these unto murmuring against the Providence of God. And if we associate with sinners we are in danger of smarting under the rod. Afflictions often drive those to God who in their prosperity neglected him. His mercies are not only beyond our deserts, but beyond our expectations; and others fare the better for their connection with his people, for he will not leave his own who cry unto him, even in the straits into which their folly has plunged them. What a remarkable blessing are pious commanders and faithful ministers to armies! and the effectual fervent prayer of a righteous man availeth much. How composed ought our minds to be in all our approaches to God! and never must we expect a gracious answer to our requests, but through Jesus' offering of himself a sacrifice for sins. How strongly men fancy what they wish! for those are often insatiable whom God has determined to destroy; and they rush headlong upon their own destruction. What inhuman and bloody courses will people take to procure the favour of their idol, or to mark themselves desperately obstinate.



Before  
Christ  
895.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon nor sabbath. And she said, *It shall be* <sup>† Heb. peace.</sup> well.

† Heb.  
peace.

† Heb.

restrain

not for me

to ride.

24 Then she saddled an ass, and said to her servant, Drive, and go forward: <sup>†</sup> slack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunamite:

26 Run now, I pray thee, to meet her; and say unto her, *Is it well with thee? Is it well with thy husband? Is it well with the child?* And she answered, *It is well.*

† Heb. by

his feet.

† Heb.

bitter.

27 And when she came to the man of God to the hill, she <sup>†</sup> caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* <sup>†</sup> vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

† Heb.

attention.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice nor <sup>†</sup> hearing: wherefore he went again to meet him, and told him, saying, the child *is* not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

† Heb.

once hither

and once

thither.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in the house <sup>†</sup> to and fro; and went up, and stretched himself upon

she neither had nor was like to have, by reason of her husband's age. Ver. 23. *It is neither new moon nor sabbath.* The prophets used to teach publicly on these days, and for that purpose resorted to some stated place. Ver. 27. *Hath not told me.* The prophets did not know all things, but only what God was pleased to impart unto them. For the spirit was not in them after the manner of a supernatural faculty, or infused habit, (as we say) whereby they might act what and when they pleased; hence Moses himself, the great prophet, was not able to determine some things, till he had consulted the divine majesty. Ver. 34. *Put his mouth upon his mouth.*—This could not have been done at once, because of the difference of their respective dimensions. But it was probably done at different times, and by successive actions, the prophet first laying his mouth upon the child's

him: and the child sneezed seven times, and the child opened his eyes.

Before  
Christ  
cir. 895.

36 And he called Gehazi, and said, Call this Shunamite. So he called her; and when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and *there* <sup>†</sup> was a dearth in the land: and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. <sup>†</sup> Heb. evil thing.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lapful, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot: and they could not eat *thereof*.

41 But he said, Then bring meal: and he cast *it* into the pot; and he said, Pour out for the people, that they may eat: and there was no <sup>†</sup> harm in the pot. <sup>†</sup> Heb. evil thing.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full years of corn ¶ in the husk thereof: and he said, Give unto the people, that they may eat. <sup>†</sup> Or, in his scrip, or, garment.

43 And his servitor said, What! should I set this before an hundred men? He said again, Give, *the* people, that they may eat: for thus saith the LORD, <sup>†</sup> They shall eat, and shall leave *thereof*. <sup>†</sup> Heb. evil thing.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD. <sup>†</sup> Heb. evil thing.

## CHAP. V.

1 Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy; 8 Elisha, sending him to Jordan, cureth him; 15 he, refusing Naaman's gifts, granteth him some of the earth. 20 Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.

**N**OW Naaman, captain of the host of the king of Syria, was a great man <sup>†</sup> with his master, and <sup>†</sup> honourable, because by him the LORD had given <sup>†</sup> deliverance unto Syria: he was also a mighty man of valour; *but he was* a leper. <sup>†</sup> Heb. evil thing.

2 And the Syrians had gone out by companies, and <sup>†</sup> or, accepted in countenance. <sup>†</sup> Or, victory.

mouth, then his eyes upon the child's eyes, and afterwards his hands upon his hands. Ver. 38. *Were sitting.* This was the attitude used by the disciples of the prophets in their schools. *The sons of the prophets.* We may collect from several passages of the sacred historians, that there were schools of the prophets, so called, because the prophets presided in them. Samuel was at the head of one of them, and Elisha, it appears from this passage, was over another. Ver. 39. *And found a wild vine.* Probably the colocintida plant, which is extremely bitter, and purges excessively; and is a sort of poison, if not qualified, or taken in moderate quantity. Ver. 41. *Bring meal.* This alteration must be wholly ascribed to the sovereign power of God, not at all to the virtues of the meal.

EXPLANATORY NOTES. CHAP. V. Ver. 2. *By companies.* Rather in

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Parents ought carefully to avoid dying in debt, as it may render their children miserable; but unforeseen providences may involve the most honest man in debts which he cannot pay. If however providence distress a good man, it will also relieve him. Let husbands then fear God, and he will take care of widows and children. Let poor distressed widows and orphans cast all their care on him; he is ready to relieve them in the most destitute case. And if we wish or expect God to be for us, we must do all that is in our own power. It is only in our diligent endeavours that we can expect his blessing: and then let us believe, and we shall quickly find that God is more ready to give than we are to receive. Acquaintance and friendship with God's servants is a principal ornament of the great; and happy are those families where both heads agree in it. Nothing is more comely than for those who receive favours to be earnest in expressing their gratitude; but effectual fervent prayers are the best returns that we can make. Our best enjoyments on earth are uncertain; and it becomes us to stand always ready for a sudden stroke. But in every affliction the view of God's hand should silence us. If he who gives takes away, we are called to be thankful for the loan; and not to murmur when he resumes his own. What sympathy do tender mothers, bereaved of their children, need at our hand. But the effectual fervent prayers of faith are prevalent even over death; for in his sovereign authority God kills and makes alive.



Before Christ  
cir. 894. had brought away captive out of the land of Israel a little maid; and she † waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were † with the prophet that is in Samaria! for he would † recover him of his leprosy.

4 And one went in and told his lord, saying, Thus and thus saith the maid that is of the land of Israel,

5 And the king of Syria said, Go to, go; and I will send a letter unto the king of Israel. And he departed, and took † with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the latter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me; and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, † I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 Are not † Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and <sup>a</sup> he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel; now therefore, I pray thee take a blessing of thy servant.

16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him † a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi, followed after Naaman: and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, † Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the † tower, he took them † Or, from their hand, and bestowed them in the house: and he let the men go, and they departed.

parties, to make incursions, and to pillage the neighbouring towns. Ver. 3. *Leprosy.* This is said to be in those parts a loathsome and inveterate disease, defiling the whole surface of the body with a foul scurf, deforming the joints, particularly at the wrists and ancles, which swell out with a scrophulous substance. Ver. 6. *Now when this letter is come unto thee.* The king of Syria doubtless meant no more than that the king of Israel should send Naaman to the prophet, for him to cure him of his leprosy. But this being inaccurately expressed, the king of Israel took it for granted, that the whole intention was to find a pretence for beginning a war. Ver. 7. *Am I God?—that this man doth send.* Certain diseases, such as the leprosy, were denounced by the law, and esteemed by the Jews, as punishment for certain sins. Now if the accession or infliction of these diseases, was a sure token of God's displeasure against these sinners, it argued great impiety for a man unassisted by God, and not employed by him for that purpose to pretend to remove these disorders; for it was in effect to pretend to forgive those sins which God was offended at, and which none but himself could possibly forgive. Ver. 10. *And Elisha sent a messenger unto him saying.* Elisha's not appearing before the Syrian general, was to support the character and dignity of a prophet of the most high God; especially as this had a tendency to raise the honour of his religion and ministry, and gave Naaman a truer idea of his miraculous cure, when he found that it was entirely effected by the divine power and goodness. *Wash in Jordan seven times.* This was the number of times prescribed to those who had recovered from this disease, Lev. xiv. 7. It ought to be remarked that washing in cold water is the most pernicious thing for persons affected with the leprosy; and the prophet's prescribing it as a remedy, rendered the interposition of the Deity conspicuous in the cure. Jordan was

chosen in preference to the great rivers of Syria, not on account of the water of the former having any efficacy more than the latter; but it was most convenient, in order to Naaman testifying his obedience and faith. Ver. 12. *Abana and Pharpar.* The valley of Damascus, which lies between Libanus and Antilibanus, was washed by five rivers; the two principal of which were those just mentioned; they descended from mount Hermon; Pharpar runs by the walls of Damascus, and Abana through the city, dividing it into two parts. Ver. 15. *I pray thee, take a blessing of thy servant.* The prophet did not think it a thing simply unlawful to receive gifts or presents, for upon another occasion, (chap. iv. 42.) we find he did receive them; but in his present circumstances he did not hold it expedient, justly concluding that his disinterested conduct on this occasion would greatly conduce to impress upon the mind of Naaman an exalted notion of the Jewish religion, when he perceived their ministers so eminent for their piety and charity, and so strongly contrasted in that respect with the priests and prophets of the Gentiles. Ver. 17. *Shall there not then—be given to thy servant two mules' burden of earth?* He desired the earth of the land, because he thought it more holy and acceptable to God, or because he would, by this token, declare his conjunction in the true worship, and constantly put himself in mind of his great obligation to that God from whose land this earth was taken. Ver. 18. *When I bow myself in the house of Rimmon, the Lord pardon.* When the king of Syria went in to worship in the temple of Rimmon, (what the idol was, interpreters are not agreed,) he used to lean on the hand of one of his officers, being either lame, or for the sake of grandeur, in which office Naaman was; and his request to the prophet of the Lord, is not for pardon of a sin to be committed; nor to be indulged in his continuance of it; nor to worship the idol



Before  
Christ  
894. 25 But he went in, and stood before his master :  
and Elisha said unto him, Whence comest thou Gehazi?  
and he said, Thy servant went † no whither.

† Heb. 26 And he said unto him, Went not mine heart  
not hither with thee, when the man turned again from his chariot  
or thither. to meet thee? Is it a time to receive money, and to  
receive garments, and oliveyards, and vineyards, and  
sheep, and oxen, and men-servants, and maid servants?

27 The leprosy therefore of Naaman shall cleave  
unto thee, and unto thy seed for ever. And he went  
out from his presence a leper as white as snow.\*

## CHAP. VI.

1 Elisha giving leave to the young prophets to enlarge their dwellings  
causeth iron to swim; 8 he discloseth the king of Syria's counsel, and  
disappointeth him, &c.

cir. 893.

AND the sons of the prophets said unto Elisha,  
Behold now the place where we dwell with  
thee is too straight for us.

2 Let us go, we pray thee, unto Jordan, and take  
thence every man a beam, and let us make us a place  
there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go  
with thy servants. And he answered, I will go.

4 So he went with them. And when they came to  
Jordan, they cut down wood.

† Heb.  
iron.

5 But as one was felling a beam, the † axe-head  
fell into the water: and he cried, and said, Alas mas-  
ter! for it was borrowed.

6 And the man of God said, Where fell it? And  
he shewed him the place. And he cut down a stick,  
and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he  
put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel,  
and took counsel with his servants, saying, in such and  
such a place shall be my camp.

¶ Or,  
encamp-  
ing.

9 And the man of God sent unto the king of Israel,  
saying, Beware that thou pass not such a place; for  
thither the Syrians are come down.

10 And the king of Israel sent to the place which

the man of God told him and warned him of, and  
saved himself there, not once nor twice.

Before  
Christ  
893.

11 ¶ Therefore the heart of the king of Syria was  
fore troubled for this thing; and he called his servants,  
and said unto them, Will ye not shew me which of us  
is for the king of Israel?

12 And one of his servants said, † None, my lord, † Heb.  
O king: but Elisha the prophet that is in Israel, tel-  
leth the king of Israel the words that thou speakest in  
thy bed-chamber.

13 And he said, Go and spy where he is that I may  
send and fetch him. And it was told him, saying,  
Behold, he is in Dothan.

14 Therefore sent he thither horses and chariots,  
and a † great host: and they came by night and com-  
passed the city about.

† Heb.  
heavy.

15 ¶ And when the ¶ servant of the man of God ¶ Or,  
was risen early, and gone forth, behold, an host com-  
passed the city both with horses and chariots: and his  
servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for <sup>a</sup> they that be  
with us are more than they that be with them. 32. 7.

17 And Elisha prayed, and said, LORD, I pray thee,  
open his eyes, that he may see. And the LORD open-  
ed the eyes of the young man; and he saw: and, be-  
hold, the mountain was full of horses and chariots of  
fire round about Elisha.

18 ¶ And when they came down to him, Elisha  
prayed unto the LORD, and said, Smite this people, I  
pray thee with blindness. And he smote them with  
blindness, according to the word of Elisha.

19 And Elisha said unto them, This is not the way,  
neither is this the city; † follow me, and I will bring † Heb.  
you to the man whom ye seek. But he led them to  
Samaria. come ye  
after me.

20 And it came to pass when they were come in-  
to Samaria, that Elisha said, LORD, open the eyes of  
these men, that they may see. And the LORD opened  
their eyes, and they saw; and, behold, they were in  
the midst of Samaria.

along with his master; nor to dissemble the worship of it, when he really wor-  
shipped it not; nor to be excused any evil in the discharge of his post and office;  
but for the pardon of the sin of idolatry he had been guilty of, which he was truly  
sensible of, now sincerely acknowledges, and desires forgiveness of. Accordingly  
the verse is thus rendered by Dr Lightfoot: "The Lord pardon thy servant,  
that when my master went into the house of Rimmon, and he leaned on my  
hand, and I bowed myself in the house of Rimmon, the Lord pardon thy servant  
in this thing." Ver. 27. The leprosy therefore of Naaman shall cleave unto thee  
and unto thy seed for ever. This sentence was justly merited by Gehazi; for his  
crime was aggravated by covetousness, which is idolatry; by a profanation of the  
name of God; by an absolute theft in keeping that which was given for others;  
by deliberate and impudent lying; by a desperate contempt of God's omniscience,  
justice, and holiness; by an horrible reproach thrown on the prophet and his reli-  
gion; and by a pernicious scandal given to Naaman and every other Syrian, who  
should happen to hear of this transaction.

EXPLANATORY NOTES. CHAP. VI. Ver. 12. Elisha the prophet—  
telle h. Naaman's cure might have rendered the fame of the prophet very exten-

five; and as the removal of so incurable a distemper was an argument that he  
was assisted by the Deity, they probably concluded that he was likewise enabled  
by the divine assistance, to reveal the most secret designs of the king at that dis-  
tance. They thought indeed that their own prophets were enabled by their  
respective deities to deliver their responses, and to advise them in affairs of the  
greatest perplexity; could they then fail of concluding otherwise with respect to  
Elisha, who had demonstrated himself by Naaman's cure to be far superior to any  
of their priests? Ver. 17. The mountain was full of horses and chariots of fire  
round about Elisha. It must be allowed, that angels cannot be seen by mortal  
eyes; and therefore as Elisha himself, without a peculiar favour from God, could  
not discern the heavenly host at this time encamped about him; so he requests  
God that for the removal of his fears, and for the confirmation of his faith, his  
servant might be indulged with the same privilege. Ver. 18. With blindness.  
This was not a total loss of sight, but only such a dimness as might render them  
incapable of distinguishing objects, as appears from their following Elisha into  
Samaria, ver. 19. Ver. 21. Shall I smite them?—This repetition implies a very  
eager desire to attack them; occasioned partly from so unexpected an oppor-

## PRACTICAL OBSERVATIONS.—\* CHAP. V.]

How little avail dignities which cannot preserve their possessors from the most loathsome diseases! God  
can make the distress and captivity of his people an awful means of spreading the knowledge of himself in the world; and even out of the mouths of babes and suck-  
lings he can perfect praise. It is a great privilege to have servants who know God, and seek the welfare of the family. Men are generally willing to try every ex-  
pedient to obtain a cure of bodily distemper; and not less ready to fancy that supernatural gifts are to be purchased by carnal means. They who are conscious of  
their ill deserts often tremble at every shadow, and disquiet their minds, by misinterpreting the most innocent intentions of their neighbours. God in mercy often  
helps the wicked far beyond what they have reason to expect. Ministers of God ought to seize every opportunity of manifesting his power and grace; but never  
ought they to sully their character by a complaisant crouching to the pride of great men. Proud spirits readily interpret the least suspected slight into a heinous  
affront; and the wife in their own conceit often ruin themselves by contempt of the simple dictates and ordinances of God. But O the riches of his grace that stops  
our course when we forsake our own mercy! It is happy for proud and passionate masters who have faithful servants, calm and prudent, to offer them an advice: and  
we see here the happy consequence of sometimes attending to it. Hopeful is our case if we once submit to God's method of relief; for by what simple means can he  
affect the most wonderful deliverance! The knowledge of God which is obtained by an experience of his goodness will always be fruitful, in proportion as holy  
gratitude disposes us to remember past transgressions with grief, and to resolve for the future to abstain from all appearance of evil. Covetousness tempts to lying,  
and almost every other evil; and one sin leads to another. Hope of concealment and impunity is a great encouragement to do evil. But short-lived, transitory, and  
bitter in the end is prosperous wickedness; and very frequently men, by their covetousness and falsehood, entail plagues on themselves and their posterity!



Before  
Christ  
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21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

692. 24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and behold they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king!

¶ Or, Let not the LORD save thee. 27 And he said, ¶ If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

b Deut. 28. 53. † Heb. another. 29 So<sup>b</sup> we boiled my son, and did eat him: and I said unto her on the † next day, Give thy son, that we may eat him; and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

31 Then he said, God do so and more also to me,

tunity, and a desire to free his country from its inveterate enemies. Ver. 22. *Wouldest thou smite those whom thou hast taken captive?* Though, according to the rigour of arms, a conqueror is at liberty to put whatever enemies fall into his hands to the sword; yet the laws of humanity and compassion, of honour and good nature, should always restrain us from treating with the utmost severity such as surrender themselves, and implore our mercy. Ver. 25. *An ass's head was sold for fourscore pieces of silver.* If we compute these pieces of silver, or shekels, at 15*l.* a-piece, they amount to £5. Sterling. A prodigious price for what had so little meat on it, and that which was itself according to the law unclean; and a flagrant proof of the height of the famine, which compelled them to feed on what was detestable. *Dove's dung.* The word in the original signifies also vetches or pulp, and so it should have been rendered here. Modern travellers tell us, that at Grand Cairo and Damascus, there are magazines where they constantly dry this kind of grain, which the pilgrims buy, and take with them, as part of the provision for their journey. Ver. 28, 29. *Give me thy son, that we may eat him to-day.* A most shocking relation! and terrible effect of the divine vengeance, which Moses had long since told the Israelites would fall upon them, Deut. xxviii. 54, comp. Matt. xxiv. 19. Ver. 32. *The son of a murderer.* So he calls Jehoram, because of his mother Jezebe, who killed Naboth,

if the head of Elisha the son of Shaphan shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but, ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door; is not the sound of his master's feet behind him?

33 And, while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; what should I wait for the LORD any longer?\*

## CHAP. VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers venturing on the host of the Syrians, bring tidings of their flight. 12 The king fearing a stratagem, sendeth out spies, and finding the report true, spoileth the Syrians' camp. 17 The unbelieving lord, having the charge in the gate, is trodden to death in the press.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To-morrow, about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then † a lord, on whose hand the king leaned, † Heb. answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? and he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and lest us fall unto the host of the Syrians: if they save us alive, we shall live: and if they kill us, we shall but die.

5 And they arose up in the twilight, to go unto the

and the prophets of the Lord, and because he appeared to be of the same sanguinary disposition. *Hold him fast at the door: is not the sound of his master's feet behind him?* That is, stop the messenger at the door; for his master is following to revoke the order. Ver. 33. *Behold this evil is of the Lord; what should I wait for the Lord any longer?* These words seem to have been spoken by the king in a fit of despair. He could not but acknowledge that the evil was from the Lord; but declared he had no hopes of redress, since they were given to such extremities.

EXPLANATORY NOTES. CHAP. VII. Ver. 2. *On whose hand the king leaned.* This implies that he was a person of high rank, and the king's favourite. *If the Lord would make windows in heaven.*—In describing a large shower, or great fall of rain, the sacred writers use the phrase of "opening windows of heaven." This unseasonable ridicule therefore, implies, that this nobleman thought that this sudden transition from famine to plenty, predicted by the prophet, deserved no credit, and was as improbable as to expect that it should rain corn. Ver. 3. *There were four leprous men at the entering in of the gate.* The Jews were of opinion that these four lepers were Gehazi and three of his sons. They do not seem to have been excluded the city merely on account of their distemper, but because they were entirely useless; they could neither fight nor work in communion with

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] It is comfortable to see the friends of righteousness increase in the worst times, and they are often not rich and honourable, but the poor and despised. The servants of God ought not to grudge, if, in evil times, they must minister to their own necessities. Things borrowed ought to be carefully preserved. It is extremely distressing to an honest or generous mind to hurt his neighbour. How restless are the enemies of God's people! But it is easy for God, who knows all things, to frustrate their counsels, by warning his servants of them; and it is salutary to attend exactly to his admonitions. On the contrary, it is mad impiety for the mightiest to attempt fighting against God and his servants. When there is at best but little faith, the mind is easily overwhelmed with consternation, and tempted to despair of divine protection. But they who are strong ought to pray for the weak, and bear with their infirmities. Clear views of God's perfections, and of the ministry of his angels, can effectually remove our slavish fear of temporal calamities. How often are they who fight against God given up to stupidity and strong delusions; and find themselves conquered or ruined, where they hoped to triumph! But, if we have our enemies at our mercy, it is best to render them good for evil, which tends to soften and captivate their hearts. How dreadful is the scourge of a furious war! It may quickly render us destitute of our necessary food; and raging hunger may prevail against the strongest natural affections. None know what miseries await them before they die. In our distresses, particularly those of our soul, if God be not our help, vain is the help of man. Unhumbled sinners are apt to attribute their troubles to any cause rather than the real one, their sins; and to turn that revenge on the innocent which is due to their sinful self. The sole suspenders of God's judgments are often calumniated and persecuted, as if they were the guilty cause thereof; and the most useful are reckoned the very pests of society. But dreadful is the case when disappointments render men desperate with rage against God; the view of whose hand should make them resigned, and whose abundant mercy should encourage their patience and hope.

Before  
Christ  
892.



Before  
Christ  
892.

camp of the Syrians; and when they were come to the uttermost part of the camp of Syria, behold, *there was no man there.*

6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the Kings of the Egyptians, to come upon us.

7 Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, *even* the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace; if we tarry till the morning light, † some mischief will come upon us: now therefore come, that we may go and tell the king's household.

† Heb.  
we shall  
find pu-  
nishment.

10 So they came, and called unto the porter of the city; and they told him, saying, We came to the camp of the Syrians, and, behold, *there was no man there*, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry, therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left † in the city, (behold, they *are* as all the multitude of Israel that are left in it; behold I *say*, they *are* even as all the multitude of the Israelites that are consumed,) and let us send and see.

† Heb.  
in it.

14 They took therefore two chariot-horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan; and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste: and the messengers returned, and told the king.

16 And the people went out, and spoiled the tents

others. Ver. 6. *The Lord made the host of the Syrians to hear a noise of chariots.* That is, either in the air, or rather in the ears, otherwise the Samaritans had heard the same noise. Ver. 16. *The people went out and spoiled the tents of the Syrians.* The mercy of God was rendered conspicuous by a double miracle. 1. By freeing the Israelites from an enemy, which would have endangered the very existence of their state, had they obliged them to surrender; and this they probably would have done soon, as the Israelites were reduced to the greatest extremities,

Before  
Christ  
891.

of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17. ¶ And the king appointed the lord, on whose hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow, about this time, in the gate of Samaria.

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him; for the people trode upon him in the gate, and he died.\*

### CHAP. VIII.

1 *The Shunamite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle's sake, hath her land restored by the king. 7 Hazael being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him, &c.*

**T**HEN spake Elisha unto the woman, <sup>a Chap. 4. 33.</sup> whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn; for the LORD hath called for a famine: and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass, at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain || offi- || Or, cer, saying, Restore all that *was* her's, and all the <sup>eunuch.</sup>

and could not have supported the famine much longer. 2. By taking this method of supplying the necessities of the besieged, and preserving their lives without destroying their enemies. Ver. 20. *And the people trode upon him in the gate and he died.* The sentence pronounced by the prophet was thus literally fulfilled; for he saw the plenty, but was killed before he could eat of it.

EXPLANATORY NOTES. CHAP. VIII. Ver. 5. *To cry unto the king for her house.* It probably was a custom to confiscate the goods of those who quitted

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] Remarkable relief is often near to us where there is no appearance of it. Let this dispose us to cast all our cares on the Lord, who doeth all things well. But alas! sinners, and especially infidel courtiers, are bent to discredit and ridicule God's promises and purposes, to their own ruin. Nothing more provokes God against men than unbelieving contempt of his gifts and promises. But the terrors of God can soon make the stoutest to tremble and to flee when no one pursueth, in order to work deliverance for his people.—Hard necessity will compel men to the most dangerous adventures; and if God grant us relief, we ought to publish our mercies, that others may share with us in our comforts. But how terrible is their destruction who have contemned the promises of God! The means of deliverance to others prove ruinous to them; and that which renders others happy is to them the source of unspeakable misery. No human greatness, or favour of kings, can protect them from the arm of God; nay, nor even from being victims of popular rage. Let us therefore stand in awe, and always believe that it shall be to us as the Lord hath said; for is there any thing too hard for him? In every time of distress, let us cast ourselves on his mercy. None perish that trust in him; he is a present help in the time of trouble, and he has never forsaken those who have sought him. Let us comfort them with the comforts wherewith we ourselves are comforted of God. May it always be our happiness to see the glories of redemption, and share of its blessings!



Before  
Christ  
895.

fruits of the field, since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick: and it was told him, saying the man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present † with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

11 And he settled his countenance † stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, the LORD hath shewed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, † Jehoram, the son of Jehoshaphat king of Judah † began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife; and he did evil in the sight of the LORD.

their country. Ver. 10. *Thou mayest certainly recover.* His disease was not of such a nature as would endanger his life, if he did not lose it by some other means, as the prophet foresaw he would. But the words might have been rendered thus: 'Go say, thou shalt not recover; for the Lord hath shewed me that he shall surely die.' Ver. 11. *He settled his countenance.* The prophet started at him with so much attention, that Hazael could not support it; and he immediately melted into tears, and thereby struck Hazael with a second surprise, who could keep silence no longer, and therefore asked him the cause of his grief. Ver. 12. *Wilt dash their children, and rip up their women with child.* That dashing young children against the stones was one piece of barbarous cruelty, which the people of the east were apt to run into, in prosecution of their wars, is plainly intimated in Psal. cxxxvii. 8, 9. The ripping up women with child, is the highest degree of brutal cruelty; and a cruelty for which there is no occasion, because if the mother is killed the child dies of course. Ver. 13. *Is thy servant a dog.* When the prophet with tears foretold what calamities Hazael should hereafter bring upon Israel, his ambition instantly took fire, and he cried out with transport, 'What thy servant a dog! that he should do the great (word) deed!' This is the literal translation of the passage. That our Bible hath stood in

19 Yet the LORD would not destroy Judah for David his servant's sake, † as he promised him to give him alway a † light, and to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David; and † Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign: and he reigned one year in Jerusalem: and his mother's name was Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son-in-law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds † which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was † sick.\*

## CHAP. IX.

1 Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his message fleeth. 11 Jehu being made king by the soldiers, killeth Joram in the field of Naboth. 27 Ahaziah is slain at Gur, and buried at Jerusalem, &c.

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

the front of many a declamation, which, proceeding on the supposition that Hazael here expresses his detestation against the crimes foretold by the prophet, having expiated on the gradual progress of vice, and concluded with inferences utterly wide of the real sentiments of this general. Hazael's exclamation was not the result of horror; his exclamation has no tincture of it, but of the unexpected glimpse of a crown. The prophet's answer is plainly calculated to satisfy the astonishment he had excited; 'The Lord hath shewed me that thou shalt be king over Syria.' Ver. 15. *He took a thick cloth:* That is the cloth which he pretended to lay on his face to cool him, he suffocated him with; and this method of dispatching him, he rather chose, because no marks of violence would appear; for Ben-hadad was so well beloved by his subjects, that had they in the least suspected his being murdered, Hazael would not easily have succeeded to the throne. Ver. 25. *Athaliah the daughter of Omri.* She was the daughter of Ahab, but brought up, and educated by Omri her grandfather, and hence called his daughter.

EXPLANATORY NOTES. CHAP. IX. Ver. 1. *Elisha—called one of the children of the prophets.* Elisha was called to anoint Jehu; but by Ahab's repentance, God deferred the judgment pronounced upon him and his family so that

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] How severely does God correct apostate professors of the true religion! His providence makes us sometimes glad to leave the most commodious settlement on earth. How ready are most men to take advantage against, and to seize on the property of the absent or distressed! But it is a mercy if we have magistrates to whom we may safely appeal from the injustice of friends or neighbours. The inordinate desire of power will prompt men to villany and murder. The sinful indulgence of children, or too early trusting them with wealth or power, and especially their marriages with wicked women, entail on families and nations the most certain misery. But death and hell infallibly meet with tyrants at last. And alas! in their way to it, how often are the wounds of their bodies taken care of while those of their souls are neglected!



Before Christ 884. 2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to † an inner chamber :

† Heb. a chamber in a chamber. 3 Then † take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel : then open the door, and flee, and tarry not.

4 ¶ So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting ; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us ? And he said, to thee, O captain.

6 And he arose, and went into the house ; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish ; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Abijah.

10 And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door and fled.

11 ¶ Then Jehu came forth to the servants of his lord : and one said unto him, Is all well ? wherefore came this mad fellow to thee ? And he said unto them, Ye know the man and his communication.

12 And they said, It is false ; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, † Jehu is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram ; (now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria :

15 But † king † Joram was returned to be healed in Jezreel of the wounds which the Syrians † had given him, when he fought with Hazael king of Syria ; ) and Jehu said, If it be your minds, then † let none go forth nor escape out of the city, to go to tell it in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel ; (for Joram lay there.) And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in

Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace ?

18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace ? And Jehu said, What hast thou to do with peace ? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace ? and Jehu answered, What hast thou to do with peace ? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again : and the † driving † is like the driving of Jehu the son of Nimshi ; for he driveth † furiously.

21 And Joram said, † Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and † met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu ? And he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many ?

23 And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah !

24 ¶ And Jehu † drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he † sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite : for remember how that, when I and thou rode together after Ahab his father, † the LORD laid this burden upon him ;

26 Surely I have seen yesterday the † blood of Naboth, and the blood of his sons, saith the LORD ; and I will requite thee in this † plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw this, he fled by the way of the garden house : and Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam : and he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre, with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of it : and she † painted her face, and tired her head, and looked out at a window.

on the tower. It was customary, both in war and peace, to place watchmen on high places wherever the king was, to prevent his being surprised, and it is natural to think that Joram would keep a watchful eye over every company that appeared, especially from Ramoth-gilead, where his army lay to watch the Syrians. Ver. 20. The driving is like Jehu, for he driveth furiously. The quickness with which he put his resolutions into practice seems to be characteristic of him ; and therefore no wonder that he drove furiously. Ver. 22. The whoredoms of thy mother Jezebel. The reason why Jehu upbraids Jehoram with his mother's sins, and not his own, might be, because her's were much more infamous and notorious, and which by his connivance he had in a great measure made his own ; because they were the principal occasion of God's inflicting, and his executing the present judgments ; and because he could find no odious accusations against him, except the golden calves, which he purposely declined mentioning, because he intended to continue them. Ver. 26. Blood of his sons. In the history

Before Christ 884.

Or, marching. † Heb. in madness.

† Heb. Blind.

† Heb. found.

† Heb. filled his hand with a bow.

† Heb. bowed.

g 1 Kings 21. 29.

† Heb. bloods.

Or, portion.

886. Then he began to reign as

viceroy to his father

in his sickness.

2 Chron. 21. 18, 19.

but in Joram's

12th year he began

to reign alone,

Chap. 8. 25.

cir. 884.

† Heb. put her eyes in

painting.

the execution of it was left to Elisha. Ver. 3. I have anointed thee king. The Jews are of opinion, that none of the kings of Israel were anointed, but those of the house of David, and these only in case of a constant succession ; as Solomon, they say, needed not to have been anointed, had it not been for the faction of Adonijah who had unjustly usurped the kingdom. But in the case of Jehu in whom the succession of the kingdom of Israel was to be translated out of the right line of the family of Ahab, which had no right to the kingdom, but merely the appointment of God, there was a necessity for his being anointed, in order both to convey him a title, and to invest him in the actual possession of the kingdom. Ver. 11. This mad fellow. The abruptness of this address, the terror painted on his countenance, the haste with which he fled, the general contempt which men of a military life have for the priesthood, joined to the contempt which idolaters have for the prophets of the true God, might all coincide to make the captains look on the prophet in this unfavourable light. Ver. 17. There stood a watchman



Before  
Christ  
cir. 884.

Or,  
chamber-  
lains.

† Heb.  
by the  
hand of.  
h 1 Kings  
21. 23.

Before  
Christ  
cir. 884.

† Heb.  
for me.

31 And as Jehu entered in at the gate, she said, *Had Zimri peace, who slew his master?*

32 And he lifted up his face to the window, and said, *Who is on my side? who?* And there looked out to him two or three eunuchs.

33 And he said, *Throw her down.* So they threw her down: and some of her blood was sprinkled on the wall, and on the horses; and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, *Go, see now this cursed woman, and bury her; for she is a king's daughter.*

35 And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him; and he said, *This is the word of the LORD, which he spake* † *by his servant Elijah the Tishbite, saying, In the portion of Jezreel, shall dogs eat the flesh of Jezebel:*

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, *This is Jezebel.\**

#### CHAP. X.

1 *Jehu, by his letters, causeth Ahab's seventy children to be beheaded; 8 he excuseth the fact by the prophecy of Elijah; 12 at his shearing house he slayeth two and forty of Ahaziah's brethren; 15 he taketh Jehonadab into his company; 18 by subtilty he destroyeth all the worshippers of Baal, &c.*

884.

† Heb.  
nourishers

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to † them that brought up Ahab's children, saying,

2 Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, *Behold, two kings stood not before him; how then shall we stand?*

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, *We are thy servants, and will do all that thou shalt bid us; we will not make any king; do thou that which is good in thine eyes.*

6 Then he wrote a letter the second time to them, saying, *If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time.* (Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.)

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

8 ¶ And there came a messenger, and told him, saying, *They have brought the heads of the king's sons.* And he said, *Lay ye them in two heaps at the entering in of the gate until the morning.*

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, *Ye be righteous: behold, I conspired against my master, and slew him; but who slew all these?*

10 Know now, that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD

of Naboth, 1 Kings xxi. there is no mention of the death of his sons; but it is no uncommon thing for the scripture to supply in one place, what is omitted in another. And therefore, it is probable, from these words, that Naboth's family suffered death along with him; or perhaps Jehu is here aggravating Ahab's crime, by insinuating, that he was guilty of murdering the sons, when he put the father to death and seized on that which supported them. Ver. 30. *She painted her face.* In the Hebrew, "She put her eyes in paint." The ancients used stibium, which is the meaning of the Hebrew word rendered *paint*, to make their eyes black, and by contracting the lids, to make them appear large or full, which were looked upon as marks of beauty. The vanity of Jezebel on this occasion was not to conquer Jehu by her personal charms, but rather to appear in his eyes like one who wanted none of the arts of luxury to set out her grandeur, and to keep up all the marks of majesty, notwithstanding the catastrophe of her husband. Ver. 32. *And there looked out two or three eunuchs.* These persons in the eastern countries, attended upon queens in their chambers, and, by their great care and diligence, were often promoted to places of great trust and profit; as appears from the Hebrew word which is sometimes used to signify a great officer of state, who dwells in the palace, and is near the person of the sovereign. Ver. 33. *And some of her blood was sprinkled on the wall.* Some of the Jewish doctors look upon this as a punishment according to the 'lex talionis;' for as she had done, so she suffered. Ver. 34. *For she is a king's daughter.* She was the daughter of Ethbaal king of Tyre, the wife of Ahab, the mother of Joram king of Israel, the mother-in-law of Jehoram king of Judah, and the aunt of Ahaziah, also king of Judah. Ver. 35. *They found no more of her than the skull.* A little ago we saw this cursed woman dressed in all the pride of life, and decked out with all imaginable gaudiness; but how mortifying is the contrast now! An important lesson this to all future Jezebels, to think upon her fate, when they contemplate their

painted faces in the glass. Such a seasonable reflection might regulate the labours of the toilet, and create a more ardent solicitude to polish the jewel, than to varnish the casket. It might then become their highest ambition to have the mind decked with divine beauties; and dressed after the pattern of their Redeemer's holiness. Ver. 37. *They shall not say, This is Jezebel.* No memory of her; nothing whereby to know that there had been such a woman as Jezebel; suppose a picture, or effigy, to which men might point and say, *This is Jezebel.* In our language perhaps we should have said, 'They shall not say, Here lies Jezebel,' for no monument was made for her, she having no sepulchre but in the belly of dogs. So true is the saying of scripture, that 'the memory of the wicked shall rot.'

EXPLANATORY NOTES. CHAP. X. Ver. 1. *Ahab had seventy sons.* Either properly sons by several wives, or rather grandsons are comprehended who are often called sons, and grandfathers, fathers in scripture. Sent to Samaria unto the rulers of Jezreel. From the context, one would be inclined to think, that the letters were sent to the rulers of Samaria; and that it was originally so written, will appear probable from finding *Somaria*, substituted instead of *Jezreel* in the Septuagint. Ver. 8. *Lay them in two heaps at the entering in of the gate.* The place of judicature; to signify, that this was an act of justice, and of God's righteous judgment; and the place of greatest concourse, where people went out of the city and came into it, and whither they resorted for judgment and on other occasions; that all men might behold this dreadful spectacle of divine vengeance upon Ahab's family, and thereby might justify Jehu's cause and proceedings. Ver. 9. *I conspired against my master.* Several reasons besides the intention of fulfilling Elijah's prophecy, may be assigned for Jehu's imposing this cruel task on the rulers of the nation. He might intend by these means to involve them in the same crimes with himself, and by exposing them to popular hatred, render

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] God's ministers ought to impart their labours and honours to each other, and ought to discharge their office in a faithful, prudent, active, and disinterested manner, let men account them mad, or any thing that they please. To what awful lengths professors of the true religion go before God entirely rejects them from being his people! Such as rule, ought to consider God as the source of their power, and to use it humbly for his glory. To what fearful work God sometimes appoints magistrates! and they need great disinterestedness and steadiness in the execution of it. To ask advice from our equals and inferiors is the most effectual method to procure their friendship; and matters of importance ought to be transacted with proper secrecy and dispatch. Tottering is the throne of wicked kings; and terrible destruction hangs over the sinner's head! But persecutors of God's people are reckoned by him the most heinous offenders; and they who persist in their impenitence shall be rooted out at last; and companions of fools shall be destroyed along with them. Solid peace can never exist with wilful sinning, let sinners wish or expect it as they may; and whoredoms which are now men's pleasure, will shortly issue in everlasting pain. Providence wonderfully connects the circumstances of men's punishment with those of their crimes and his own threatenings; and all things work for the overthrow of those whom, for their sins he hath devoted to destruction. They rush on their own ruin; and God's instruments of wrath may be insulted, but cannot be intimidated. Wickedness and wretchedness are inseparable, and at last meet in miserable forms. Painting and tampering do but ripen for tremendous woe. And though for a time, sinners may lift their heads high, they will shortly be brought low in death, and still lower in hell; and not their corpse, but their memory shall rot and perish.



Before  
Christ  
884.

hath done *that* which he spake \* † by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria: and as he was at the † shearing-house in the way,

13 Jehu † met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah: and we go down † to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he † lighted on Jehonadab the son of Rechab coming to meet him; and he † saluted him and said to him, Is thine heart right, as my heart is with thy heart? and Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting; for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, † Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was † full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Re-

chab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in and slay them; let none come forth. And they smote them with † the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26 And they brought forth the † images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit the golden calves that were in Beth-el, and that were in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu † took no heed to walk in the law of the LORD God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD † began to cut Israel short: and Hazael smote them in all the coasts of Israel:

33 From Jordan † eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which is by the river Arnon,) † even Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers; and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 And † the time that Jehu reigned over Israel in Samaria was twenty and eight years.\*

them unable to traverse his designs, or form any conspiracy to dethrone him. While any of the descendants of Ahab survived, there was a probability that a party might be formed in their favour, which would have rendered his reign uneasy, and his sovereignty unsafe; and by destroying all the royal seed, as it were with one blow, he freed himself from all apprehensions from that quarter; and as none of the royal blood remained, and the nobles had become accessaries to his endeavour to extinguish the whole race of Ahab, he was in danger of no rival whatever. Ver. 15. He lighted on Jehonadab the son of Rechab. Several learned men are of opinion, that this Jehonadab was not the person mentioned in Jer. xxxv. Give me thine hand. To give the hand signifies to promise; and when we are told, that Jehu asked Jehonadab to give him his hand, we are not to suppose that it was that he might assist him in getting into the chariot; but that Jehonadab would give him an assurance that he would assist him in the prosecution of his designs. Ver. 22. Bring forth vestments for all the

worshippers of Baal. It was the custom of almost all idolaters to be very curious about the external pomp of their ceremonies, wherein indeed the chief parts of their worship did consist. All the priests of Baal were clothed in fine linen; and their chief priests had, no doubt, some peculiar ornaments to distinguish them. Ver. 25. The captains cast them out. As the word them is not in the Hebrew, and it seems improbable that the captains and soldiers should give themselves this unnecessary trouble; the historian's meaning may be, that the soldiers having massacred all that were in the temple rushed out in great haste, and ran immediately to the adjoining buildings. And went to the city of the house of Baal. The large buildings adjoining to the temple of that idol, where the prophets and the priests, with the servants, resided, and which were called a city, from their being so very spacious. Ver. 27. And made it a draught-house unto this day. That is, he turned it into a common jakes, which was the highest contempt that could possibly be put upon it.

PRACTICAL OBSERVATIONS.—\* CHAP. X.] Sinners, especially those in exalted stations, treasure up exemplary judgments for themselves and their seed; and loads of guilt frequently extirpate numerous flourishing families and nations. None are more ready to imbrue their hands in their sovereign's children than No. 24...6d.



CHAP. XI.

Before  
Christ  
884.

1 Joash is saved by his aunt from the general massacre. 4 In the seventh year he is anointed king. 14 Athaliah is slain. 17 Jehoiada restoreth God's worship.

a 2 Chro.  
22. 10.

† Heb.  
seed of the  
kingdom.

AND when <sup>a</sup> Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the <sup>†</sup> seed royal.

2 But Jehosheba the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years: and Athaliah did reign over the land.

878.  
b 2 Chro.  
23. 1.

4 ¶ And <sup>b</sup> the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, ¶ that it be not broken down.

¶ Or,  
from  
breaking  
up.

¶ Or,  
companies  
† Heb.  
bands.

7 And two ¶ <sup>†</sup> parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

EXPLANATORY NOTES. CHAP. XI. Ver. 1. And when Athaliah,—

The terrible fate of these royal families cannot be read without horror. The whole offspring of Jeroboam, Baasha, and Ahab, kings of Israel, were cut off for their idolatry, so that there was not one left; and the kings of Judah having contracted an affinity with the house of Ahab, and being by them seduced into the same crime, were so destroyed by three successive massacres, that there was but one left. As Athaliah was one of Ahab's family, she had reason to apprehend, that Jehu, who had a commission to extirpate all, would not be long before he called on her. Ver. 2. Hid him in the chamber. It is evident from the next verse, that this bed chamber was in the house of the Lord, and situated in the outward court. Ver. 3. Hid—six years. It is very likely, that Athaliah might imagine that she had slain all, and so think herself secure; or if she suspected that this one was preserved, she might not think it advisable to make any strict search, lest thereby she should alarm the people with the notion that there was still a son of David's family left, which might be a means to make them uneasy under her government, and desirous of a change: Besides, that she might have the vanity to think of being able, in a short time, to secure the crown to herself, in such a manner, as that she would not need to fear such a weak and defenceless competitor. Ver. 5. The king's house: that is, the part of the temple in

those who have been his instruments in murdering the innocent. They who debauch men's consciences will find the effects of it return on their own heads. Guilt makes men spiritless cowards, when brought to a trial, they will be always ready to side with the strongest; and will gladly seize the shadow of an argument, to excuse themselves, that if possible, they may cover their shame. It is common for wicked men to lessen their guilt, by comparing it with that of others. Friendship and intimacy with sinners involve us in their punishment; and such as have been instruments in wickedness share in the ruin of their wicked encouragers. How righteous are the judgments of God, even when the executors act wickedly! But it is ill-boding when pretended reformers are proud of their work, and indulge themselves in hypocrisy and falsehood to accomplish it. They who boast of their zeal give ground to suspect their sincerity. And though the godly, whom they care for their selfish interest, cannot but approve what is apparently good, yet the Lord will at last discover and punish their hypocrisy and wickedness. It shews the great evil of the heart when the wisdom of the serpent is mixed with its poison in our work; and when with severity we extirpate one form of false worship, yet cleave to another at our own by our negligence in the service of God! If hypocrites receive a reward in this life for the partial good that they have done, that God may manifest his love of righteousness, how much more glorious the reward of the diligent and faithful saints! And while God testifies his holiness and justice, by rewarding every appearance of good, it becomes him to punish every soul of man that doth evil.

Athaliah slain.

Before  
Christ  
878.

10 And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right <sup>†</sup> corner of the temple to the left corner of the temple, along by the altar and the temple.

† Heb.  
shoulder.

12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony: and they made him king, and anointed him; and they clapped their hands, and said, <sup>†</sup> God save the king.

† Heb.  
Let the  
king live.

13 ¶ And when Athaliah heard the noise of the guard, and of the people, she came to the people, into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king; and all the people of the land rejoiced, and blew with trumpets. And Athaliah, rent her clothes, and cried, Treason, treason!

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars: and the priest appointed <sup>†</sup> officers over the house of the LORD.

† Heb.  
offices.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate

which the king was concealed. Ver. 6. The gate of Sur. This was the east gate, toward the city, and was the principal entrance into the temple. The gate behind the guard was the south gate, fronting the royal palace, through which Athaliah generally entered. Ver. 10. And to the captains. The captains and other officers who were unacquainted with Jehoiada's designs, came unto the temple unarmed, for fear of giving suspicion. But as David had erected a kind of sacred armoury in one of the apartments of the temple, Jehoiada took care upon this occasion, to have this magazine of military stores opened, and distributed them among those who were of his party. Ver. 14. The king stood by a pillar. There were two famous pillars erected by Solomon in the porch of the temple, and near one of these, in all probability, there was a throne of state. Ver. 17. Jehoiada made a covenant. The substance of this covenant, like that of Horeb, was, that Israel should consider and acknowledge God, as their God and King, and, as such, keep his worship free from any mixture of idolatry, and observe his laws and ordinances; in consequence of which God would regard them as his covenanted people, and protect and defend them from their surrounding enemies; that the king should rule over the people, according to the word of God; and that the people should obey him as God's deputy and viceroy placed over them. Ver. 20. They slew Athaliah—beside the king's house. Not far from it; the people



Before  
Christ  
878. of the guard to the king's house: and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 Seven years old was Jehoash when he began to reign.\*

### CHAP. XII.

1 Jehoash reigneth well all the days of Jehoiada; 4 he giveth order for the repair of the temple. 17 Hazael is diverted from Jerusalem by a present of the hallowed treasures, &c.

2 Chro. 24. 1. **I**N the seventh year of Jehu, <sup>a</sup> Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name was Zibia of Beer-sheba.

2 And Jehoash did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away; the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the <sup>†</sup> dedicated things that is brought into the house of the LORD, even the money of every one that passeth the account, <sup>†</sup> the money that every man is set at, and all the money that <sup>†</sup> cometh unto any man's heart to bring into the house of the LORD.

5 Let the priests, take it to them, every man of his acquaintance; and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that in <sup>†</sup> the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? Now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the <sup>†</sup> door put therein all the money that was brought into the house of the LORD.

having so little kindness for her that they suffered her to be slain without any opposition.

EXPLANATORY NOTES. CHAP. XII. Ver. 2. And Jehoash did that which was right—all his days wherein Jehoiada—instructed him. We find, that after the death of this good man, the king fell into idolatry, and even slew the son of Jehoiada only for reproving him for it, 2 Chro. xxiv. Ver. 4. The money that every man is set at. Or, the money which every man, who had avowed to God was to pay, by the estimation that the priest should make for his estimation. The words in the Hebrew are, 'the money of a man whose taxation is the money of his soul;' that is, who is taxed with such a sum of money, whereby his soul might be

10 And it was so, when they saw that there was much money in the chest, that the king's <sup>||</sup> scribe, and the high priest came up, and they <sup>†</sup> put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they <sup>†</sup> laid it out to the carpenters and builders that wrought upon the house of the LORD.

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that <sup>†</sup> was laid out for the house to repair it.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass-money, and sin-money was not brought into the house of the LORD: it was the priests.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. cir. 840.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria; and he <sup>†</sup> went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in <sup>||</sup> the house of Millo, which goeth down to Silla. 839.

21 For Jozachar the son of Shimeath, and Jehoabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead. <sup>†</sup>

freed from the vow wherewith he had bound himself. Ver. 17. Set his face. He made preparations for that purpose, or as the Syriac renders it, 'he proposed to go up.' Ver. 21. Jozachar—and Jehoabad—his servants, smote him, and he died. These two murderers. (mongrel fellows, whose fathers were Jews, but their mothers aliens) perhaps were of his bed-chamber, and having constant access to the king, might more easily accomplish their design. However he was so weak and feeble, that he could make no resistance; and had fallen into that contempt and disesteem that his guards minded not what became of him—a lesson to future kings to take care whom they trust.

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] Lust of power steels the heart against the most natural affections; and men would be devils incarnate, were it not for the restraining grace of God. What terrible ruin does the introduction of one wicked woman sometimes produce in a family or nation! However sinners triumph in their wickedness, their judgment lingereth not: and the saints shall be plucked as brands out of the burning. The promise of God shall be fulfilled, let Satan and his angels do their worst: and all the efforts of sinners in opposing the Lord, or in endeavouring to secure their own comfort and honour, shall but hasten their ruin. But what a blessing is one great man to a church or nation, when he is active, prudent, and pious! They who first give themselves up to the Lord, may warrantably hope for his blessing on their undertakings. That kingdom will be truly happy where God's word is made the rule of the monarch's government, and the people's obedience; and, when religion is fashionable, every man will appear zealous, and liberty, religion, and order will mutually support one another.

PRACTICAL OBSERVATIONS.—† CHAP. XII.] Reformation is not more rare than it is difficult: fear of ruin or the strength of prejudice often makes the most zealous to stop short. Indeed reformation is rarely answerable to the standard of God's word. Fear of men, or hopes that corruption will die away of its own accord, too often makes even good men to stop short. How great an advantage is it for youth, particularly princes, to have pious, prudent, and faithful tutors! How hopeful is it, when liberality, in contributing for sacred purposes, meets with prudence and fidelity in the disposal. When men are only restrained from evil or excited to good by the influence of others, their wickedness generally breaks out at last, and they destroy what they have built. And God will imprint distinguished marks of his vengeance on apostates, for they chiefly dishonour his cause.



Before  
Christ

cir. 896.

CHAP. XIII.

1 Jehoahaz's wicked reign. 3 Jehoahaz oppressed by Hazael, is relieved by prayer; 8 Joash succeedeth him: 10 his wicked reign. 12 Jeroboam succeedeth him, &c.

† Heb.  
the twen-  
tieth year  
and third  
year.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

† Heb.  
walked  
after.

2 And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

cir. 849.

3 ¶ And the anger of the LORD was kindled against Israel: and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael all their days.

cir. 842.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him; for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as beforetime.)

† Heb.  
as yester-  
day, and  
third day.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but

† Heb.  
he walked.

† walked therein: and there remained the grove also in Samaria.)

† Heb.  
stood.

7 Neither did he leave of the people to Jehoahaz, but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by thrashing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

839.

9 And Jehoahaz slept with his fathers, and they buried him in Samaria: and Joash his son reigned in his stead.\*

\* Alone.  
841.

10 ¶ In the thirty and seventh year of Joash king of Judah began ¶ Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

Chap.  
14. 1.

11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

825.

13 And Joash slept with his fathers: and Jeroboam

sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof!

15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he said unto the king of Israel, Put thine hand upon the bow: and he put his hand upon it: and Elisha put his hands upon the king's hands.

† Heb.  
Make  
thine hand  
to ride.

17 And he said, Open the window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18 And he said, Take the arrows; and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

cir. 839.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

† Heb.  
went  
down.  
a Eccles.  
48. 14.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

† Heb.  
face.  
cir. 839.  
† Heb.  
returned  
and took.  
cir. 836.

25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.\*

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. In the three and twentieth year. There is some difficulty in this account; because Joash began to reign in the seventh year of Jehu, who reigned only twenty-eight years, from which if seven years be deducted, there remain but twenty-one instead of twenty-three. Some therefore suppose, that there were two incomplete years, but only twenty-one perfect; and others that there was an interregnum of a year between the death of Jehu and the first of Jehoahaz. Ver. 5. The Lord gave Israel a saviour. This seems to be the son of Jehoahaz, who was properly joint sovereign with his father; for we read, that when Hazael was dead he delivered them from their bondage. Ver. 10. In the thirtieth and seventh year. This confirms what has been observed in the preceding note, that he reigned with his father; for otherwise he must have begun his reign in the thirty-ninth or fortieth year of Joash king of Judah. Ver. 14. Now Elisha was fallen sick. The Jews tell us that this happened in the tenth year of Joash; and therefore, as Elisha began his mission in the nineteenth year of Jehoshaphat, he had continued sixty-five years a prophet in Israel. The chariot of Israel. These are the very same words which Elisha used concerning his master Elijah, when he was taken up into heaven; and signify the great authority which he had maintained among them included in the word father, and the many glorious victories which he had ob-

tained for them by the efficacy of his counsels and prayers. Ver. 15. Took bow and arrows. This was an information by action, whereby the prophet informed the king of the victory which he should gain over the Syrians, to console him on account of his own approaching death. His shooting the arrow eastward, was explained by the prophet to signify his deliverance from the Syrians; and his ordering him to shoot the other arrows against the ground, had not the king been very dull of apprehension, or very far gone in infidelity, must have been understood by him to signify a repetition of these victories. To stop, therefore, when he knew beforehand what his action meant, was an instance of the highest degree of supineness; and, as such, justly excited the indignation of the prophet, who could not but grieve at the calamities which threatened his country on account of the incredulity or remissness of their king. Ver. 21. He revived, and stood up on his feet. In order to reclaim the Israelites, when sunk in idolatry, prophets were successively sent by the Lord. To effect the same end, this stupendous miracle was wrought at this juncture, which seems likewise to have had a further design, worthy of the gracious interposal of Providence; which was to remind the Israelites of the consequences of their idolatry, and the good effects which would result from their conversion.

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] Behold here a striking instance of the corruption of human nature! When false worship hath once struck its roots deep in a nation, nothing but Omnipotence can extirpate it: but those who make themselves patrons of vice, God will make examples of his vengeance.



Before  
Christ  
cir. 839.

CHAP. XIV.

1 Amaziah's good reign; 5 his justice on the murderers of his father; 7 his victory over Edom. 8 Amaziah, provoking Jehoash, is overcome and spoiled. 16 Jeroboam succeedeth Jehoash. 17 Amaziah is slain by a conspiracy; 21 Azariah succeedeth him. 23 Jeroboam's wicked reign, &c.

2 Chro.  
23. 1.

IN the second year of Joash son of Jehoahaz king of Israel, reigned<sup>a</sup> Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign and reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father; he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away; as yet the people did sacrifice and burn incense on the high-places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants<sup>b</sup> which had slain the king his father.

b Chap.  
12. 20.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying,

c Deut.  
24. 16.  
Ezek.  
18. 20.  
827.

7 ¶ The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

¶ Or,  
The rock.  
cir. 826.

8 ¶ He slew of Edom in the valley of Salt ten thousand, and took ¶ Selah by war, and called the name of it Joktheel unto this day.

9 ¶ Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in the face.

10 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

EXPLANATORY NOTES. CHAP. XIV. Ver. 3. *Not like David;—he did according to all things as Joash.* The contrast between the character of David and Joash consisted in these particulars; David was a rigid observer of the law during his whole life; but Joash, though he began his reign well, violated the law in the close of it. David was an inveterate enemy to idolatry; but Joash practised it after the loss of his tutor and counsellor Jehoiada. David paid the greatest deference to those who were invested with the prophetic office; but Joash put Zechariah to death. David was reclaimed by the remonstrances of Nathan; but Joash turned a deaf ear to the divine menaces. David worshipped God at the tabernacle, the place appointed by the Deity; but Joash persisted in the innovation made by Jeroboam, and continued the custom of worshipping at Beth-el, &c. To conclude this contrast; David abstained from idols; but Joash still worshipped the calves, and added to them the adoration of all the false gods of the neighbouring countries. Ver. 7. *And took Selah by war.* Selah, in the Hebrew signifies a rock, and answers to the Greek word Petra; whence most commentators agree, that this is the same with Petra, the metropolis of Arabia Petraea, named from its situation on a rock; the adjacent tract was called Arabia Petraea, from its being full of rocks. Joktheel. He gave it this name, which signifies, *obedience to God*, in remembrance of his having obliged the inhabitants to observe the laws and statutes of Moses. Ver. 8. *Let us look one another in the face.* Amaziah being encouraged by his late victory, determined to be revenged for the slaughter of his ancestors by Jehu, 2 Kings ix. and for the late spoil which the Israelites had made in his country; and therefore resolving to have satisfac-

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry<sup>†</sup> at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, *even thou*, and Judah with thee?

Before  
Christ  
cir. 826.

† Heb.  
at thy  
house.

11 But Amaziah would not hear: therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah<sup>†</sup> was put to the worse before Israel, and they fled every man to their tents.

† Heb.  
was smit-  
ten.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Azariah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are they not* written in the book of the Chronicles of the kings of Israel?

cir. 825.

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah, the son of Joash king of Judah lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, *are they not* written in the book of the Chronicles of the kings of Judah?

19 Now<sup>d</sup> they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

d 2 Chro.  
25. 27.

20 And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

840.  
e 2 Chro.  
26. 1 he  
is called

21 ¶ And all the people of Judah took<sup>e</sup> Azariah, Uziah.

tion, but in a fair and honourable way, he sent them this open declaration of war, but conceived in as mild terms as any thing of that harsh nature could be. Ver. 9. *The thistle that was in Lebanon.* It was a custom among the oriental people to deliver their sentiments in parables, in which they made a great part of their wisdom to consist; and, considering the circumstances of the person whom he addressed, who was a petty prince, flushed with a little good success, and thereupon impatient to enlarge his kingdom and fancying himself invincible, no similitude could be better adapted than that of a thistle, a low contemptible shrub, but upon its having drawn blood of some traveller, growing proud, and affecting an equality with the cedar, (a tall stately tree, that is the pride and ornament of the wood, a fit emblem of a powerful prince,) till, in the midst of all its arrogance and presumption, it is unhappily trodden down by the beasts of the forest; which Joash intimates would be Amaziah's fate, if he continued to provoke a prince of his superior power and strength. A late writer justly observes, that this epilogue, for gallantry of spirit, and delicacy of wit, for poignancy of satire, and propriety of application, has seldom been equalled, perhaps never exceeded. Ver. 14. *Took—hostages.* These hostages were, in all probability, the great men's sons of the city, whom Joash took along with him, as a security that the kingdom of Judah should give him no further molestation. Ver. 19. *They made a conspiracy.* What provoked the people of Jerusalem more than any other part of the nation against their king, was, their seeing their city spoiled of its best ornaments, exposed to reproach, upon account of the great breach that was made in their wall, and several of their children carried away as hos-

He is however still ready to hear the prayers of his distressed people: and his mercy abounds to the chief of sinners. But they, who after both judgments and mercy continue in their sins, have reason at last to dread judgment without mercy. How sovereignly does God magnify his servants, or render them obscure as he pleases! In what diversified forms they leave this world! Such ardent marks of his favour and image are impressed on some of his ministers or saints, that even wicked magistrates or others are constrained to honour them, and lament their loss. The death-beds of distinguished servants of God are useful schools of important instruction: but the removal of the few faithful is a great weakening to the defence of a nation: And their loss is felt, who when alive were neglected. God himself, however, lives as our protector and deliverer; and, when his everlasting arms are employed in our favour, nothing can injure or withstand us. But, alas! our confined desires and expectations often cramp our distinguished mercies. We improve not the offers and advantages which God puts into our hands, and often we grieve him and his servants, by losing our mercies for want of desire to obtain them. The death of God's eminent servants is frequently marked with tokens of wrath against their church, or nation. And even victory over one enemy is often attended with trouble from another: but what blessings are good men, by their former example, instructions, and prayers, even after they are dead! How suddenly is the fate of the most powerful nation reversed when the Lord pleases!



Before  
Christ  
810. which was sixteen years old, and made him king instead of his father Amaziah.  
825. 22 He built Elath, and restored it to Judah, after that the king slept with his fathers.  
Now he  
begins to  
reign  
alone. 23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant <sup>f</sup>Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel; and \* Zachariah his son reigned in his stead.\*

## CHAP. XV.

1 Azariah's good reign; 5 He dying a leper Jotham succeedeth. 8 Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem, &c.

<sup>cir. 110.</sup> **I**N the twenty and seventh year of Jeroboam king of Israel, began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name was Jecholiah of Jerusalem.

3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;

who made him comfort at his going to the Syrian war. It is the 16th year of Jeroboam's monarchy.

tages for their good behaviour; all which they imputed to their king's maladministration. Ver. 25. By the hand of his servant Jonah. The only mention we have of this prophet is in this passage, and the account of his famous mission to Nineveh.

**EXPLANATORY NOTES. CHAP. XV.** Ver. 1. In the twenty and seventh year. Commentators have taken a great deal of pains to reconcile a seeming contradiction in this computation. For if Amaziah the father of Azariah lived no more than fifteen years after the beginning of Jeroboam's reign, then Azariah must begin his, not in the twenty-seventh, but if he succeeded his father immediately, in the sixteenth, or rather fifteenth of Jeroboam; it is therefore supposed that there was an interregnum, wherein the throne was vacant eleven or twelve years, between the death of Amaziah and the inauguration of his son Azariah, who was placed on the throne of his ancestors in the twenty-seventh year of Jeroboam. Ver. 5. Smote the king so that he was a leper. The cause of this punishment is related, 2 Chron. xxvi. 16, &c. It appears from thence, that it was inflicted as a punishment for intruding himself into the priest's office,

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house: and Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabeish conspired against him, and \* smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they are written in the book of the Chronicles of the kings of Israel.

12 This was <sup>a</sup> the word of the LORD which he spake unto Jehu, saying, thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

13 ¶ Shallum the son of Jabeish began to reign in the nine and thirtieth year of <sup>b</sup>Uzziah king of Judah; and he reigned <sup>†</sup>a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabeish in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphshah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him therefore he smote it; and all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king

and it was perfectly well calculated to convince him of his crime, as it rendered him incapable of attending at public worship for the future. Ver. 12. Thy sons shall sit. God has promised Jehu, that for executing his will upon the house of Ahab, he would continue the crown of Israel in his family for four generations; and accordingly Jehoabaz, Joash, Jeroboam, and Zachariah, succeeded him; but because he did it not so much in obedience to the divine command, as to satisfy his private and ambitious views, and in a method of cruelty quite abhorrent to the divine nature, God cut his family short, as soon as he had fulfilled his promise to him, and thereby accomplished the prophecy of Hosea, "I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel," chap. i. 4. and perhaps it was the remembrance of this prophecy, which gave the kingdom to Jehu's posterity during four generations only, that encouraged Shallum to attempt the life of Zachariah. Ver. 16. Tiphshah was not far from Tirzah, which stood in the tribe of Ephraim, and was for a considerable time the capital of the kingdom of Israel. By the abominable cruelty which Menahem exercised here, he thought to terrify the whole kingdom,

**PRACTICAL OBSERVATIONS.**—\* CHAP. XIV.] It is not less dangerous than easy to be a formalist in religion.—But God tries the heart, and will render to every one according to his works. How short lived is the prosperity of traitors and murderers! Vain minds are proud of little, and even of what they do not possess; and in ignorance, presumption, and obstinacy, they reject the best advice. But others will be found proud enough to mortify them, and strong enough to render them miserable. It is extremely foolish, as well as sinful for the people of God to weaken themselves before their common enemy by their mutual contentions. They who are least fond of war have generally the best success in it; and bad governors frequently raise dissatisfaction and contention among their subjects, that issue in their own ruin. To whatever refuge sinners flee, evil shall overtake them. And God shall not fail to make his providence exactly correspond with his purpose and word. Wicked persons, families, and nations, are often allowed a transient blaze of prosperity ere they finally fall into everlasting misery. But if sinners encourage themselves in sin because God is long suffering and kind, it will speedily appear that they have been only treasuring up for themselves wrath against the day of wrath, and the revelation of the righteous judgment of God, which he hath denounced on every soul of man that doeth evil.



Before  
Christ  
772. of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.  
18 And he did *that which was* evil in the sight of the LORD he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

771. 19 And <sup>c</sup> Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

772. 20 And Menahem † exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

21 And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekaiiah his son reigned in his stead.

761. 23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

759. 25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him and reigned in his room.

26 And the rest of the acts of Pekaiiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

756. 27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

740. 29 ¶ In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

739. 30 And Hoshea, the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote

him, and slew him, and reigned in his stead, \* in the twentieth year of Jotham the son of Uzziah.†

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began <sup>d</sup> Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed; the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

37 (In those days the LORD began to send against Judah, Rezin the king of Syria, and Pekah the son of Remaliah.)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.\*

## CHAP. XVI.

1 Ahaz's wicked reign. 5 Ahaz assailed by Resin and Pekah, hireth Tiglath-pileser against them. 10 Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brazen altar to his own devotion; 17 he spoileth the temple; 19 Hezekiah succeedeth him.

IN <sup>a</sup> the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel; yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ <sup>b</sup> Then Rezin king of Syria, and Pekah son of

that none might dare to withstand him. Ver. 19. Pul king of Assyria. It is conjectured that he was the father of Sardanapalus, whose name was Sardan, and with his father's name annexed, Sardanapalus, in the same manner as Merodach king of Babylon is called Merodach Baladan, from Baladan the name of his father. Ver. 29. And carried them captive to Assyria. This was the second captivity or deportation of the Israelites, the first being made by Pul, who carried away the two tribes and a-half situated beyond Jordan. The king of Assyria carried

away the golden calf which Jeroboam set up at Bethel; the other in Dan was taken away by Pul, when he invaded Galilee in which province that city stood.

EXPLANATORY NOTES. CHAP. XVI. Ver. 3. Made his son to pass through the fire. He excelled all that went before him in wickedness; for he even imitated the abominable idolaters whom God cast out before the children of Israel by burning the children in the fire to his idols. Ver. 6. Restored Elath. This

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] Imperfection in reformation commonly produces formality in religion which is often continued from generation to generation. Hence the importance of earnestly endeavouring to prove faithful to God in our day, for our conduct will undoubtedly have an influence on posterity. Indeed it is perhaps impossible to calculate the sum of good or evil which may result to mankind from our conduct even as individuals, and much more in our social capacity, not only while we live, but long after we die. By one stroke of disease God can make the mightiest monarchs loathsome to others, and a burden to themselves; and after all their glory bring them with shame to the grave. For the transgression of a land, how many and how unqualified for their important office, are its rulers! Few traitors or murderers die in their beds, or escape the punishment which they merit; and yet so great is human depravity that their awful end does not deter many from imitating their conduct. Wicked men are generally fond of power; and in the worst times will push themselves into it by perjury and murder, to the perpetual hazard of their own lives, and often the most cruel are the most cowardly. But what a mercy it is to enjoy religion, liberty, peace, and safety under a mild government! By civil wars, by murders of princes, by occasional ravages, and invasions of the enemy, wicked nations are hurried into deserved and lasting ruin. Those who have riches and ease generally share with the first in desolating judgments. And hence, if the wealthy would secure to themselves permanent felicity, especially in evil times, let them abound in good works, and by liberally supplying, for Jesus' sake, the wants of his needy followers, lay up for themselves treasure in heaven, where moth nor rust cannot corrupt, and where thieves cannot break through to steal. Good magistrates and ministers are often taken away from the evil to come, just when the storm is gathering against hypocritical professors. Let this manifestation of God's care of his people encourage us to trust in him, and serve him faithfully for surely he is the shield and exceeding great reward of his people.

Before  
Christ  
739.

\* After  
an anar-  
chy for  
some  
years.

Chap.

17. 1.

Hof. 10.

3, 7, 15.

758.

† In the

fourth

year of

Ahaz in

the 20th

year after

Jotham

had be-

gun to

reign.

Ush.

d 2 Chro.

27. 1.

cir. 742.

At the

end of

Jotham's

reign.

742.

cir. 741.

a 2 Chro.

28. 1, &c.

732.

b Isaiah

7. 1, &c.



Before  
Christ  
742.Before  
Christ  
739.

Remaliah king of Israel, came up to Jerusalem to war : and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria, recovered Elath to Syria, and drave the Jews from Elath : and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant, and thy son ; come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold *that was found* in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

† Heb. Damme-sek. 9 And the king of Assyria hearkened unto him : for the king of Assyria went up against † Damascus, and took it, and carried *the people of it* captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was at Damascus* : and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus : so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar ; and the king approached to the altar and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his † peace-offerings upon the altar.

† Heb. which were his. 14 And he brought also the brazen altar which *was before the LORD*, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice ; and the brazen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them ; and took down the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones :

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did *are* they not written in the book of the Chronicles of the kings of Judah ?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David : and Hezekiah his son reigned in his stead.\*

## CHAP. XVII.

1 Hoshea's wicked reign ; 5 being seduced by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria, for their sins is captivated. 24 The strange nations, which are transplanted into Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah, began \* Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria ; and Hoshea became his servant, and † gave him ‖ presents.

4 And the king of Assyria found conspiracy in Hoshea : for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria as *he had done* year by year ; therefore the king of Assyria shut him up and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 <sup>a</sup> In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, *by the river* of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

was a considerable port on the Red sea. Ver. 11. Urijah the priest built an altar. This was directly contrary to the command of God, who had appointed what kind of altar he would have, and no other sort to be made, Exod. xxvii. 1, 2. Ver. 15. And the brazen altar shall be for me to enquire by. To offer sacrifice upon, and to seek for instruction at, in critical junctures. Ver. 17. Cut off the borders of the bases. This he did perhaps to express his contempt of them or to render them inconvenient for the uses to which they had been designed ; or to dispose of them, or of the bras of them, or for the king of Assyria, as it follows in the next verse. Ver. 18. The covert for the sabbath that they had built in the house. The most probable opinion why the place was called the 'covert for the sabbath,' is, that it was a covered place, where the king sat, in the porch of the temple, on the sabbath, and other great solemnities. Probably he did this to express his con-

tempt of the sabbath, as he had already done with regard to several other precepts of the law.

EXPLANATORY NOTES. CHAP. XVII. Ver. 2. Did that which was evil—but not as the kings of Israel—before him. This prince came to the crown, it must be owned, in a very wicked manner, yet his character in scripture is not so vile as many of his predecessors. For whereas the kings of Israel had hitherto maintained guards upon the frontiers, to hinder their subjects from going to Jerusalem to worship, Hoshea took away those guards, and gave free liberty to all to go, and pay their adorations where the law had directed. And therefore when Hezekiah had invited all Israel to come to his passover, this prince permitted all that would go. Ver. 4. So king of Egypt. This So, with whom Hoshea entered into confederacy, is in profane authors, called Sabacon, that

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] What monsters of children have some of the best of saints ; grace must be infused by God ; it cannot be conveyed by parents. Who can know the desperate wickedness of the human heart, if left to itself ? It can extinguish natural affections, and render men more savage than the beasts of the forest ; it can make them rush headlong into the very sins which have ruined their neighbours before their eyes. In the day of distress sinners are bent on turning themselves every way for relief, but from God alone can they have it. They will stick at nothing slavish, dishonest, or shameful, to obtain that which they might possess in the most honourable manner. So great is their enmity against God, that they will rather submit to seek the protection of their enemy than his friendship. Yea, they will choose those very idols for saviours, whose insufficiency to save their votaries has been manifested before them clear as the sun-beam. What a curse to nations are those ministers who flatter their princes in their impiety, and readily comply with the most detestable measures ! The most abandoned profligates are very often fond of that devotion which they have themselves devised. And their example, however unworthy, is undoubtedly calculated to humble the servants of God, when they reflect how little zeal they manifest for the worship which their God in his infinite wisdom and grace hath appointed.



Before  
Christ  
721.

9 And the children of Israel did secretly *those* things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

† Heb. statues.

10 And they set them up † images and groves in every high hill, and under every green tree;

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, <sup>b</sup> Ye shall not do this thing.

b Deut. 4. 19.

† Heb. by the hand of all.

13 Yet the LORD testified against Israel and against Judah, † by all the prophets, and by all the seers, saying, <sup>c</sup> Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

c Jerem. 18. 11. & 25. 5. & 35. 15.

d Deut. 31. 27.

14 Notwithstanding they would not hear, but <sup>d</sup> hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

e Exod. 32. 8.

1 Kings 12. 28.

16 And they left all the commandments of the LORD their God, and made <sup>e</sup> them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam, the son of Nebat king: and Jeroboam drave Israel from following the LORD; and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them.

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was, at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them; because they know not the manner of the God of the land:

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adramelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 <sup>f</sup> They feared the LORD, and served their own gods, after the manner of the nations || whom they carried away from thence.

34 Unto this day they do after the former manners: thence.

f Zeph.

1. 5.

|| Or,

who car-

ried them

away

from

famous Ethiopian, who, in the beginning of Hezekiah's reign, invaded Egypt, and having taken Boccharis, the king thereof, prisoner, caused him to be in a very cruel manner burnt alive, and then seized on his kingdom. Ver. 10. The Hebrew word rendered groves, signifies the idols placed in groves, and should have been so translated here; for how could groves be set under every green tree. Ver. 14. Did not believe the Lord. They did not believe the prophets of the Lord, when they foretold them of the consequences of their sins; for a they had never rejected the worship entirely, but worshipped him in conjunction with idols, they considered themselves innocent. Ver. 15. His statutes and his covenant. The covenant which God had made with them was, that he should be their only God and King; but not worshipped in the same manner as the tutelary deities of the neighbouring nations, who adored the tutelary gods of other nations in conjunction with their own. On the contrary, he restrained all their worship to himself by express law, and still strengthened this part of their constitution by assuming the character of their King; for as the separate characters of King and God centered in one object, they could not be guilty of idolatry without being guilty of rebellion at the same time. So admirable was the constitution of the theocracy, under which the Israelites were. Ver. 18. Out of his sight. The temple of Jerusalem was esteemed the palace of Jehovah, both as the protecting God and King of the Jews; when, therefore, they were removed out of the sight of Jerusalem, they are said to be removed out of the sight of the Lord, or banished from his

presence. Ver. 23. So was Israel carried away out of their own land. The policy of any prince, in transplanting a conquered people into another country, is to prevent their combining together to shake off their uneasy yoke, and recover their liberty which they cannot so well do in a strange land, and among a mixed people of different languages, as in their own country. Ver. 25. They feared not the Lord; therefore the Lord sent lions among them. Instead of lions, Josephus says they were visited with a dreadful plague, so that the place was in a manner depopulated. Ver. 28. How they should fear the Lord. That is, the manner how they should worship and serve him according to the law of Moses. Ver. 30, 31. The men of Babylon made Succoth-benoth. The words literally signify, "the tabernacle of daughters." And the men of Cuth made Nergal. With regard to the god Nergal, we may infer, that, as the word ner signifies a lamp, these Cushites, who were afterwards called Persians, adored fire; and we are informed, that, in honour of the sun, they kept a perpetual flame burning on their altars. And the men of Hamath made Ashima. As it is well known that the Assyrians adored the sun, and as asuman, or suman, in the Persian language, signifies heaven, it is probable that the Syrians derived from thence the name of their god, who was represented by a large stone pillar, of a conical or pyramidal form, the hieroglyphic of fire. Nibhaz or Nibhas, both in the Hebrew and Chaldee, denotes quick, swift, rapid, &c. and tartak, in the same language, signifies a chariot: and hence these two idols may, both together, denominate the sun mounted on



Before  
Christ  
678.  
g Genes  
32. 28.  
1 Kings  
18. 31.  
h Judges  
6. 10.

They fear not the LORD, neither do they after their statutes, or after their ordinances, or after their law and commandment which the LORD commanded the children of Jacob, & whom he named Israel ;

35 With whom the LORD had made a covenant, and charged them, saying, <sup>b</sup> Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them :

36 But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore : and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget ; neither shall ye fear other gods.

39 But the LORD your God ye shall fear ; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children : as did their fathers, so do they unto this day.\*

### CHAP. XVIII.

1 *Hezekiah's good reign : 4 he destroyeth idolatry, and prospereth. 6 Samaria is carried captive for their sins. 13 Sennacherib invading Judah, is pacified by a tribute. 17 Rab-shakeh, sent again by Sennacherib, revileth Hezekiah, 28 and by a blasphemous persuasion, soliciteth the people to revolt.*

cir. 726.  
a 2 Chro.  
28. 27. &  
29. 1.  
He is  
called  
Ezekias.  
Matth.  
1. 9.

**N**OW it came to pass, in the third year of Hoshea son of Elah, king of Israel, *that* <sup>a</sup> Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign ; and he reigned twenty and nine years in Jerusalem : his mother's name also was Abi, the daughter of Zechariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

† Heb.  
statues.

4 ¶ He removed the high places, and brake the <sup>†</sup> images, and cut down the groves, and break in pieces

his ear, as the poets and ancient theologists often represented that bright luminary. *Saspires*. In all likelihood they were the same with those which the text calls *Sepharrvites*. *Adrammelech* and *Anammelech*. *Moloch*, *Milcol* and *Melech*, in the language of different nations, all signify a king, and imply the sun, which was called the "king of heaven ;" and therefore the addition of *Adra*, which signifies *powerful*, to the one, and of *Anam*, which implies *to answer*, to the other, means no more, than the mighty or the oracular Moloch. Ver. 33, 34. *They feared the Lord, and served their own gods*. That is, they feared the vengeance impending on the exclusion of the worship of the God of Israel.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 2. *Twenty and five years*, old was he when he began to reign. It is before said of Ahaz, chap. xvi. 2. that he was

the <sup>b</sup> brazen serpent that Moses had made : for unto those days the children of Israel did burn incense to it ; and he called it ¶ *Nehushtan*.

5 He trusted in the LORD God of Israel ; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, and departed not <sup>†</sup> from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him ; and he prospered whithersoever he went forth : and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, *even* unto <sup>†</sup> Gaza, and <sup>†</sup> the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And <sup>c</sup> it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Sbalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it ; *even* in the sixth year of Hezekiah, (that is, <sup>d</sup> the ninth year of Hoshea king of Israel,) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes ;

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear *them* nor do *them*.

13 ¶ Now, <sup>e</sup> in the fourteenth year of king Hezekiah did <sup>†</sup> Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekah king of Judah sent to the king of Assyria to Lachish, saying, I have offended ; return from me ; that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold,

15 And Hezekiah gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold* from the doors of the temple of the LORD, and from

but twenty years old when he began to reign and that he reigned sixteen. Now if his son Hezekiah was twenty-five years old at his father's death, it must follow, that his father, when he begat him, was only eleven years old which seems incredible. But it must be remembered, that it was very common, both in sacred and profane authors, in the computation of time, to take no notice whether the year they mention be perfect or imperfect, whether finished, or but newly begun, Hence we many very naturally suppose, that Ahaz was near one and twenty years old when he began to reign, and near seventeen years older when he died ; and on the other hand that Hezekiah, when he began to reign, was but just entered into his five and twentieth year, and by this means Ahaz might be near fourteen years old when he begat Hezekiah ; which is no extraordinary thing if the nature of the climate where he lived be considered. Ver. 4. *He removed the high places*.

PRACTICAL OBSERVATIONS.—\*CHAP. XVII.] God is merciful even in his judgments ; he tries men with lesser afflictions, if perhaps they may repent and pray that the evil thoughts of their hearts and deeds of their life may be forgiven before he strikes the final blow. But such as continue selling themselves to the service of sin, will at last share its wages in ruin. How sovereignly does God time his judgments ! In the days of a better king than his predecessors, and even by his treachery to a tyrant, the nation is plunged into misery and ruin. However men may forget their sin, God keeps an exact account of it, and even of its aggravations. He marks against what mercies, warnings, and judgments, it has been committed ; and in what different forms, and what influence it had on the seduction of others. Certain, however slow, is the destruction of apostates from God ; and even at distant periods God is preparing for it. And therefore the encouragement which they take to persevere in their iniquity, only betrays their wickedness and folly, while it renders their punishment the more awful, inasmuch as it overtakes them at a time when they are not dreading it—Uncertain are all earthly enjoyments, and great is the instability of earthly settlements : and who knows whether the Lord may toss us in life ? But his presence is with his people wherever they sojourn, while the wicked, alas ! carry their sins closely with them, go where they will. God is jealous of his glory, and he easily punishes those who pollute what belongs to him with their wickedness. Lions, and all other creatures, yea, the whole creation, animated and inanimated, are at his call ; and they readily execute, in obedience to his will, his purposes of judgments as well as of mercy. Satan and wicked men often quit a part, that they may not be obliged to give up their whole power and honour. But no internal instructions, warnings, mercies, or judgments, will reform sinners from the medley religion which themselves have devised. While the religion of Jesus scarcely continues pure for an age, the religion supported by Satan can flourish for many ages together. This is a remarkable proof of the influence of Satan in the world. But it is pleasing to reflect on the glorious purposes of the Most High, that the power of the evil one shall be completely destroyed, and righteousness shall universally triumph in this present evil world. Hasten this, O Lord, in thine own time ; Thy will be done, as in heaven, so on earth.



Before  
Christ  
710.  
+ Heb.  
the n.  
cir. 710.  
+ Heb.  
heavy.

the pillars which Hezekiah king of Judah had overlaid, and gave † it to the king of Assyria.  
17 And the king of Assyria sent Tartan and Rab-saris, and Rab-shakeh, from Lachish to king Hezekiah with a † great host against Jerusalem: and they went up, and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them; Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest, (but they are but † vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou † trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh, king of Egypt, unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give † pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joab, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; (for we understand it:) and talk not with us in the Jews' language in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my mas-

ter sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink † their own piss with you?

28 ¶ Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Harken not unto Hezekiah: for thus saith the king of Assyria, † Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern;

32 Until I come and take you away to a land like your own land; a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he † persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, with their clothes rent, and told him the words of Rab-shakeh.\*

Before  
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701.

† Heb.  
the water  
of their  
feet.

Or,  
Seek my  
favour.

† Heb.  
Make  
with me a  
blessing.

Or,  
pit.

Or,  
deceiveth.

A great demonstration of his sincere piety and zeal towards God, that he began so soon to reform the corruption of religion, and did not stay till he had established himself on his throne. *Break in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it.* We are not to suppose, that from the days of Moses the Israelites considered this brazen serpent as an object of religious worship: for neither David, nor Solomon, nor Aza, nor Jehoshaphat would have permitted it. It is more than probable, therefore, that in the general defection which happened after the reigns of those princes, the people either worshipped the God of Israel under that image, or which is worse, substituted a heathen god in his room, and worshipped the brazen serpent as his image. Upon this account Hezekiah chose rather to destroy this memorial of God's wonderful mercy to his people in the wilderness, than to suffer it any longer to be abused to idolatry. Ver. 17. *Tartan, and Rab-saris, and Rab-shakeh.* These are not the proper names of men, but the names of officers. *Tartan* signifies, the president of the council; *Rab-saris*, the chief eunuch; and *Rab-shakeh*, the principal cup-bearer. Ver. 19, 20. *And Rab-shakeh said unto them.* The Jews are of opinion, that Rab-shakeh from his speaking Hebrew so fluently, was either an apostate Jew, or one of the captivity of Israel. It is certain that he was a very

eloquent man, and his speech was excellently adopted to raise sedition among the besieged. Ver. 21. *Thou trustest upon the staff of this bruised reed.* This comparison is excellently adapted to denote an ally that is not only weak and unable to help, but also dangerous to those who rely on him for succour. Ver. 23. *I will deliver thee two thousand horses.* He seems to challenge him to come out and fight with his master; and if he could give security to make that use of them, he would furnish him with two thousand horses, provided he was able to find the same number of men to mount them. A very insolent speech. Ver. 35. *Who are they among the gods.* According to the opinion of all the Pagan nations he looks upon the Almighty as the local tutelary deity of the Jews. Now as their tutelary deities had not delivered their nations from his attempts, with an impious insolence he infers that the God of Israel could not deliver his chosen people out of his hand. Ver. 36. *The king's commandment was—Answer him not.* This was a very wise order, because he might have had some advantage by a sudden answer: and it was no less pious; for Hezekiah believed God would answer for himself, not in words, but in such deeds as would demonstrate that he was above all gods.

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] The Lord disposes of all things for the good of men, and particularly for the advantage of them that fear him, and for the glory of his name. Thus the ruin of the kingdom of Israel was designed and fitted to warn the kingdom of Judah, that nothing but their obedience of his laws could prevent their destruction. And of this truth the latter had greater reason to be convinced when they also were attacked by their Assyrian king, who seized several of their cities, while he was not permitted to subdue them.—God never makes a full end of his people, notwithstanding their numerous provocations; but provides them relief in one part of the world when he almost extirpates them in another. Nay, in the darkest times, he can raise up the most burning and shining lights. And his grace can enable them to overcome the strongest obstacle, and persevere to the end. Those therefore who resolutely trust in the Lord have no reason to fear while they keep the path of duty; for the Lord will be their protection and their deliverance. The great antiquity or universal adoption of any evil custom cannot justify its continuance; nor can length of time consecrate an evil practice. If ever our parents have dishonoured God, it is our honour not to imitate them. And fidelity in God's service will ever be accompanied with his blessing. To prove their faith and con-



Before  
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CHAP. XIX.

Before  
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1 Hezekiah, mourning, sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy concerning the pride and destruction of Sennacherib, and the good of Zion, &c.

a Isaiah  
37. 1.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

b Luke  
3. 3. cal-  
led Esaias

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to <sup>b</sup> Isaiah the prophet, the son of Amoz.

|| Or, pro-  
vocation.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy; for the children are come to the birth, and there is not strength to bring forth.

† Heb.  
found.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are <sup>†</sup> left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Henah and Ivah?

14 ¶ And Hezekiah received the letter of the hand

of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear; open, LORD, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have <sup>†</sup> cast their gods into the fire: for <sup>†</sup> Heb. they were no gods, but the work of men's hands, given. wood and stone; therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This is the word that the LORD hath spoken <sup>†</sup> Heb. concerning him: The virgin the daughter of Zion by the hand of, <sup>†</sup> Heb. hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. the tall-

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One <sup>†</sup> Heb. of Israel. the forest and his fruitful

23 <sup>†</sup> By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down <sup>†</sup> Heb. the tall cedars thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into <sup>†</sup> Heb. the forest of his Carmel. the forest.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of <sup>†</sup> Heb. besieged places. fenced.

25 ¶ Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. <sup>†</sup> Heb. not heard how I have made it long ago and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?

26 Therefore their inhabitants were <sup>†</sup> Heb. of small power, they were slain and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up. short of hand.

EXPLANATORY NOTES. CHAP. XIX. Ver. 3. The children are come to the birth. This was a proverbial expression used to convey the idea of the greatest calamity and inevitable danger. Procopius thus explains the words; "We are in pain to hear such blasphemous expressions, but are not able to punish those who have made use of them." Ver. 4. The epithet living, strongly marks the distinction between the God of Israel, and the tutelary deities of the Pagan nations, and accordingly Jehovah is frequently denominated, living God. Ver. 23, 24. By thy messengers. The prophet, in this answer to Hezekiah, has given us an admirable description of the ridiculous vanity and ostentation of a king puffed up with great success. As if he had said, "What can resist the force of

my victorious arm! Or, where is the place that is inaccessible to the strength and activity of my troops; I have even ascended Lebanon itself? Who then shall hinder me from taking up my quarters in what part of Judea I please? At my call, fountains, even in the driest places, arise: at my command, the hills subside, the rocks separate, and make me a way; and at my approach, the deepest waters and lakes become dry; so that all resistance is vain, for victory must continually attend my standard." Ver. 25. Hast thou not heard long ago? Jehovah thus answers the boasting of this vain prince. What are thy exploits when compared to the works that I have done? Art thou ignorant how I dried up the Red sea before my people, and made them walk through the deep as through the wilderness?

stancy, and to punish a hypocritical nation, they who are most zealous for God may be reduced to such difficulties as will make them stagger, and sinfully yield. But flying to human confidence instead of God will only bring the ruin on us which we seek to avoid. The most solemn entreaties, or largest promises make little impression on conquering tyrants. Never let men rob God to procure temporal advantages; otherwise they will assuredly find themselves grievously disappointed. What an ungrateful evil is an insolent tongue! It casteth forth fire-brands, arrows, and death, against God and man; and readily upbraids the people of God with their greatest honours. Little reason has one power to vaunt against another; for soon they may be found equally weak, as well as equally treacherous!



Before  
Christ  
710.  
Or,  
sitting.

27 But I know thy abode, and thy going out and thy coming in, and thy rage against me.

28 Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

† Heb.  
the escap-  
ing of the  
house of  
Judah  
that re-  
maineth.  
† Heb.  
the escap-  
ing.

30 And † the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

† Isaiah  
37. 36.  
Eccles.  
48. 21.  
1 Mac.  
7. 41.  
2 Mac.  
8. 19.

35 ¶ And † it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they rose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

709. 37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and

Sharezer † his sons smote him with the sword; and they escaped into the land of † Armenia: and Esarhaddon his son reigned in his stead.\*

Before  
Christ  
709.

d Tobit 1. 21. † Heb. Ararat.

## CHAP. XX.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward, for a sign of that promise. 12 Bero-lach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures. 14 Isaiah, understanding thereof, foretelleth the Babylonian captivity, &c.

IN † those days was Hezekiah sick unto death: and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, † Set thine house in order; for thou shalt die, and not live.

713.  
a 2 Chro.  
32. 24.  
Isaiah  
38. 1.  
† Heb.  
Give  
charge  
concern-  
ing thine  
house.  
† Heb.  
with a  
great  
weeping.  
Or,  
city.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept † sore.

4 And it came to pass, afore Isaiah was gone out into the middle † court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs: and they took and laid it on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What shall be

How vain is it for one sprung of earth to vie with the Almighty Creator? Ver. 28. *I will put my hook in thy nose.* This alludes either to the method by which they manage their beasts in the east, especially the dromedaries, which are governed by a bridle that is fastened to a ring which runs through the nostrils of the beast; or to the absolute power which man has over a fith which is fastened by the nose to his hook. Ver. 35. *The angel of the Lord.* Sennacherib, flushed with his victories, and breathing destruction against the kingdom of Judah, which had withdrawn its allegiance from him, sent an opprobrious message to Hezekiah and his subjects, charged with the most bitter invectives, not only against the king, but even against God; as appears from ver. 10, 11, 12. of this chapter; from ver. 32—35. of the preceding chapter; and from 2 Chron. xxxii. 15—17. In these passages he brings down the great God of Israel to the contemptible level of the gods of the nations, puts him to open defiance, and charges him with impotence to his face. This then was the time for the Lord to vindicate his honour; to assert his supremacy and power; and to make both parties sensible that he was "glorious in might, equally able to help and to cast down, to save and destroy." Accordingly this blasphemous tyrant had scarcely advanced to the holy city, but his forces were instantly broken; as appears from the verse before us. This tremendous act forced him to retreat with shame and confusion, and made it visible to all the nations, especially to the Jews, that Jehovah was a God "mighty in strength and excellent in power;" that he was truly what he styled himself, "the Lord of hosts;" and that "there was no other God that could deliver after this sort." Ver. 37. *In the house of Nisroch his god.* This was probably the tutelary deity of this country, who might originally have been their king or legislator, and might have been deified, as the custom was, in order to preserve the veneration of his laws, or the memory of

his services to the state. The significations ascribed to the word *Nisroch* are various. Some imagine that it signifies a ship, and in the Egyptian hieroglyphics we find that a ship and pilot were used to express "the Governor of the universe." According to others, it signifies a "young eagle;" by which might be insinuated, the intrepidity, strength, and insatiable ambition of the hero represented by this hieroglyphic.—It was a remarkable just judgment of God, that in the house or temple of this idol, whom Sennacherib blasphemously preferred to the true God, he should be slain, and by his own sons, who, according to nature, should have defended him; but we may expect to see all natural rules and expectations inverted to our destruction, when we blaspheme and disobey the great God of nature. God proved himself to be the only true God, in destroying his army by his own power, and the divine exertion of his special and vindictive providence, and then, in a few days, destroying him before his helpless idol, and in a manner contrary to filial obligation, which is due to every parent, and the common and just course of nature's proceedings.

EXPLANATORY NOTES. CHAP. XX. Ver. 1. *In those days was Hezekiah sick.* Though the sacred historian has placed this sickness immediately after the defeat and death of Sennacherib, yet it is sufficiently evident from ver. 6. that it happened before that time. Hezekiah reigned in all twenty-nine years. He had reigned fourteen years when Sennacherib invaded him, and after his sickness he reigned fifteen years; consequently this sickness happened in the very same year that the king of Assyria invaded Judea; but the sacred historian thought proper to defer the account of it till he had finished the account of Sennacherib. These kinds of transpositions are not unusual in scripture, as the reader may find from several passages in the first book of Samuel, especially in those which

PRACTICAL OBSERVATIONS.—\* CHAP. XIX.] Severe afflictions ought to affect us deeply, and excite us earnestly to call on God for relief. But while our helper is almighty, we have no reason to despair. Let us however always seek an interest in the prayers of Jesus Christ and his servants on our behalf. Thus trusting in God we shall never be confounded; while those, who lift up their hearts and tongues against him, shall bring swift vengeance on their own heads. The presumption of the wicked is astonishing; they dare to defy God, and are fond of trumpeting forth their own praise. And frequently just before their ruin their blasphemy and pride swell to the highest; and thus illustrate the words of Solomon: "Pride goeth before a fall." But, while we have a prayer-hearing God to address in the time of our trouble, let us not fear. If the great object of our requests be the manifestation of his glory, we shall certainly be heard; and often God's answers to the prayers of faith are as speedy as they are comfortable. How honourable, in God's view, a people in their greatest distress! but contemptible in his sight are his greatest opposers. His enemies' boasting is an empty noise, a proud puff, and no more; for neither earth nor hell can rage against him, his cause, or his people, any further than his limits permit them. He graciously for Messiah's sake protects, delivers, and provides for his people, above what they think or ask. How glorious is Jehovah! What a speedy regard does he manifest for his promise! What terrible majesty is with him! How fearful to fall into his hands! How great is the power of his heavenly ministers! And how safe are those who have millions of such guardians and protectors! And this privilege have all his saints; for all the angels of God are sent forth to minister to those who are heirs of salvation. But miserable is the end of blasphemers,



Before  
Christ  
713.

the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken; shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Abaz.

12 ¶ At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All the things that

are in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD:

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, ¶ Is it not good, if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers, and Manasseh his son reigned in his stead.\*

## CHAP. XXI.

1 Manasseh reigneth: 3 his great idolatry; 10 his wickedness causeth prophecies against Judah. 17 Amon succeedeth him. 19 Amon's wicked reign, &c.

**M**ANASSEH <sup>a</sup> was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name was Hephzi-bah.

2 And he did that which was evil in the sight of the

relate to the transactions in the most early part of David's life. Ver. 3. *Hezekiah wept sore.* The love of life is natural to us, and the fear of death is so strongly implanted in our very frame and constitution, that it requires no small share of fortitude to receive sentence of our dissolution, with a proper serenity and composure of mind. Human infirmity, therefore, is a sufficient apology for Hezekiah's behaviour; but there is somewhat more to be alledged in his behalf.—He saw in himself the royal family of David extinct, he being as yet childless, and consequently all hopes of the Messiah's being born of his race were become abortive.—He saw the impending storm that threatened his country with ruin and desolation, and that as there was none of his family to succeed him in the throne, all things were in danger of running into anarchy and confusion. Ver. 7. *Take a lump of figs.* Thus the Omnipotent, who could remove this distemper by his word alone, chose to do it by the effect of natural remedies; but the reality of the miraculous interposition of the Deity appears from the cure being wrought instantaneously. And here we have an useful lesson given us, not to neglect the use of those things which the bountiful Creator has bestowed on us, and at the same time to add our fervent prayers, that he would be graciously pleased to prosper our endeavours. Ver. 11. *He brought the shadow ten degrees backward.* Scarcely any passage in the Old Testament has been more tortured by licentious critics than this, the general objection against the reality of the miracle being the great danger of shaking or unhinging the whole frame of nature, by so retrograde a motion. But surely it is sufficient to silence this cavil to observe, that it was a miracle wrought by the immediate appointment of God himself; and that though it effected the whole frame of nature, yet no reasonable man can deny that the same omnipotent hand that called those stupendous globes into being at first, and assigned to each its peculiar motion, can, whenever he in his infinite wisdom sees fit, either change, accelerate, or retard such motion to answer the wise purposes of his providence, and at the same time supercede

the effect which such alteration would otherwise have upon this visible system. Ver. 12. *At that time Berodach-baladan.* The conquests which the Assyrians were every where making could not fail of giving umbrage to the neighbouring powers to confederate against them; and therefore we may well suppose that besides the business of congratulating Hezekiah's recovery, the purpose of this embassy was to enter into an alliance with him against Sennacherib, whose growing power the Babylonians had reason to fear, as well as the Jews. Ver. 16. *Hear the word of the Lord.* This action of Hezekiah savours of weakness, as nothing more strongly excites the enmity of neighbouring states than such an unreasonable display of riches; it favours of ostentation and vanity, both of them vices incompatible with that temper of mind which Hezekiah's late cure, and the miracle he had seen, should have wrought in him; and perhaps it favours of impiety, as Hezekiah seems to have displayed his treasure as his own acquisitions, without ascribing the possession of them to the goodness and power of God. Ver. 17. *Shall be carried into Babylon.* Whoever considers the state of things at this time, the small power which the Babylonians had, and that their king was tributary to the king of Assyria, must acknowledge that this was a glaring instance of the divine omniscience or foresight; and when he finds that this prediction was verified at the distance of one hundred and fifty years after it was pronounced, he cannot but confess that Isaiah was a true prophet. Ver. 19. *Good is the word of the Lord.* The words in the original may be rendered, "That which thou hast told me from the Lord is good; I willingly submit to it. But shall peace and truth, solid and lasting peace, continue for my time?" Ver. 20. *He brought water into the city.* This he did by making subterraneous channels in the rocks, and by these secret avenues he deprived an enemy of water at the same time that he supplied the city with it.

EXPLANATORY NOTES. CHAP. XXI. Ver. 4. *He built chambers in the house of the Lord.* That is, he introduced the worship of idols into the very sanctuary

**PRACTICAL OBSERVATIONS.**—\* CHAP. XX.] Neither the dignity of birth nor station, nor even the excellence of character can exempt from sickness or death. And God often lays men aside from their work when they and others think there is most need for them. Thus does Jehovah manifest his supremacy by doing that which seemeth good in his sight. But Oh! the vast preparation of state, frame, and exercise, which is necessary to a comfortable entrance into eternity. It becometh the ministers of God to inculcate this in the most earnest and solemn manner. In our dying moments it is the greatest mercy, and should be our earnest desire to have all our hopes founded on Jesus' blood, and attended with the testimony of a good conscience; and to have the consolations of God enabling us to triumph over the natural fears and pains of death. How useful is prayer; it can prepare us for death, and deliver us, when it pleases God, from distempers that are in themselves deadly. And God grants with pleasure his people's requests, and bestows on them exceedingly above what they ask or think. At best, our life is limited; it is short, and had need to be well improved. In sickness we ought to use proper remedies, otherwise we but tempt God in desiring or expecting recovery; and the instructions, counsels, and prayers of God's prophets do us more good than the prescriptions of the most skilful physicians. How great is God's condescension to the weakness and infirmities of his saints! He will work wonders to strengthen their faith. Prosperous favourites of heaven are frequently courted by the great and even wicked: and the best men are apt to be ensnared, especially by their own pride and the flattery of the mighty. But if we walk with pride, God will assuredly abase us or our seed. What has ministered to our vanity, pride, or self-confidence will ere long cover us with confusion. May God enable us to accept, with humble submission, the punishment of our iniquities! we have cause of thankfulness if we are but out of hell: how much more if, when chastised, we are assured of the love and compassion of our God. Peace in our souls, our families and nation, is a blessing which can only be exceeded by the prevalence and triumph of truth and righteousness in our day. And who can suitably estimate the privilege of enjoying both these blessings in this life?



Before  
Christ  
698.

b Chap.  
18. 4.

c Jerem.  
32. 34.  
d 2 Sam.  
7. 13.

e 1 Kings  
8. 29. &  
9. 3.  
Chap.  
23. 27.

f Jerem.  
15. 4.

g 1 Sam.  
3. 11.

LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places<sup>b</sup> which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And<sup>c</sup> he built altars in the house of the LORD of which the LORD said,<sup>d</sup> in Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son,<sup>e</sup> In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 <sup>f</sup> Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both<sup>g</sup> his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and

I will wipe Jerusalem as a man wipeth a dish, † wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done that which was evil in my sight, and have provoked me to anger since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem † from one end to another; besides his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the kings of Judah?

18 And<sup>h</sup> Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem: and his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did that which was evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the ways that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.

25 ¶ Now the rest of the acts of Amon which he did, are they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and<sup>i</sup> Josiah his son reigned in his stead.\*

Before  
Christ  
698.

† Heb.  
he wipeth,  
and turn-  
eth it upon  
the face  
thereof.

† Heb.  
from  
mouth to  
mouth,

h 2 Chro.  
33. 20.

643.

i Matth.  
1. 10.  
called  
Josias.

itself; for the outward courts and chambers are mentioned in the very next verse. Ver. 7. *Set a graven image—in the house—of the Lord.* In the preceding reigns, though the kings brought in idolatry, yet still it seems that they erected temples peculiarly for that purpose. The doctrine of inter-community was not introduced in all its strength till this king's reign, who erected the images of the heathen deities in the temple, and under the same roof worshipped God and Belial. Ver. 13. *I will stretch over Jerusalem the line of Samaria.* This is a metaphor taken from those who use a line in laying out the lots of several persons, and signifies that Jerusalem should suffer the same fate that Samaria had done; be visited with famine, destroyed with the sword, and its inhabitants carried into captivity. Ver. 16. *Manasseh shed innocent blood.* He is supposed to have put to death the prophets who were sent to reprove him, and particularly the great prophet Isaiah, who as some say, was his father-in-law; against whom he was so exasperated, for his endeavours to reclaim him from his vicious course, that he caused him to be apprehended, and to make his tortures more lingering and more exquisite, ordered him to be sawn asunder with a wooden saw. Ver. 18. *Manasseh—was buried in the garden of his own house.* This garden is generally

supposed to be the place where Azariah, who died a leper, was buried; and it is thought that Manasseh chose to be buried there, as unworthy to be laid in the sepulchres of the kings of Judah. His miserable captivity, repentance, and reformation, are mentioned in 2 Chron. xxxiii. And certainly the pardon and restoration of Manasseh to the favour of God, illustrates in the most striking manner the riches of divine mercy as almost any example on record. Ver. 19. *Amon—reigned two years.* The Jewish authors observe, that this is the usual number of years which the sons of those kings reigned, who by their abominations provoked God's anger; and the instance in the son of Jeroboam, 1 Kings xv. 25. the son of Baasha, chap. xvi. 8. and the son of Ahab, chap. xxii. 51. Ver. 22. *He forsook the Lord of his fathers.* The most abominable wickedness and licentiousness had overspread the land; among the princes, judges, and magistrates, reigned injustice, oppression, cruelty, and all manner of debauchery; among the priests, pride, avarice, and a shameful traffic of religion; among the people, ignorance and impiety; altars reared every where to Baal and the whole host of heaven, and the very sanctuary polluted by the filthy idols of the groves.

PRACTICAL OBSERVATIONS.—\* CHAP. XXI ] It is extremely dangerous to arrive too early at dignity, power and wealth; for many are lying in wait to flatter such to their ruin. Even religious persons too soon exalted to important stations in the church are apt, by being lifted up with pride, to fall into the condemnation of the devil. None are more in danger of becoming abandoned profligates than those who trample on a religious education. Irreligion, and a violent attachment to devilish devices and false worship, are often closely connected. The bad example of great men, particularly the chief rulers of a nation, is often extremely infectious; and those who set it will, in the last judgment have to answer for thousands or millions, whom they seduced or destroyed: and the greatest kings must shortly stand on a level with the meanest subjects at God's bar. When men abandon themselves to sin, the sins of their fathers are brought into their account, as approved and committed by them. Nothing fills up the measure of a nation's sins sooner than the persecution of God's people. Terrible are the judgments which wicked magistrates and ministers bring on those under their charge. And they who imitate them in their sins must share in their punishments. They who forsake God have just reason to dread that he shall forsake them. And great must be the strength of that inward corruption which renders men daring in wickedness, notwithstanding the most awful warnings and judgments. Men's boldness in sinning often hurries them into lasting and inexpressible misery. It is an unspeakable mercy to a nation when the power of their wicked rulers is of short duration.



Before  
Chr. 641.

CHAP. XXII.

1 Josiah's good reign; 3 he taketh care for the repair of the temple. 8 Hilkiath findeth the book of the law. 15 Huldah prophesieth the destruction of Jerusalem.

a 2 Chro.  
34. 1.

**JOSIAH** was eight years old, when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah, the daughter of Adaiah of Boscath.

2 And he did that which was right in the sight of the LORD, and walked in all the ways of David his father, and turned not aside to the right hand or to the left.

cir. 624.

3 ¶ And it came to pass, in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

† Heb.  
threshold.

4 Go up to Hilkiath the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the † door have gathered of the people:

5 And let them deliver it into the hands of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiath the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiath gave the book to Shaphan, and he read it.

† Heb.  
melted.

9 And Shaphan the scribe came to the king and brought the king word again, and said thy servants have † gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiath the priest hath delivered me a book: and Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiath the priest,

**EXPLANATORY NOTES.** CHAP. XXII. Ver. 8. *I have found the book of the law.* This was doubtless the original book of the law written by Moses himself, and which was by God's command, laid up in the most holy place. The Jews charge Manasseh with corrupting all the copies he could find, by blotting the name *Jehovah* out of them; Hilkiath therefore rejoiced that he had found the original, by which all the rest might be corrected; and the finding it at this very crisis when Josiah was endeavouring to recal the established worship to its original purity, could not but prove a very striking circumstance, which must give both the king and the people a recent instance of the divine providence and goodness. Ver. 11. *When the king heard the words—he rent his clothes.* The Jews have a tradition, that Shaphan, either by the over-ruling providence of the Almighty, or else by design, read the passage in Deut. xxviii. 36. which affected the king with the most profound sorrow and terror. The state of the kingdom when he ascended the throne, was so like that described in the book of Deuteronomy, that the king could not but infer the danger which threatened his nation; and, like a true father of his people, he felt the most lively agonies of sorrow at

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXII.] Even in the most ungodly families, Jehovah sometimes displays the richness of his grace by raising up eminent examples of piety. Happy is that prince whose reign is distinguished in its commencement, progress, and conclusion, by the reformation or support of the true religion. Untainted integrity reflects honour on the most exalted stations. It is dreadful and ruinous when men of all ranks treat divine revelation with contempt: for the time is at hand when such characters shall tremble, wonder and perish: while those who have revered the divine oracles shall escape the impending storm. When we see the wrath of God hanging over our heads, it is full time for us to think how we are to prevent it. Such as are under deep convictions, or oppressive fears ought to consult the Lord's prophets; and holy persons are the fittest to be our friends and advisers. Obstinate and wilful sinning must end in remidiless and endless misery. It is a great mercy to have our hearts early and deeply affected with the things of God. Happy are they who, being at peace with God, their own consciences, and mankind, are taken away before the infliction of public and awful judgments. And it bodes ill to that nation when the righteous are speedily taken away.

and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Afahiah, a servant of the king's, saying,

Before  
Chr. 642.

13 Go, ye enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiath the priest, and Ahikam, and Achbor, and Shaphan, and Afahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah the son of Harhas, keeper of the † wardrobe; (now she dwelt in Jerusalem † in the college;) and they communicated with her.

† Heb.  
garden's.  
Or,  
in the second part.

15 ¶ And she said unto them, thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place; and shall not be quenched.

18 But to the king of Judah, which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardst what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me; I also have heard thee saith the LORD.

20 Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.\*

CHAP. XXIII.

1 Josiah causeth the book to be read; he reneweth the covenant of the Lord, 4 And destroyeth idolatry.

the deplorable prospect. Ver. 14. *Huldah the prophetess.* This is the only mention we have of this prophetess, though she was doubtless an excellent woman, as is evident from the king's consulting her on this occasion, when both Jeremiah and Zephaniah were prophets in Judah. The king probably had recourse to her in their absence from Jerusalem, especially as she resided in the school or college of prophets in that city. Ver. 19. *Because thine heart was tender.* Here are four tokens of true repentance. 1. Softness of heart, in opposition to that hardness and insensibility which arises from a disregard of God's threatenings. 2. great humanity, arising from a sense of his unworthiness of any mercy. These two were inward. The other were outward tokens of his inward sense, namely, rending his clothes, and weeping for his own sin, and those of the public. Therefore God had respect to him, and told him by the prophetess, as in verse 20. that he should be gathered to his godly ancestors, to share with them in eternal life and happiness, though the destruction threatened should come upon the kingdom in the days of his sons.



Before  
Christ  
624.a 2 Chro.  
34. 29.† Heb.  
from  
small even  
unto  
great.† Heb.  
caused to  
cease.† Heb.  
chema-  
rim.† Or,  
twelve  
signs, or,  
constella-  
tions.  
b Chap.  
21. 7.† Heb.  
houses.

AND <sup>a</sup> the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests and the prophets, and all the people, † both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book: and all the people stood to the covenant.

4 And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he † put down the † idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem: them also that burnt incense unto Baal, to the sun, and to the moon, and to the † planets, and to all the host of heaven.

6 And he brought out the <sup>b</sup> grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the Sodomites, that were by the house of the LORD, where the women wove † hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the † chamberlain, which was in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars, that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which <sup>c</sup> Manasseh had made in the two courts of the house of the LORD, did the king beat down, and † brake them down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the † mount of Corruption, which <sup>d</sup> Solomon the king of Israel had builded for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the † images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made both that altar and the high place he brake down, and burnt the high place, and stamped it small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the <sup>e</sup> word of the LORD, which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones † alone, with the bones of the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And † he slew all the priests of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.

Before  
Christ  
624.† Or,  
eunuch,  
or officer.c Chap.  
21. 5.† Or,  
ran from  
thence.† That is,  
the mount  
of Olives.  
d 1 Kings  
11. 7.† Heb.  
statues.e 1 Kings  
3. 2.† Heb.  
to escape.† Or,  
sacrificed.f 2 Chro.  
35. 1.1 Esdras  
1. 1.g Exod.  
12. 3.Deut.  
16. 2.cir. 623.  
His eight-  
teenth  
year  
ending.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 5. *Idolatrous priests.* The Hebrew word signifies one clothed in black. In opposition to this custom, the Jewish priests wore at their sacrifices white garments; and none but those whose pedigree was uncertain, or those who had some defect or blemish in their body, were suffered on solemn occasions to wear black. Ver. 6. *Brought out the grove.* Not a real grove of trees, but a carved one; or rather the image of the grove, chap. xxi. 7. the idol Ashtoreth, or Astarte, which was set up there. Ver. 8. *Brake down the high places of the gates.* These high places were probably erected there, to offer incense to those tutelary gods, to whom their idolatrous kings had committed the care of the city. Ver. 9. *The priests of the high places.* Several of these priests, seeing the worship of the temple abandoned, and after that the tents, and offerings, and sacrifices were taken away, having nothing to subsist themselves, had the weakness to repair to the high places, and there offer unto God such oblations and sacrifices as the people brought them. Ver. 13. *The mount of corruption;* that is, the mount of Olives, called the mount of corruption.

from the idols placed there, which corrupted the religion of the people. Ver. 16. *According to the word of the Lord.* These very transactions, were foretold by the man of God from Judah, three hundred and fifty years before they happened. Ver. 17. *What title is that that I see?* It was a high and large monument over a grave, with an inscription on it more remarkable than any of the rest: which made Josiah take notice of it. The Jews have a tradition, as Kimchi observes, that on one side of the grave grew nettles and thistles, and on the other side odoriferous herbs, signifying that a true and false prophet lay there. This is not to be depended upon. But what that writer further observes may be true, that the old prophet, as he gave orders to his sons to lay his body in the same grave with the man of God, believing his orders should be fulfilled, so he likewise gave orders to have a distinguished monument erected over the grave; and which people in after times took care to support, in memory of the men of God; by which means the bodies both of the man of God and the prophet were preserved from burning. Ver. 22. *Surely there was not holden such a passover;* that is, there had



Before  
Christ  
624.

Before  
Christ  
610.

Or,  
teraphim.

h Levit.  
30. 27.  
Deuter.  
18. 11.

† Heb.  
angers.

i 1 Kings  
8. 29. &  
9. 5.  
Chap.  
21. 4, 7.  
610.  
k 2 Chro.  
35. 29.

i 2 Chro.  
36. 1.

22 Surely there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel nor of the kings of Judah,

23 But in the eighteenth year of king Josiah wherein this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with, all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said I will remove Judah also out of my sight, as I have removed Israel and will cast off this city Jerusalem, which I have chosen, and the house of which I said, my name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

29 <sup>k</sup> In his days Pharaoh-necho king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz was twenty and three years old when

he began to reign; and he reigned three months in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-necho put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem: and he put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-necho made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necho.

36 ¶ Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem; and his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.\*

# CHAP. XXIV.

1 Jehoiakim rebelling, procureth his own ruin. 10 Jerusalem is taken. 17 Zedekiah's evil reign.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned, and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah, to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came

not been so great a concourse of people, nor had there been such a multitude of sacrifices offered; besides the rites and ceremonies of this feast were more strictly observed now, than they had ever been since the days of Samuel, it being held according to the ancient form prescribed in the authentic book of the law, lately found by Hilkiah the priest. Ver. 25. *Like unto him was there no king before him.* The preference given to this king is restrained by the words *who turned to the Lord with all his heart*: by which it is signified, that he made a more thorough reformation than any of his predecessors. David consequently is excluded from the comparison, because as the Jews had not fallen into idolatry at the time, when he succeeded Saul, so he could not be looked upon as a reformer; but when this king is compared with Aha, Jehoshaphat, and others, who endeavoured to restore religion to its original purity, it will be found that they tolerated or left some idolatrous ceremonies unabolished; and to instance one in particular the custom of sacrificing in high places. Ver. 26. *Notwithstanding the Lord turned not.*—All the purity of Josiah, his great care and indefatigable industry to extirpate idolatry, and restore the purity of divine worship were not sufficient to obtain a revocation of the sentence God had pronounced against Judah. It seems that though the people complied with the present reformation, yet

their compliance proceeded principally from a fear of incurring the king's displeasure, or feeling the severity of his justice. They had still a hankering after their former corruptions, and their hearts were not right towards God; as manifestly appears from the writings of those prophets who lived at that time. Ver. 30. *Anointed him.* Jehoahaz came not to the crown by right of succession, for he was younger than his brother Jehoiakim. To prevent his title from being disputed, he was anointed with oil, a ceremony used only it is said, in disputable cases. We know not the reason why the people preferred him to his brother; if his character and deeds had excited their hopes that he would defend them against the king of Egypt, they were doubtless grievously disappointed by the event. Ver. 34. The king of Egypt changed the name of Eliakim to Jehoiakim, probably in conformity to the custom of ancient conquerors, who changed the names of princes whom they vanquished, to denote their absolute power over them, comp. chap. xxiv. 17. *He took Jehoahaz away; and he came to Egypt and died there.* Thus the prophecy of Jeremiah was literally fulfilled, chap. xxii. 10, 11, 12.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 3. *At the commandment of the Lord came this upon Judah.* Manasseh had so corrupted the whole body of

PRACTICAL OBSERVATIONS.—\*CHAP. XXIII.] The best means of averting impending judgments, is to return to God and submit to his laws. "At what instant," saith Jehovah, "I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down and to destroy it: if that nation against whom I have pronounced, turn from their evil I will repent of the evil that I thought to do unto them" It is, however, chiefly God's love and covenant that bind men fast to him, not their most solemn vows and promises. Indeed the noblest confessions are often feigned, and still more frequently their influence is small and of short duration. Nothing tends more to the welfare of princes than zeal, well directed for promoting the true wisdom of God and his worship. But alas! what fearful abominations may be found even among those who have not entirely abandoned the worship of the true God! and shameful discoveries are generally made wherever thorough reformation is attempted. There is therefore need of much knowledge, prudence, courage, and zeal, to carry reformation to a proper pitch. God's promises and threatenings are all fulfilled at last, notwithstanding the longest delays. Such as truly submit to God's covenant must not only remove corruptions, but restore the purity and strict observance of the ordinances of God; and particular regard must be had to exact the observing of the instituted seals of the covenants. God takes a peculiar pleasure to perpetuate their honour who have been sincere and active for him in their generation. But irreversible is the doom of nations when once ripened by wickedness. Often the best princes must taste a little of their cup, especially if they have attempted to support their ungodly neighbours. When those who stood in the gap to retard deserved judgments are removed by death, with what tremendous speed do those judgments hasten to ruin the guilty! and when neither warnings restrain from wickedness, nor good example influence to serve God, destruction is evidently near. Thus when Josiah, the last good king of Judah, was removed by death, every future event seemed to hasten the judgments of God on this impenitent or hypocritical people, till at last they were carried away captives by the enemy.



Before  
Christ  
599.

this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; 4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead.

599.

7 ¶ And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months: and his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the sight of the LORD, according to all that his father had done.

b Daniel  
1. 1.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

† Heb.  
came into  
siege.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign.

¶ Or,  
eunuchs.c Chap.  
20. 17.  
Isaiah  
39. 6.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

d 2 Chro.  
36. 10.Ezra  
2. 6.¶ Or,  
eunuchs.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; those carried he into captivity from Jerusalem to Babylon.

the people, that all Josiah's pains to reform them were of no effect; and accordingly we find, that immediately upon his death, his son relapsed into the old idolatry. Here as on many other instances, we have the most affecting evidence of the hypocrisy or irresoluteness of Israel in the service of God. Many a time did they, through the influence of fear, make the most honourable professions of reverence for God and his laws, when their future conduct soon proved that their hearts cleaved to the abominations of the heathen. Ver. 4. Which the Lord would not pardon. He pardoned the sins of Manasseh who repented, but not the sins of those who imitated him, but repented not. Or, though he personally pardoned the sins of Manasseh, so that he was saved everlastingly, yet the temporal punishment of the nation for those sins in which they were involved with him, was not averted. Ver. 6. Slept with his fathers. This expression implies no more than

16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

Before  
Christ  
538.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

599.  
e Jerem.  
37. 1.

18 Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

f Jerem.  
52. 1.

19 And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done.

593.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

## CHAP. XXV.

1 Jerusalem besieged. 4 Zedekiah taken, his sons slain, and his eyes put out. 8 Nebuzar-adan defaceth the city, carrieth the remnant into captivity, 13 and all the valuable things of the land, &c.

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

599.  
a Jerem.  
39. 1. &  
52. 4.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

b Jerem.  
52. 6.

4 ¶ And the city was broken up, and all the men of war fled by night by the way of the gate, between two walls, which is by the king's garden; (now the Chaldees were against the city round about;) and the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

† Heb.  
spoke  
judgment  
with him.

that he died as his ancestors had done; for he was not buried with them, neither did he die in his bed, but as he was proceeding out of Jerusalem, at the gates of which his corpse was cast, and had no burial. Ver. 8. Jehoiachin was eighteen years old. In 2 Chron. xxxvi. 9. he is said to be eight years old; but perhaps the transcriber of the book has committed an error, by writing eight for eighteen, for both the Syriac and Arabic versions read eighteen years. Ver. 13. And cut in pieces all the vessels. That is, he carried them with him to Babylon, or cut them off from the temple; for these vessels were preserved entire, and not cut to pieces, as appears from Dan. v. 2.

EXPLANATORY NOTES. CHAP. XXV. Ver. 3. The famine prevailed. This was very grievous, as appears from Lam. iv. 10. Ver. 4. All the men of war fled by night, by the way of the gate, between two walls. It is difficult to con-

PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] The justice of Jehovah in purposing or threatening destruction on the ungodly, is fully vindicated by their obstinate perseverance in wickedness, notwithstanding of the numerous merciful warnings which they receive of their danger. Multitudes of wicked men, to gratify their own selfish purposes, are always ready to execute the threatened vengeance of God; and all resistance is vain when God will destroy. If men mourn not for their father's iniquities, but imitate them, they shall smart for them; and not one jot or tittle of the divine threatening shall fail. In the day of wrath, the vain false confidence of sinners shall utterly fail them; and the mightiest arm of flesh shall be a weak support against an angry God. In his sovereign power he sometimes plucks up wicked princes in the bud; and frequently he exalts them that their fall may be more ruinous. How craftily conquerors weaken the nations that they purpose to keep enslaved! Hardened indeed must men be in their wickedness, when the repeated miseries of their fellow transgressors deter them not from treading in their steps. That nation is evidently on the verge of ruin, whose princes are infatuated; and when for the sin of a land its princes are numerous and wicked. In God's dealing with his chosen people it deserves notice, that his justice was not more displayed than his mercy. Many were the warnings which they received before God finally delivered them into the hand of their enemies. They witnessed numerous events foretold them by the prophets, which plainly intimated that God was offended with them, and about to withdraw his protection from them. And these things happened to them for our instruction on whom the ends of the world are come. Let us therefore not forget, that while the Lord is merciful and long-suffering towards those that offend him, yet if they persevere their ruin is inevitable. Great are our privileges as his professed people; and great is our responsibility; and if we are found to misuse our privileges the most alarming judgments await us. "You only have I known," saith Jehovah, "of all the earth, therefore will I punish you for your iniquities." Let him that thinketh he standeth take heed lest he fall.



Before  
Christ  
588.† Heb.  
made  
blind.¶ Or,  
chief mar-  
shal.

7 And they flew the sons of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzar-adan, † captain of the guard, a servant of the king of Babylon, unto Jerusalem :

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

† Heb.  
fallen  
away.

11 Now the rest of the people that were left in the city, and the † fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan, the captain of the guard, carry away.

12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

c Chap.  
20. 17.  
Jerem.  
27. 22.

13 ¶ And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea, that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

† Heb.  
the one  
sea.

16 The two pillars, † one sea, and the base which Solomon had made for the house of the LORD : the brass of all these vessels was without weight.

d 1 Kings  
7. 15.  
Jerem.  
52. 21.

17 † The height of the one pillar was eighteen cubits, and the chapter upon it was brass; and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass : and like unto these had the second pillar with wreathen work.

† Heb.  
threshold.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door :

¶ Or,  
eunuch.† Heb.  
saw the  
king's face

19 And out of the city he took an † officer that was set over the men of war, and five men of them that † were in the king's presence, which were found in the

city, and the † principal scribe of the host, which ministered the people of the land, and threescore men of the people of the land, that were found in the city :

Before  
Christ  
588.

20 And Nebuzar-adan, captain of the guard, took these, and brought them to the king of Babylon to Riblah :

Or,  
scribe of  
the cap-  
tain of  
the host.

21 And the king of Babylon smote them, and slew them at Riblah, in the land of Hamath. So Judah was carried away out of their land.

22 ¶ And as for the people that remained in the land of Judah, when Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

e Jerem.  
40. 5.

23 And when all the † captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

f Jerem.  
40. 7. &c.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees : dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed † royal came, and ten men with him, and † smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

† Heb.  
of the  
kingdom.g Jerem.  
41. 1, 2.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt : for they were afraid of the Chaldees.

27 ¶ And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison ;

562.

28 And he spake † kindly to him, and set his throne † above the throne of the kings that were with him in Babylon ;

† Heb.  
good things  
with him.

29 And changed his prison garments : and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.\*

ceive how the besieged could make their escape, seeing the Chaldeans had encompassed the city. The Jews think there was a subterraneous passage from the palace to the plains of Jericho, and that it was through this they retired. But as no such subterraneous passage is mentioned by the sacred historian, it seems more probable that the Chaldeans being now making their assault in the opposite part of the city, this was left unguarded. Ver. 7. *And put out the eyes of Zedekiah,—And carried him to Babylon.* Thus the famous prophecies of Ezekiel and Jeremiah, which seemed to contradict each other, were both fulfilled, Ezek. xii. 13. Jer. xxxii. 4. for Zedekiah was carried to Riblah, where he saw the king of Babylon, and spoke to him; but had afterwards his eyes put out, and was then carried to Babylon, where he was incapable of seeing the city. Ver. 8. *He burnt the house of the Lord.* Thus was the celebrated temple built by Solomon laid in ashes, after it had stood four hundred and twenty four years, three months, and eight days, according to

archbishop Usher's computation. Kimchi and Abarbinel say, that it stood four hundred and thirty years. If we believe Josephus, the second temple was burnt by the Romans in this month, and on the very same day of the month; and what is very remarkable, while the Levites were in their desks, singing the very same passage which was Psal. xciv. 23. *He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.* Ver. 18. *The second priest.* He is styled the *Sagan* by the Jews, and in case of sickness, or any other incident which hindered the high priest from officiating in person he acted as his deputy. Ver. 21. *So Judah was carried away.* Four hundred and sixty eight years after the beginning of the reign of David, 388 years from the division of the ten tribes from Judah and Benjamin, and 134 after the destruction of the kingdom of the ten tribes, according to Usher's account.

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXV.] How dreadful are the fruits of sin, in individuals, families, cities and nations. Fearful is the case of those in cities which are long besieged or taken by force. But more fearful is the final, eternal doom of impenitent sinners, who shall be bound with chains in darkness till the judgment of the great day, and who shall then be cast into the lake of fire that burns for ever and ever, and subjected to the tormenting pain of the worm that never dieth, and the fire that shall never be quenched.—No contrivance for safety shall at last avail those who have contemned the counsel of God. How terribly the ordinances of God suffer for the sins of those to whom they were graciously delivered. Surely those sins were hateful in God's sight, on account of which he devoted his temple, the place of his delight, to dishonour, desolation and ruin. Woe to that people from whom the ordinances of God are removed! Dreadful is the overthrow that surely follows: and men of rank, in the time of such public calamities, are exposed to the most distinguished miseries, corresponding to their distinguished influence in the sinful causes thereof. But observe here how exactly all the threatenings mixed with mercy, which God had pronounced by his servants the prophets, were fulfilled.



# THE FIRST BOOK OF THE CHRONICLES.

## THE ARGUMENT.

*The books of Chronicles are records of what passed under the reigns of David and Solomon, and the kings of Judah in particular; among which are interspersed some circumstances relating to the kings of Israel. The first book of Chronicles contains several genealogies from Adam to the time of the Babylonish captivity; this is the subject of the first nine chapters. In the rest of the book we have the history of David's reign, beginning at the death of Saul.*

### CHAP. I.

1 *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.*  
17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah, &c.*

**A**DAM, Sheth, Enosh,  
2 Kenan, Mahalaleel, Jered,  
3 Henoch, Methusaleh, Lamech,  
4 Noah, Shem, Ham, and Japheth.  
5 ¶ The sons of Japheth; Gomer; and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.  
6 And the sons of Gomer; Ashchenaz, and ¶ Riphath, and Togarmah.  
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ¶ Dodaniam.  
8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.  
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.  
10 And Cush <sup>c</sup> begat Nimrod; and he began to be mighty upon the earth.  
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.  
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and <sup>d</sup> Caphtorim.  
13 And Canaan begat Zidon his first-born, and Heth,  
14 The Jebusite also, and the Amorite, and the Girgashite.  
15 And the Hivite, and the Arkite, and the Sinite,  
16 And the Arvadite, and the Zemarite, and the Hamathite.  
17 ¶ The sons of <sup>e</sup> Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ¶ Meshech.  
18 And Arphaxad begat Shelah, and Shelah begat Eber.  
19 And unto Eber were born two sons; the name of the one was ¶ Peleg, (because in his days the earth was divided,) and his brother's name was Joktan.  
20 And <sup>f</sup> Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,  
21 Hadoram also, and Uzal, and Diklah,  
22 And Ebal, and Abimael, and Sheba,  
23 And Ophir, and Havilah, and Jobab. All these were the Sons of Joktan.

24 ¶ <sup>g</sup> Shem, Arphaxad, Shelah,  
25 <sup>h</sup> Eber, Peleg, Reu,  
26 Serug, Nahor, Terah,  
27 <sup>i</sup> Abram; the same is Abraham.  
28 The sons of Abraham; <sup>k</sup> Isaac, and <sup>l</sup> Ishmael.  
29 ¶ These are their generations: The <sup>m</sup> first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,  
30 Mishma, and Dumah, Massa, ¶ Hadad, and Tema,  
31 Jetur, Naphith, and Kedemah. These are the sons of Ishmael.  
32 ¶ Now the sons Keturah, Abraham's concubine: the bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.  
33 And the sons of Midian; Ephah, and Ephraim, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.  
34 And Abraham begat Isaac. The sons of Isaac; Esau, and Israel.  
35 ¶ The sons of <sup>n</sup> Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.  
36 The sons of Eliphaz; Teman, and Omar, ¶ Zephi, and Gatam, Kenaz, and Timna, and Amalek.  
37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.  
38 ¶ And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.  
39 And the sons of Lotan; Hori, and ¶ Homam; and Timna was Lotan's sister.  
40 The sons of Shobal; ¶ Alian, and Manahath, and Ebal, ¶ Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.  
41 The sons of Anah; <sup>o</sup> Dishon. And the sons of Dishon; ¶ Amram, and Eshban, and Ithran, and Cheran.  
42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.  
43 ¶ Now these are the <sup>p</sup> kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.  
44 And when Bela was dead, Jobab, the son of Zerah of Bozrah, reigned in his stead.  
45 And when Jobab was dead, Husham of the land of the Temanites, reigned in his stead.

Before  
Christ  
1857.

g Luke

3. 36.

h Gen.

11. 15.

i Gen.

17. 5.

k Gen.

21. 2, 3.

l Gen.

16. 11.

m Gen.

25. 13—

16.

¶ Or,

Hadar,

Genesis

25. 15.

cir. 1853.

n Gen.

36. 9, 10.

¶ Or,

Zepho,

Genesis

36. 11.

¶ Or,

Heman,

Genesis

36. 22.

¶ Or,

Alvan,

Genesis

36. 23.

¶ Or,

Shepha,

Genesis

36. 23.

¶ Or,

o Gen.

36. 25.

¶ Hem-

dan,

Genesis

36. 26.

cir. 1676.

¶ Or,

Achan,

Genesis

36. 27.

p Gen.

36. 31.

EXPLANATORY NOTES. CHAP. I. Ver. 1—27. This genealogical line commences with Adam and closes with Abraham. Between the creation of the former and the birth of the latter was two thousand years, nearly to the one half of which Adam existed. The one our common father after the flesh; the other the common father of the faithful. The line of the Messiah, for No. 25....6d.

whose sake the rest are preserved, reaches in the four first verses to Shem, and from him, the four last verses continue it down to Abraham. The family of Japheth originally peopled Europe; Ham, Africa, &c.; Shem, Asia, and probably from the Northern parts of that quarter America was inhabited. Ver. 28—53. Here the sacred historian mentions the descendants of Abraham after



Before  
Christ  
cir. 1676.

46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

q Gen.  
36. 37.

48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

|| Or,  
Hadar,  
Gen

50 And when Baal-hanan was dead, || Hadad reigned in his stead: and the name of his city was || Pai; and his wife's name was Mehetabel, the daughter of Maared, the daughter of Mezahab.

|| Or,

Gen.

36. 39.

|| Or,

Gen.

36. 39.

cir. 1496.

r Gen.

36. 40.

51 || Hadad died also. And the || dukes of Edom were: duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.\*

## CHAP. II.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 Caleb's posterity. 41 Hezron's posterity. 25 Jerahmeel's posterity.

1752, &c.

|| Or,

Jacob.

a Gen.

29. 32. &

50. 5. &

35. 18, 22.

& 46. 8,

&c.

b Gen.

38. 3. &

46. 12.

c Gen.

38. 2.

d Gen.

38. 29, 30.

Matth.

1. 3.

e Ruth

4. 13.

|| Or,

Zadai,

Josh. 7. 1.

f Kings

4. 31.

|| Or,

Darda.

|| Or,

Achan.

g Joshua

6. 18. &

7. 1.

|| Or,

Aram,

Matth.

1. 3.

|| Or,

Caleb,

Ver. 18.

h Ruth.

4. 19.

i 1 Sam.

16. 7.

THESE are the sons of || Israel; <sup>a</sup> Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 || The sons <sup>b</sup> of Judah; Er, and Onan, and Shelah; which three were born unto him of the daughter of <sup>c</sup> Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD, and he slew him.

4 And <sup>d</sup> Tamar, his daughter-in-law, bare him Pharez and Zerah. All the sons of Judah were five.

5 The sons of <sup>e</sup> Pharez; Hezron, and Hamul.

6 And the sons of Zerah; || Zimri, <sup>f</sup> and Ethan, and Heman, and Calcol, and || Dara: five of them in all.

7 || And the sons of Carmi; || Achar, the troubler of Israel, who transgressed in the thing <sup>g</sup> accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and || Ram, and || Chelubai.

10 And Ram <sup>h</sup> begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah.

11 And Nahshon begat Salma, and Salma, begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse.

13 || <sup>i</sup> And Jesse begat his first-born Eliab, and Abinadab the second, and || Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem, the sixth, David the seventh:

16 Whole sisters were Zeruiah and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Abiahel, three.

17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmaelite.

|| Or, Shammah, 1 Sam. 16. 9. cir. 1471.

18 || And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat <sup>k</sup> Bezaleel. <sup>k</sup> Exod. 31. 2.

21 || And afterwards Hezron went into the daughter of Machir, the father of Gilead, whom he <sup>†</sup> married when he was threescore years old, and she bare him Segub. <sup>†</sup> Heb. took.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 <sup>†</sup> And he took Geshur, and Aram, with the towns of Jair, from them, with Keneth, and the towns thereof, *even* threescore cities: all these belonged to the sons of Machir, the father of Gilead. <sup>†</sup> Numb. 32. 41. Deut. 3. 14. Jothua 13. 30.

24 And after that Hezron was dead in Caleb-ephrah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.

25 || And the sons of Jerahmeel, the first-born of Hezron, were Ram the first-born and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah: she was the mother of Onam.

27 And the sons of Ram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker.

28 And the sons of Onam were Shammai, and Jada. And the sons of Shammai; Nadab, and Abithur.

29 And the name of the wife of Abithur was Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ithi. And the sons of Ithi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada, the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 || Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat <sup>m</sup> Zabad, <sup>m</sup> Chap. 11. 41.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleafah,

40 And Eleafah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elihama.

42 || Now the sons of Caleb, the brother of Jerahmeel, were Mesha his first-born, which was the fa-

the flesh. Ishmael becomes the father of twelve princes, according to Gen. xvii. 20. He also takes notice of Esau's posterity and their dignity.

EXPLANATORY NOTES. CHAP. II. Ver. 1—17. Jacob's family comes next, and of them Judah, as most distinguished hath the pre-eminence

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Since all men are brethren descended from Adam, it becomes them to love as brethren. Remarkably trodden is the path of death, though still unknown. Quickly men pass into death and eternity; and scarcely are they born in God's reckoning when they die. How great and awful will that assembly be in which all the dead shall stand before God. But of how little account with God are all nations compared to his chosen people; the genealogy of the former comes in merely as incidental to that of the latter.

in his genealogy: not only because he was of the royal tribe, but for the Messiah's sake, who sprung from him. The family of Jesse is particularly described on David's account, of whom as concerning the flesh Christ came. Ver. 18—55. Among these here mentioned, is Bezaleel who was the chief workman,



Before  
Christ  
1471.

ther of Ziph; and the sons of Mareshah, the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jor-koam; and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah Caleb's concubine, bare Shebar, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeia; and the daughter of Caleb was <sup>a</sup> Achsa.

n Joshua  
15. 17.

50 ¶ These were the sons of Caleb, the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim,

¶ Or,  
Reuiah,  
Chap.

51 Salma the Father of Beth-lehem, Hareph the father of Beth-gader.

¶ Or, half  
of the Me-  
nuchites,

52 And Shobal the father of Kirjath-jearim, had sons; ¶ Haroeh, and ¶ half of the Manahethites.

or, Har-  
ham-mo-  
nuchoth.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Ethraulites.

¶ Or,  
Asarites,  
or crown  
of the  
house of  
Joab.

54 The sons of Salma; Beth-lehem, and the Netophathites. ¶ Ataroth the house of Joab, and half of the Manahethites, the Zorites.

o Judges  
1. 16.  
p Jerem.  
35. 2.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the <sup>o</sup> Kenites that came of Hemath, the father of the house of <sup>p</sup> Rechab.\*

### CHAP. III.

1 The sons of David: 10 his line to Zedekiah. 17 The successors of Jeconiah.

cir. 1053.  
a 2 Sam.  
3. 2.

**N**OW these were the sons of David, which were born unto him in Hebron: the first-born <sup>a</sup> Amnon of Abinoam the <sup>b</sup> Jezreelitess; the second, ¶ Daniel, of Abigail the Carmelitess;

b Joshua  
15. 56.

2 The third, Absalom, the son of Maachah, the daughter of Talmai king of Geshur; the fourth, Adonijah, the son of Haggith;

¶ Or,  
Chileub,  
2 Sam.  
3. 3.

3 The fifth, Shephatiah of Abital; the sixth, Ithream, by <sup>c</sup> Eglah his wife.

c 2 Sam.  
3. 5.

4 These six were born unto him in Hebron; and

in building the tabernacle, Exod. xxxi. 2. also of Hezron son of Pharez, who had a numerous posterity descending from him, who even in old age married, and left his wife pregnant. It is said he died in Caleb Ephratah, supposed to be Beth-lehem. Here are some called families of scribes, or such as kept up learning in their families, particularly a knowledge of the sacred oracles, which is an honourable distinction.

EXPLANATORY NOTES. CHAP. III. Ver. 1—24. David's family consists of sixteen sons and one daughter; four of them by Bathshua or Bathsheba; one of which Solomon, was his successor, and Nathan another, from which St. Luke traces our Lord's pedigree. The sons of his concubines are not reckoned. For seventeen descents the crown of Judah went from father to son

PRACTICAL OBSERVATIONS.—\* CHAP. II.] How great the sovereignty of Jehovah! Scandalous were the faults of the first four fathers of the Hebrew tribes; and yet two of them were chosen to the distinguished honours of priesthood and royalty; and the last the progenitor of the Messiah.—God's favours are not of works, lest any man should boast. The most distinguished sinners are often rendered the most remarkable monuments of his saving grace, or of usefulness in his church. God takes pleasure to exalt the low, and abase the high. Even so Father, for so it seemeth good in thy sight.

PRACTICAL OBSERVATIONS.—† CHAP. III.] What distinguished respect does God pay to his promise, and the noted piety of his servants! Never, perhaps, but in David's family, did a crown go directly from father to son for seventeen generations. This wonderful circumstance was not because David's descendants were faithful to God; for many of them, and some who were raised to the throne, were the reverse. But God conferred his favours on them, because he remembered his holy covenant and promise to David his servant.—Great, inconceivably great is our mercy that we have Jesus, the king eternal, immortal, and invincible to complete and crown the sons of David, who were destined to reign. From God's respect to him all his subjects shall live for ever.

there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 <sup>d</sup> And these were born unto him in Jerusalem; ¶ Shimea, and Shobab, and Nathan, and Solomon, four, of ¶ Bath-shua, the daughter of ¶ Ammiel;

6 Ibhar also, and ¶ Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhiah,

8 And Elishama, and ¶ Eliada, and Eliphelet, nine.

9 These were all the sons of David, besides the sons of the concubines, and <sup>e</sup> Tamar their sister.

10 ¶ And Solomon's son was <sup>f</sup> Rehoboam, ¶ Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, ¶ Ahaziah his son, Joash his son,

12 Amaziah his son, ¶ Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born ¶ Jo-

hanan, the second ¶ Jehoiakim, the third ¶ Zedekiah, the fourth Shallum.

16 And the sons of <sup>g</sup> Jehoiakim; ¶ Jeconiah his son, Zedekiah <sup>h</sup> his son.

17 ¶ And the sons of Jeconiah, Affir; † Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah were Zerubbabel, and Shimei; and the Sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hafadiah. Jushab-hedad five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah.

22 And the sons of Shecaniah; Shemaiah: and the sons of Shemaiah, Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, ¶ six.

23 And the sons of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, And Anani, seven.†

23. 34. ¶ Or, Mattaniah, 2 Kings 24. 17. g Matth. 1. 11. ¶ Or, Jehoiachin, 2 Kings 22. 6. or Coziah, Jerem. 22. 24. h 2 Kings 24. 17. being his uncle. † Heb. Shealtiel. i Matth. 1. 12. ¶ Including Shemaiah, supposed to be a natural son of Shecaniah. † Heb. Hiskijahu.

### CHAP. IV.

1, 11 The posterity of Judah by Caleb the son of Hur. 5 Of Ashur, the posthumous son of Hezron. 9 Of Jabez and his prayer. 21 The posterity of Shelah, 24 and of Simeon, &c.

in a direct line. About this time of the captivity the descent was interrupted and the crown went from one brother to another, and from a nephew to an uncle. The only famous character we meet with after their return from captivity, was Zerubbabel, here said to be the son of Pedaiah, who is elsewhere called the son of Salathiel, either his grandson, if Pedaiah, was Salathiel's son, or if his brother, as seems more probable from Pedaiah, as next in kin, might on his dying childless marry his widow, and raise up seed to his brother. There appears a difference between the genealogy of Zerubbabel here and in St. Matthew, which may be accounted for by the same person frequently in scripture having more names than one, comp. Notes on Matth. i.



Before  
Christ  
1300.

**T**HE sons of Judah; <sup>a</sup> Pharez, Hezron, and <sup>b</sup> Carini, and Hur, and Shobal.

a Gen  
38. 29. &  
46. 12.Chelubai,  
Chap.2. 9. or  
Caleb,  
Chap.

2. 18.

Or,  
Harock,  
Chap.

2. 52.

b Chap.  
2. 24.

2 And <sup>b</sup> Reaiah, the son of Shobal begat Jahath, and Jahath begat Ahumai, and Labad. These are the families of the Zorathites.

3 And these were of the father of Etam; Jezreel, and Ishma; and Idbash; and the name of their sister was Hazeleponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

5 <sup>a</sup> And <sup>b</sup> Ashur the father of Tekoa, had two wives, Hetah and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 <sup>a</sup> And Jabez was more honourable than his brethren: and his mother called his name <sup>b</sup> Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, <sup>a</sup> Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest <sup>b</sup> keep me from evil, that it may not grieve me! And God granted him that which he requested.

11 <sup>a</sup> And Chelub, the brother of Shuah, begat Meshir, which was the father of Eshton.

12 And Eshton begat Berh-rapha, and Paseah, and Tehinnah the father of <sup>b</sup> Ir-nabath. These are the men of Rechab.

13 And the sons of Kenaz: Othniel, and Seraiah: and the sons of Othniel; <sup>b</sup> Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the <sup>b</sup> valley of <sup>c</sup> Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even <sup>b</sup> Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife <sup>b</sup> Jehudjah bare Jared the father of Gedor, and Heber the father of Secho, and Jehathiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of his wife <sup>b</sup> Hodiah, the sister of Natam, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon were Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were Zoheth, and Ben-zoheth.

21 <sup>a</sup> The sons of Shelah <sup>b</sup> the son of Judah were Er, the father of Lecah, and Laadah, the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea.

22 And Jokim and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 <sup>a</sup> The sons of Simeon were <sup>b</sup> Nemuel, and <sup>c</sup> Or, Jamin, Jarib, Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zachur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply <sup>a</sup> like to the children of <sup>b</sup> Judah.

28 And they dwelt at <sup>a</sup> Beer-sheba, and Moladah, and Hazar-shual,

29 And at <sup>b</sup> Bilhah, and at Ezem, and at <sup>c</sup> Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag.

31 And at Beth-marcaboth, and <sup>b</sup> Hazar-fisim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David.

32 And their villages were, <sup>b</sup> Etam, and Ain, Rimmon, and Tochen, and Athan, five cities;

33 And all their villages that were round about the same cities, unto <sup>b</sup> Baal. These were their habitations; and <sup>c</sup> their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiab, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah:

38 These mentioned by their names were princes in their families; and the house of their fathers increased greatly.

39 <sup>a</sup> And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for

Before  
Christ  
1300.c Gen.  
38. 5. 5.Jemuel,  
Genesis  
46. 10.  
Exodus  
6. 15.† Heb.  
unto.d Joshua  
19. 2.Or,  
Bal h,  
Joshua  
19. 3.Or,  
Elothad,  
Joshua  
19. 4.Or,  
Hazar-  
sus h,  
Joshua  
19. 5.Or,  
Ether,  
Joshua  
19. 7.Or,  
Bee,  
Joshua  
19. 8.Or,  
as they  
divided  
themselves  
by nations  
among  
them.† Heb.  
coming.

cir. 715.

EXPLANATORY NOTES. CHAP. IV. Ver. 1—23. Among the descendants of Judah, in the line of Pharez, Jabez is particularly noticed; who seems to be of the family of Aharhel. His name is expressive of the pangs his mother endured when in travail. He appears to have been a great man on account of his wealth, courage, or wisdom; or more probably for his piety. We have here his prayer and its acceptance by God. Two families are likewise mentioned as being craftsmen and weavers, which trades descended from father to son, and one of them seems to have been nobly allied. It was not then thought any dishonour to be a mechanic. Another family that had been placed as governors,

by David over the Moabites when tributary, were now brought very low, being reduced to be husbandmen to the king of Babylon. Ver. 24—43. The tribe of Simeon follows next to that of Judah, it having its lot in the midst of that tribe. In the reign of king David, they had left those cities mentioned; and in Hezekiah's time, they prospered greatly; enlarged their borders by two expeditions; one against those who inhabited the valley of Gedor, who were probably Philistines; the other against the Amalekites, whom they utterly extirpated. It appears they who dwelt in Seir, were not taken away captives into Babylon with their brethren, but continued in this place until the return of Ezra the author of this book,



Before  
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their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.\*

CHAP. V.

1 The line of Ruben: 9 Their habitation and conquest of the Hagarites.  
11 The chief men and habitations of Gad. 18 The number and conquest of Reuben, Gad, &c.

NOW the sons of Reuben, the first-born of Israel, (for he was the first-born; but, forasmuch as he<sup>a</sup> defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For<sup>b</sup> Judah prevailed above his brethren, and of him came the<sup>c</sup> chief || ruler; but the birthright was Joseph's;)

3 The sons, I say, of<sup>d</sup> Reuben, the first-born of Israel, were Hanoah, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son.

5 Micah his son, Reaiah his son, Baal his son,

6 Beerah his son, whom || Tilgath-pilneser king of Assyria carried away captive; he was prince of the Reubenites.

7 And his brethren by their families, (when the genealogy of their generations was reckoned,) were the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of || Shema, the son of Joel, who dwelt in<sup>e</sup> Aroer, even unto || Or, Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents † throughout all the east land of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of<sup>f</sup> Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers, were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshithai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of<sup>g</sup> Sharon, upon † their borders.

17 All these were reckoned by genealogies, in the days of<sup>h</sup> Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, † of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with † Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

21 And they † took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of † men an hundred thousand.

22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these were the heads of the houses of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a<sup>k</sup> whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of<sup>l</sup> Pul King of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the gadites, and the half-tribe of Manasseh,) and brought them unto<sup>m</sup> Halah, and Habor, and Hara, and to the river Gozan, unto this day.†

CHAP. VI.

1 The sons of Levi. 4 The line of the priests. 49 The office of Aaron, and his line unto Ahimmaaz, &c.

THE sons of Levi; <sup>a</sup> || Gershon, Kohath, and Merari.

with Reuben and Gad follows next in order, all whom were particularly associated together in their victories and captivity; they with an army of forty four thousand seven hundred and sixty chosen men invaded the country of the Hagarites, and while engaged with the enemy they prayed to God on whom they relied; and he heard and answered their requests, by giving them a distinguished victory with immense spoils, in consequence of which their country was enlarged. By the king of Assyria they were subjugated and led away captives, as a just punishment for their sins, from which captivity they never returned.

EXPLANATORY NOTES. CHAP. VI. Ver. 1—48. As Judah was most honoured, and Joseph had the birthright, Levi was exalted by the priesthood.

EXPLANATORY NOTES. CHAP. V. Ver. 1—26. We have here the genealogy of the Reubenites. For his sin Reuben was degraded from his birthright, and Joseph was substituted in his place, and as first-born, possessed a double portion, each of his two sons being head of a tribe. But though degraded he is not disinherited: he hath his lot with his brethren in Gilead; and when by the increase of his flocks, he wanted enlargement, he dispossessed the Hagarites, and dwelt in their country. His line is brought down to Beerah, who was their chief men when carried away captives. The Gadites are also mentioned here along with the Reubenites, who had been both numbered under Jeroboam and Jotham. The half tribe of Manasseh, who lay on the other side Jordan along

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Children become comforts or crosses according as God is pleased to form their characters and appoint their lot. It is a singular mercy to have a new covenant God to address in our prayers. To set out in the world with such earnest supplication to God is a hopeful beginning; and the most extensive and substantial blessings may be boldly asked and expected at his throne of grace, who takes pleasure in hearing and answering the fervent prayer of faith. How differently God disposes of men in respect of their calling and stations on earth! He advances them to honour and power, or degrades them to the meanest employments according as it seemeth good in his sight. This world is a changing scene: all is vanity. Let this quicken our diligence to secure a better, where dignity will be secure, without variableness or shadow of turning.

PRACTICAL OBSERVATIONS.—† CHAP. V.] Behold how sin is the reproach of men; it thrusts them down from their excellency, and leaves an indelible stain on their memory. What mighty things the people of God can do when God is present with them! With what ease they tread down their enemies; and gather their spoils when they go forth with prayer, trusting in the Lord. But sin is pregnant with the greatest mischief to the temporal as well as eternal interest of professors of the true religion. God can effectually render subservient to his purposes and work the ambition of proud, tyrannical and murderous princes.



Before Christ  
cir. 1300. 2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

b Lev. 10. 1. 3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; <sup>b</sup> Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas; Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerariah, and Zerariah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

c 2 Sam. 15. 26. 8 And Ahitub begat Zadok, and <sup>c</sup> Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he it is that executed the priest's office <sup>†</sup> in the <sup>d</sup> temple that Solomon built in Jerusalem:)

† Heb. in the house. d 1 Kings 6. 11 And Azariah begat Amariah, and Amariah begat Ahitub,

2 Chron. 4. 12 And Ahitub begat Zadok, and Zadok begat Shallum,

¶ Or, Merhulam, Chap. 9. 11. 13 And Shallum begat Hilkiyah, and Hilkiyah begat Azariah,

e Neh. 11. 11. 14 And Azariah begat <sup>e</sup> Seraiah, and Seraiah begat Jehozadak,

f 2 Kings 25. 18. 15 And Jehozadak went into captivity, <sup>f</sup> when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

g Exod. 6. 16. 16 ¶ The sons of Levi; <sup>g</sup> || Gershom, Kohath, and Merari.

¶ Or, Gershon, Ver. 1. 17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath, *were* Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites, according to their fathers.

h Ver. 42. 20 ¶ Of Gershom; Libni his son, Jahath his son, Zimmah his son,

¶ Or, Ethan, Ver. 42. 21 || Joah his son, || Iddo his son, Zerah his son, Jeaterai his son.

¶ Or, Alaiyah, Ver. 11. 22 ¶ The sons of Kohath; || Amminadab his son, Korah his son, Assir his son,

¶ Or, Izhar, Ver. 2, 18. 23 Elkanah his son, and Ebiasaph his son, and Assir his son,

i See Ver. 35. 24 Tahath his son, Uriel his son, Uzziel his son, and Shaul his son.

¶ Or, Zophai, 1 Sam. 1. 1. 25 And the sons of Elkanah; <sup>i</sup> Amasai, and Ahimoth.

¶ Called also Joel, Ver. 33. 26 *As for* Elkanah; the sons of Elkanah; || Zophai his son, and Nanath his son,

1 Sam. 8. 2. 27 Eliab his son, Jeroham his son, Elkanah his son.

cir. 1280. 28 And the sons of Samuel; the first-born || Vashmi and Abiah.

29 ¶ The sons of Merari: Mahli; Libni his son, Shimei his son, Uzza his son,

30 Shimei his son, Haggiah his son, Afaiah his son.

31 ¶ And these *are they* whom David set over the service of song in the house of the LORD, after that the <sup>k</sup> ark had rest.

32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem; and *then* they waited on their office, according to their order.

33 And these *are they* that <sup>†</sup> waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, (who stood on his right hand,) *even* Asaph the son of Berachiah, the son of Snimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari, *stood* on the left hand: Ethan the son of || Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah the son of Hilkiyah,

46 The son of Amzi, the son of Bani, the son of Shamar,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered <sup>m</sup> upon the altar of the burnt-offering, and <sup>n</sup> on the altar of incense, and *were appointed* for all the work of the place most holy and to make an atonement for Israel, according to all that Moses, the servant of God, had commanded.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerariah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these *are* their dwelling places through-

The three sons of Levi have been often mentioned. Among the descendants of Kohath were Moses, Aaron, and Miriam, whose names are great in the holy oracles. Two of the sons of Aaron on whom the priesthood was settled, suffered for their daring impiety; in the others the priestly line was maintained. The line of Eleazar to the captivity is drawn, ver. 4—15. during which the high priesthood in general continued in that family, though in the time of the judges, we find it for a while transferred to the descendants of Ithamar till Solomon again restored Zadok. Azariah is mentioned as officiating in Solomon's temple, probably when Uzziel invaded the priest's office, whom he so nobly contended with. Other families of Levites are recorded; the family of Libni

from Gershom, honoured with producing Samuel; and the family of Mahli, descended from Merari. After the ark was brought up from Obed-edom's house, David appointed a solemn choir of Levites, for the constant singing God's praises, among the chief of whom were Heman, Asaph, and Ethan, one selected from each of the three great houses of Levi, with their children, as many as were musical at least. The remainder of the Levites, according to their classes, did the rest of the service. Ver. 49—81. Sacrificing, particularly belonged to the priests the sons of Aaron; they alone shed the blood of atonement, and burnt incense. The Levites were distributed throughout the tribes, that the people might be better taught, separated from secular employments,



Before  
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cir. 1444.

out their cattle, in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And || Hilen with her suburbs, Debir with her suburbs,

59 And || Ashan with her suburbs, and Beth-she-meth with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and || Alemeth with her suburbs, and Anathoth with her suburbs. All their cities, throughout their families, *were* thirteen cities.

61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely*, out of the half-tribe of Manasseh, by lot, ten cities.

62 And to the sons of Gershon, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Baashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, *p* twelve cities.

64 And the children of Israel gave to the Levites *these cities* with their suburbs.

65 And they gave by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 <sup>a</sup> And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave also* Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershon *were given*, out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedeth with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukkok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedeth in Galilee with her suburbs, and Hamon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them*, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaïm with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.\*

## CHAP. VII.

<sup>1</sup> The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20, 23 and of Ephraim. <sup>21</sup> The calamity of Ephraim by the men of Gath, &c.

**N**OW the sons of Issachar *were* <sup>a</sup> Tolah, and Puah, <sup>a</sup> Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola; *they were* valiant men of might in their generations; <sup>b</sup> whose number was in the days of David, two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of of Izrahiah; Michael, and Obadiah, and Joel, Ishai, five; all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.

5 And their brethren, among all the families of Issachar *were* valiant men of might, reckoned in all, by their genealogies, fourscore and seven thousand.

6 <sup>¶</sup> The sons of <sup>c</sup> Benjamin; Bela, and Becher, and Jedaiel, three.

7 And the sons of Bela; Ezbon and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Eliezer, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alemeth. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

EXPLANATORY NOTES. CHAP. VII. Ver. 1—19. We have here a short account of three tribes and a half. 1. Of Issachar, who were numerous and very warlike, amounting to eighty-seven thousand fighting men. 2. Of Benjamin; they were less numerous, being only fifty-nine thousand four hundred

that they might be wholly given to the ministry. They were liberally provided with cities to dwell in, and had the tithes for their daily sustenance. The names of the cities, are much the same here, with the exception of some trivial differences, as in Josh. chap. xxi.

PRACTICAL OBSERVATIONS.—\*CHAP. VI.] If the names of ceremonial priests are thus honourably enrolled in heaven's records, how shining and august in the book of life must be the names of those who are the objects of Jesus' love, and whom he hath washed in his blood and made kings and priests to him and his Father! Observe what comfortable provision God requires for his ministers; and what joint concurrence of his people in procuring it according to their abilities. Surely they who wait on God shall not lack any good.



Before  
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1400, &c.

10 The sons also of Jediahel; Bilhan: and the sons of Bilhan; Jemsh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Abishahar.

11 All these the sons of Jediahel, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle.

|| Or, 12 Shuppim also, and Huppim, the children of || Ir, and Hushim, the sons of || Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Gez-r, and Shallum, the sons of Bilbah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare; (but his concubine the Aramites's bare Machir the father of Gilead:

15 And Machir took a wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad; and Zelophehad had daughters.

16 And Maachah, the wife of Machir, bare a son, and she called his name Peresh; and the name of his brother was Shereph; and his sons were Ulam and Rakem.

d 1 Sam. 12. 11. 17 And the sons of Ulam; <sup>d</sup> Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son; and Shuthelah his son, and Ezer and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived and bare a son, and he called his name Beriah because it went evil with his house.

24 (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzan-sherah.)

25 And R-phah was his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 ¶ Non his son, Jehoshua his son.

28 ¶ And their possessions and habitations were Beth-el and the towns thereof, and eastward <sup>a</sup> Naaran, and westward Gezer with the <sup>†</sup> towns thereof; Shechem also and the towns thereof, unto || Gaza and the towns thereof:

and thirty, if all of them were numbered, as they seem not to have been. 3. Of Naphtali The heads of the families only are mentioned. 4. Of the half tribe of Manasseh. The marriage of his son Ashriel with a Syrian woman is particularly mentioned, and of his son Gilead, who more wisely chose a partner of the tribe of Benjamin. Baden, one of the judges, probably the same as Jair, was of this tribe, ver. 17. Ver. 30—40. Ephraim, the most distinguished of the tribes next to Judah, suffered more than any of the others at first; the men of Gath, who had gone to Egypt, and settled there, made an irruption upon that part of Goshen where Zabad, the second son of Shuthelah, and his sons fed their cattle in the defence of which they lost their lives. Ephraim beheld with anguish the

29 And by the borders of the children of <sup>f</sup> Manasseh, Beth-shean and her towns, Taanach and her towns, <sup>g</sup> Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel. f Joshua

30 ¶ The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister. g Joshua

31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. h Gen.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their sister. 46. 17.

33 And the sons of Japhlet; Pafach, and Bimhal, and Ashvath: these are the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah.

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number, throughout the genealogy of them that were apt to the war and to battle, was twenty and six thousand men.\*

#### CHAP. VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

NOW Benjamin begat <sup>a</sup> Bela his first-born, Ashbel the second, and Aharah the third, a Gen.

2 Nohah the fourth, and Rapha the fifth. 46. 21.

3 And the sons of Bela were || Addar, and Gera, and Abihud, 26. 38.

4 And Abishua, and Naaman, and Ahoah, || Or,

5 And Gera, and || Sephuphan, and Huram. Genes

6 And these are the sons of Ehud; these are the heads of the fathers of the inhabitants of Geba, and they removed them to <sup>b</sup> Manahath: 46. 21.

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza and Ahihud. || Or,

8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives. Shupham,

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, Numb.

10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers. 26. 39.

11 And of Hushim he begat Ahitub, and Elpaal. b Chap.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono and Lod, with the towns thereof: 2. 52.

losses of his family, and the breach made therein. God granted him another son in his old age, whom in remembrance of the evils which had happened to his family, he called Beriah, which signifies "in evil." Sherah, one of his descendants was famous for her buildings in Chanaan, ver. 24. The genealogy closes with Joshua, who was an honour to his tribe, and indeed to all Israel. The tribe of Asher is the last mentioned, Dan and Zebulun being wholly omitted. The heads or chiefs taken notice of, who, in David's time, amounted to twenty thousand fit to take the field against an enemy.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1—40. Some of the names of Benjamin's descendants vary somewhat from those in Gen. chap. xlv. but

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] Providence often seems opposed to the divine promises; but the counsel of the Lord shall stand. We are no where safe from danger; and a good cause is not always prosperous. To soothe the griefs of the afflicted is an act of kindness which God himself records. Virtuous women, as well as mighty and illustrious men, are an honour and blessing to families.



Before  
Christ  
1400, &c.

13 Beriah also; and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shafhak, and Jeremoth,  
15 And Zebadiah, and Arad, and Ader,  
16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jachim, and Zichri, and Zabdi,  
20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of || Shimhi;

22 And Ishpan, and Heber, and Eliel,  
23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,  
25 And Iphedeiah, and Penuel, the sons of Shifhak;

26 And Shamtherai, and Shehariah, and Athaliah,  
27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.

29 And at Gibeon dwelt the || father of Gibeon, (whose wife's name was Maachah;):

30 And his first-born son, Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and || Zacher.

32 And Mikloth begat || Shimeah. And these also dwelt with their brethren in Jerusalem over against them.

33 ¶ And <sup>d</sup> Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua; and Abinadab, and || Esh-baal.

34 And the son of Jonathan was || Merib-baal, and Merib-baal begat Micah.

35 And the sons of Micah were Pithon, and Melech, and || Tarea, and Ahaz.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri: and Zimri begat Moza;

37 And Moza begat Binea: Rapha was his son, Eleashah his son, Azel his son.

38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

39 And the sons of Eshek his brother were Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.\*

1 The original of Israel and Judah's genealogies. 27 The change of certain Levites. 35 Saul and Jonathan's stock.

SO all Israel were reckoned by genealogies; and behold they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

2 ¶ Now the first inhabitants that dwelt in their possessions in their cities, were the Israelites, the priests, Levites, and the Nethinims.

3 ¶ And in <sup>a</sup> Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pnarez the son of Judah.

5 And of the Shilonites; Afaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullum, the son of Hodaviah, the son of Hafenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; † very able men for the work of the service of the house of God.

14 ¶ And of the Levites; Shemaiah the son of Haphshub, the son of Azrikam, the son of Haphabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mataniah the son of Micah, the son of Zichri, the son of Asaph.

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthan, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Snallum was the chief;

what appears to be intricate to us, would probably be fully understood when this was written. Ver. 8. *Sent them away, even Hushim, and Baara his wives* which should perhaps be read, "they were divorced." This is what seems to be the sense. Those that dwelt at Jerusalem, ver. 28—32. are twice mentioned as an inducement to their posterity to settle there after their return from Babylon. Saul's family is here mentioned: he had several sons, but the line of Jonathan only is continued for about ten generations to Ulam, whose family was much augmented, and remarkable for their valour, and use of the bow or sling.

EXPLANATORY NOTES. CHAP. IX. Ver. 1—13. The Israelites never returned from their captivity in Assyria; there all their genealogies perished, so

that they could be no farther continued down by the writer, with the exception of Judah, whose families were preserved; likewise, the places where their ancestors resided, particularly those who were fixed at Jerusalem. A number belonging to the tribes of Ephraim and Manasseh, either at the captivity of Israel, or when Judah was in Babylon joined them, and returned with them to Jerusalem, when forgetting their former variance, they united in the work and service of God. The priests shewed particular zeal for returning to Jerusalem; more of them came than of Judah and Benjamin put together. Ver. 14—44. The Levites imitated their brethren the priests in their zeal for the work of the Lord. They had been for a considerable time deprived of the temple, altar,

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] It is very remarkable, that not one king of Israel after the division of the kingdom, has a place in these registers of heaven; while the family of Jonathan, though not of David's family, is marked with distinguished honour. The memory of the righteous is blessed, but the name of the wicked shall rot.



Before  
Christ  
1200, &c.

18 (Who hitherto waited in the king's gate eastward;) they were porters in the companies of the children of Levi.

† Heb.  
thresholds.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the † gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

† Heb.  
founded.  
|| Or,  
trust.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer † did ordain in their || set office.

23 So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren which were in their villages were to come after seven days from time to time with them.

|| Or,  
trust.  
|| Or,  
store-  
houses.

26 For these Levites, the four chief porters, were in their || set office, and were over the || chambers and treasuries of the house of God.

27 ¶ And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

† Heb.  
bring them  
in by tale,  
and carry  
them out  
by tale.  
|| Or,  
vessels.  
b Exod.  
30. 23.

28 And certain of them had the charge of the ministering vessels, that they should † bring them in and out by tale.

29 Some of them also were appointed to oversee the vessels, and all the || instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made<sup>b</sup> the ointment of the spices.

|| Or,  
trust.  
|| Or, on  
flat plates,  
or slices.  
† Heb.  
bread of  
ordering.  
† Heb.  
upon  
them.

31 And Mattithiah, one of the Levites, (who was the first-born of Shallum the Korahite,) had the || set office over the things that were made || in the pans.

32 And other of their brethren, of the sons of the Kohathites, were over the † shew-bread, to prepare it every sabbath.

33 And these are the fingers, chief of the fathers of the Levites, who remaining in the chambers were free: for † they were employed in that work day and night.

34 These chief fathers of the Levites were chief throughout their generations: these dwelt at Jerusalem.

c Chap.  
8. 29.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was<sup>c</sup> Maachab:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39<sup>d</sup> And Ner begat Kish, and Kish begat Saul,<sup>d</sup> and Saul begat Jonathan, and Malchi-thua, and Abinadab, and Eth-baal.

40 And the son of Jonathan was, Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea,<sup>e</sup> and Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Ale-meth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleashah his son, Azel his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, And Sneraiah, and Obadiah, and Hanan: these were the sons of Azel.\*

### CHAP. X.

1 Saul's overthrow and death: the Philistines triumph over him: Jash-gilead's kindness to him and his sons.

NOW<sup>a</sup> the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down || slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and || Abinadab, and Malchi-thua, the sons of Saul.

3 And the battle went sore against Saul, and the † archers † hit him, and he was wounded of the archers.

4 Then said Saul to his armour bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and || abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died,

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forlook their cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jash-gilead heard all that the Philistines had done to Saul,

12 They rose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and

and sacrifice; immediately therefore, on their return, they reared a tabernacle, to serve until they got a temple erected. According to their courses into which they were divided in David's time, they commence the service. Those who were in waiting had their lodging near the house of God, that they might be in readiness for their employment. Every one had his particular duty, Ver. 28—32, and some discharged from all other employment, were constantly, or at stated

hours by turns, engaged day and night in singing God's praises. From ver. 35.—44. is a mere repetition of chap. viii. 29—38. to introduce the history of Saul in the following chapter.

EXPLANATORY NOTES. CHAP. X. Ver. 1—14. For this account of Saul's death, see 1 Sam. xxxi. 1. This was a just judgment on Saul; and probably his bloody house following his ill example, rendered it just in God to

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] Happy is it for the church when every member knows and waits upon his proper work; and when the meanest offices and services are considered truly honourable. Better be a door-keeper in the house of God than dwell in the palace of wickedness.



David made king.

Before Christ 1036. brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

† Heb. transgressed. b 1 Sam. 15. 23. c 1 Sam. 28. 7. † Heb. Isai. 13 ¶ So Saul died for his transgression which he committed against the LORD, <sup>b</sup> even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, <sup>c</sup> to enquire of it;

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of † Jesse.\*

## CHAP. XI.

1 David made king: 4 he winneth the castle of Zion from the Jebusites by Joab's valour. 10 A catalogue of his worthies.

1048. a 2 Sam. 5. 1. THEN <sup>a</sup> all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And moreover, † in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel; and the LORD thy God said unto thee, Thou shalt † feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD: and they anointed David king over Israel, according to the word of the LORD † by <sup>b</sup> Samuel.

4 ¶ And David and all Israel <sup>b</sup> went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be † chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from Millo round about: and Joab † repaired the rest of the city.

9 So David † waxed greater and greater: for the LORD of hosts was with him.

10 ¶ <sup>a</sup> These also are the chief of the mighty men whom David had, who † strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had; Jathobeam, † an Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain by him at one time.

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty.

13 He was with David at † Paf-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves in the midst of that

parcel, and delivered it, and slew the Philistines: and the LORD saved them by a great † deliverance.

15 Now † three of the thirty <sup>c</sup> captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD.

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men † that have put their lives in jeopardy? for with the jeopardy of their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 † Of the three he was more honourable than the two, for he was their captain; howbeit he attained not to the first three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabziel, † who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, † a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had a name among the three mighty.

25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the † Harorite, Helez the Pelonite, 28 Ira the son of Ikkezh, the Tekoite, Abi-ezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite, 30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirahonite, 32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

here declared to be the occasion of his fall, and the reason of the change of the kingdom from his family to David's.

EXPLANATORY NOTES. CHAP. XI. Ver. 1—46. Soon after Saul's death, David was made king of Judah, although it was not till seven years after that he reigned over the other tribes. The appointed time was come when Israel bowed before him, and took the oath of allegiance. When they

punish them along with him, and the ruin of his house, removed any competitors that might have caused an opposition to David's coming to the throne. Jonathan, that amiable character, is recorded also among the slain. The indignity offered to the bodies of Saul and his sons, and the brave attempt of the men of Jabesh-gilead, are here again taken notice of; and Saul's disobedience to God's command in Amalek's case, and his consulting a familiar spirit, are

PRACTICAL OBSERVATIONS.—\* CHAP. X.] Behold how God stains the pride of royalty, when united with disobedience and idolatry! He is sovereign but righteous and terrible in his judgments. The hands of sinners make the bands by which they are caught.



- Before Christ 1047. 34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Haraite,  
 35 Ahiham the son of Sacar the Hararite, Eliphal the son of Ur,  
 36 Hephher the Mecherathite, Ahijah the Pelonite,  
 37 H-zro the Carmelite, Naarai the son of Ezbai,  
 38 Joel the brother of Nathan, Mibhar || the son of Haggeri,  
 39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,  
 40 Ira the Ithrite, Gareb the Ithrite,  
 41 Uriah the Hittite, Zabad the son of Ahlai,  
 42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,  
 43 Hanan the son of Maachah, and Josphat the Mithnite,  
 44 Uzzi the Afhterathite, Shama and Jehiel the sons of Horhan the Aroerite,  
 45 Jediahel the son || of Shimri, and Joha his brother, the Tizite,  
 46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,  
 47 Eliel, and Obed, and Jafiel the Mesobaite.\*

## CHAP. XII.

1 The companies that came to David at Ziklag; 23 the armies that came to him at Hebron.

Now <sup>a</sup> these are they that came to David to Ziklag, † while he yet kept himself close because of Saul the son of Kish; and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones, and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite, and Jeziel and Pelet, the sons of Azmaveth, and Barachah, and Jehu the An-tothite,

4 And Ilmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jathobeam, the Korhites,

7 And Joelah and Zedaeiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men † of war fit for the battle, that could handle shield and buckler, whose faces were like the

faces of lions, and were † as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were the sons of Gad, captains of the host: || one of the least was over an hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it had † overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out † to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall † be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no || wrong in mine hands, the God of our fathers look thereon, and rebuke it.

18 Then † the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not: for the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul, † to the jeopardy of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elibu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David || against the band of the rovers; for they were all mighty men of valour, and were captains in the host.

22 For at that time, day by day, there came to David to help him, until it was a great host, like the host of God.

23 ¶ And these are the numbers of the || † bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah, that bare shield and spear, were six thousand and eight hundred, ready || armed to the war.

were collected together on this solemn occasion, David led them on to attack the fortress of Jebus where he designed to fix his royal residence. Though almost impregnable, being rendered so both by art and nature; yet animated by David's proffer, Joab entered the place, and was preferred. Others are added to the list of David's worthies, 2 Sam. xxiii. by whose assistance chiefly, the kingdom was confirmed to David, and by aiding him, they gained preferment to themselves. Some of their exploits were great and surprising; although it was not until after they had encountered many dangers, that they came to see their king reign, and themselves enjoy the fruits of their labours.

EXPLANATORY NOTES. CHAP. XII. Ver. 1—22. As the time was near when David was to ascend the throne, many of the Israelites came and paid obedience unto him, some of those joined him before Saul's death; but it is probable the greatest part immediately after. We have here, 1. Some of

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] (See 2 Samuel, chap. v. Practical Observations) The providential presence of God with men is the true cause of their strength and fortitude; and the way to be great and famous is to do remarkable services to our God and country. Great men ought never to be prodigal of the lives of their subjects, especially of the most faithful among them. But were not these chiefs of David's, typical of the soldiers of Jesus the captain of our salvation? By faith they do marvellous exploits; they wrestle with principalities and powers, and are more than conquerors through him that loved them.



Before  
Christ  
cir. 1056.

† Heb.  
brethren.  
† Heb. a  
multitude  
of them.  
† Heb.  
men of  
names.

|| Or,  
rangers of  
battle, or,  
ranged in  
battle.  
|| Or,  
set the  
battle in  
array.  
† Heb.  
without a  
heart and  
a heart.  
|| Or,  
keeping  
their rank.

|| Or,  
virtual  
meal.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.  
26 Of the children of Levi, four thousand and six hundred.  
27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;  
28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.  
29 And of the children of Benjamin, the † kindred of Saul, three thousand: for hitherto † the greatest part of them had kept the ward of the house of Saul.  
30 And of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, † famous throughout the house of their fathers.  
31 And of the half-tribe of Manasseh, eighteen thousand, which were expressed by name, to come and make David king.  
32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do: the heads of them were two hundred; and all their brethren were at their commandment.  
33 Of Zebulun, such as went forth to battle, || expert in war, with all instruments of war, fifty thousand which could † keep rank: they were † not of double heart.  
34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.  
35 And of the Danites, expert in war, twenty and eight thousand and six hundred.  
36 And of Asher, such as went forth to battle, || expert in war, forty thousand.  
37 And on the other side of Jordan, of the Reubenites, and of the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.  
38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.  
39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.  
40 Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and || meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for there was joy in Israel.\*

While Ishbosheth lived, the house of Saul daily weakened; on his death, all the tribes, convinced of the divine appointment of David, voluntarily assembled to crown him king. They who met on this occasion amounted to no less than about 35,000 valiant men, and along with their brethren were the priests and Levites, who shewed great friendship for David, not only in praying, but in hazarding their lives for him when duty required it. The tribe of Issachar delegated two hundred of their chiefs to welcome him to the throne. It is said here that they were of a perfect heart in this cause; that is, it was the unfeigned resolution of the whole of them, that he might reign over them. Such a vast company would need a large quantity of provisions, which we see they were

PRACTICAL OBSERVATIONS.—[CHAP. XII.] The hearts of all men are in the hands of the Lord, who turns them as he pleases for the accomplishment of his purposes and promises. It becomes us diligently to avoid all evil, and boldly to maintain the cause of truth. Such as have been once endangered by false friends have good reason to be cautious in future; while they ought to receive with the kindest affection those who come to their help in the time of trouble. With prudent zeal let us join those whom the Lord plainly favours and protects. How often does God raise up help to his people in the very moment when they most need it! Hopeful is that kingdom, whose kings ascend the throne to the universal satisfaction of the subjects, especially the most pious and prudent.  
PRACTICAL OBSERVATIONS.—[CHAP. XIII.] Respect paid to those whom we command conciliates their affection, and effectually tends to secure their cheerful obedience. In the multitude of wise counsellors there is much, though not all, safety. In the settlement of the true religion magistrates ought to manage so as to recommend it to the approbation of all their subjects, who ought to rejoice when true religion is countenanced and promoted by the higher powers. But with all our joy we need to join trembling. For a miscarriage seemingly small in the eyes of men, God may quickly turn our temple-songs into howlings; and discouragements are apt to cool our zeal in the path of duty.

CHAP. XIII.

Before  
Christ  
cir. 1045.

1 David fetcheth the ark from Kirjath-jearim. 9 Uzza being smitten the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, and with every leader.  
2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, † let us send abroad unto our brethren, every where, that are left in all the land of Israel, and with them also to the priests and Levites which are † in their cities and suburbs, that they may gather themselves unto us:  
3 And let us † bring again the ark of our God to us: for we enquired not at it in the days of Saul.  
4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.  
5 So <sup>a</sup> David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.  
6 And David went up, and all Israel to <sup>b</sup> Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.  
7 And they † carried the ark of God in a new cart † out of the house of Abinadab: and Uzza and Ahio drave the cart.  
8 And David and all Israel played before God with all their might, and with † singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.  
9 ¶ And when they came unto the thrashing-floor of || Chidon, Uzza put forth his hand to hold the ark; for the oxen || stumbled.  
10 And the anger of the LORD was kindled against Uzza, and he smote him, <sup>c</sup> because he put his hand to the ark; and there he died before God.  
11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called || Perez-uzza to this day.  
12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?  
13 So David † brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.  
14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the <sup>d</sup> house of Obed-edom, and all that he had.†

† Heb. let us break forth and send.

† Heb. in the cities of their suburbs.

† Heb. bring about.

a 1 Sam. 7. 1.

2 Sam. 6. 1.

b Josh. 15. 9.

† Heb. made the ark for Uzza.

† Heb. songs.

|| Called Nachon, 2 Sam. 6. 6.

† Heb. shook it.

c Numb. 4. 15.

|| That is, The breach of Uzza.

† Heb. removed.

d As Chap. 26. 5.

liberally provided with; they not only fed, but were feasted, while Israel were filled with rejoicing, to have the man after God's own heart for their king.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1—14. David had no sooner gone up from Hebron, and secured Jerusalem, than he shewed himself solicitous to recover the ark from its neglected state. He proposes the matter to his chiefs and officers for their approbation. The proposal was received with joy, and the congregation assembled from all parts of the land to execute it. The error they committed in the removing of the ark has already come under our notice, comp. 2 Sam. vi.



Before  
Christ  
cir. 1043.

## CHAP. XIV.

1 Hiram's kindness to David : 2 David's felicity in people, wives, and children ; 8 his two victories.

a 1 Sam.  
5. 11, &c.

**N**OW<sup>a</sup> Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 ¶ And David perceived that the LORD had confirmed him king over Israel ; for his kingdom was lifted up on high, because of his people Israel.

† Heb.  
yet.

3 ¶ And David took † more wives at Jerusalem : and David begat more sons and daughters.

4 Now these *are* the names of *his* children, which he had in Jerusalem ; Shammua, and Shobah, Nathan, and Solomon,

5 And Ithar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Eliphama, and ‖ Beeliada, and Eliphalet.

‖ Or,  
Eliada,  
2 Sam.

5. 17.  
b 2 Sam.  
5. 17.

8 ¶ And when the Philistines heard that <sup>b</sup> David was anointed king over all Israel, all the Philistines went up to seek David : and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

1047.

10 And David enquired of God, saying, Shall I go up against the Philistines ? and wilt thou deliver them into mine hand ? And the LORD said unto him, Go up ; for I will deliver them into thine hand.

11 So they came up to Baal-perazim ; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters : therefore they called the name of that place ‖ Baal-perazim,

‖ That is,  
a place of  
breaches.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God ; and God said unto him, Go not up after them ; turn away from them, <sup>c</sup> and come upon them over against the mulberry-trees.

c 2 Sam.  
5. 28.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle ; for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him : and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands ; and the LORD brought the fear of him upon all nations.\*

## CHAP. XV.

1 David bringeth the ark from Obed-edom : 25 he performeth it with great joy : 29 Michal despiseth him.

1042.

**A**ND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, † None ought to carry the <sup>a</sup> ark of God but the Levites : for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

Before  
Christ  
1042.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath ; Uriel the chief, and his brethren an hundred and twenty.

6 Of the sons of Merari ; Afaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershon ; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of Elizaphan ; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of Hebron ; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel ; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Afaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites : sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereof, as <sup>b</sup> Moses commanded, according to the word of the LORD.

b Exod.  
25. 14.

16 And David spake to the chief of the Levites, to appoint their brethren *to be* the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed <sup>c</sup> Heman the son of Joel ; and of his brethren, <sup>d</sup> Asaph the son of Berechiah ; and of the sons of Merari their brethren, <sup>e</sup> Ethan the son of Kushaiah ;

c Chap.  
6. 33.  
d Chap.  
6. 39.  
e Chap.  
6. 44.

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with symbols of brass ;

20 And Zechariah, and Aziel, and Shemiramoth,

EXPLANATORY NOTES. CHAP. XIV. Ver. 1—17. The contents of this chapter has also been explained ; but we may notice David's taking the Philistines' gods, which they left when they fled before him. He commands them to be burnt as being worthy of no better reception, who had no power to

save themselves nor their deluded worshippers. David's character now stands high in the opinion of all Israel ; and his deeds excited the attention and admiration, if not the esteem, of all the neighbouring nations.

EXPLANATORY NOTES. CHAP. XV. Ver. 1—29. Upon David's first

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] It is pleasant for the godly to discern God's hand, even in their earthly settlements ; and all advantages conferred on us ought to be considered as intended for our more extensive usefulness. Rarely do even good men prosper in worldly things, without waxing secure and indulgent to the flesh. Little ease indeed must be expected in this world to the church of God, or to the souls of his people. But, if we acknowledge the Lord in all our ways, he will direct our paths, and make us more than conquerors. If we carefully attend to the work of God, and the motions of his Spirit and providence, depending on his strength we may gird up our loins, gird on our armour, and conquer. And when God delivers our spiritual enemies into our hands, let us not spare them, but by their destruction raise up a monument to the praise of his glory ; for his name is worthy to be exalted ; and may his glory fill the earth !



Before Christ 1042. and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth; 21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel. 22 And Chenaniah, chief of the Levites, was for song: he instructed about the song; because he was skilful. 23 And Berechiah and Elkanah were door-keepers for the ark. 24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark. 25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams. 27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the fingers: David also had upon him an ephod of linen. 28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. 29 ¶ And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal, the daughter of Saul, looking out at a window saw king David dancing and playing: and she despised him in her heart.\*

CHAP. XVI.

1 David's festival sacrifice; 4 he ordereth a choir to sing thanksgiving. 7 The psalm of thanksgiving, &c.

1042. a 2 Sam. 6. 17. SO<sup>a</sup> they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ¶ And he appointed certain of the Levites to mi-

attempt to remove the ark, he proved unsuccessful, the reason of which he now perceives, and humbling himself, he justifies God, and warns the Levites to be more exact for the future. Having completed his own house, and reared a tabernacle for the ark's reception, he collects the priests and Levites to the amount of eight hundred and sixty-two, and having shewn them the cause of the late disaster, exhorts them to be more exact in observing the divine prescription. They were obedient, and God enabled them for their work. Each man had his station; some bore the ark, others were porters to keep the doors; and probably surrounded the ark, that others might not touch it as Uzza had done. While others with musical instruments joined in concert they offered solemn sacrifices as atonements

nister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Afaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries and with harps; but Afaph made a found with cymbals:

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first this psalm, to thank the LORD, into the hand of Afaph and his brethren.

8<sup>b</sup> Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wonderful works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is the LORD our God; his judgments are in all the earth.

15 Be ye mindful always of his covenant, the word which he commanded to a thousand generations;

16 Even of the<sup>c</sup> covenant which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,

18 Saying, unto thee will I give the land of Canaan, the lot of your inheritance;

19 When ye were but few, even a few, and strangers in it.

20 And when they went from nation to nation, and from one kingdom to another people,

21 He suffered no man to do them wrong; yea, he reproveth kings for their sakes,

22 Saying, Touch not mine anointed, and do my prophets no harm.

23<sup>e</sup> Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great is the LORD, and greatly to be praised: he also is to be feared above all gods.

for past mistakes, and as expressive of their desire of present assistance, rejoicing under their burdens as they proceeded.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1—36. The ark being lodged in safety, they offered vast sacrifices in honour to God, and a constant course of Levites, were now appointed to sing God's praises, and to commemorate the mercies they had received from him. This psalm here, is chiefly composed of two others, the cv. and xvi. 1. It opens with thanksgiving. 2. It contains great memorials of God's dealings, which deserve everlasting remembrance. 3. It proceeds to declare the transcendent excellency of Israel's God. 4. In consequence of these views of God's glory, and past experience of his

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] Readiness to correct former mistakes in our religious service, is an evidence of true wisdom and goodness. Such as are above others in dignity ought to go before them in duty. Whatever gifts God bestows on us should be employed in his service; and in all our labours let us look with gratitude and hope to heaven for help. If we escape the judgments of God while we are serving him, we owe it to his favour, not to our own exactness; and to him we owe the praise of all that is good in us or in our work. He delights in the prosperity of his servants; and it becomes them to serve him with cheerfulness and gratitude. But in the very best times there will be some proud murmurers, who think God's service too mean for them. Let us never be deterred by their frown from confessing our obligations to the Lord, whose favour is better than life, and to whom we are indebted for all the good which we enjoy or expect.

Before Christ 1042.

Heb. with instruments of psalteries and harps.

b Psalm 105. 1, &c.

c Gen. 17. 2. & 26. 3. & 28. 13.

† Heb. the cord. † Heb. men of number. d Gen. 34.

e Psalm 12. 17. & 20. 3.

f Psalm 105. 15.

g Psalm 96. 1, &c.



Before Christ 1042. 26 For all the gods <sup>a</sup> of the people are idols: but the LORD made the heavens.

27 Glory and honour are in his presence; strength and gladness are in his place.

28 Give unto the LORD ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice; and let men say among the nations, the LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice and all that is therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 <sup>i</sup> O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

36 Blessed be the LORD God of Israel for ever and ever. And all <sup>k</sup> the people said, Amen, and praised the LORD.

37 ¶ So he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun, and Hofah to be porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD, in the high place that was at Gibeon,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually <sup>†</sup> morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever:

42 And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were <sup>†</sup> porters.

43 And all the people departed every man to his house; and David returned to bless his house.\*

### CHAP. XVII.

<sup>1</sup> David forbidden to build God an house, <sup>11</sup> is promised blessings in his seed; <sup>16</sup> his prayer and thanksgivings.

<sup>a</sup> 2 Sam. 7. 1, &c. **N**OW <sup>a</sup> it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but <sup>†</sup> have gone from tent to tent, and from one tabernacle to another.

6 Whersoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, even <sup>†</sup> from following the sheep, that thou shouldest be ruler over my people Israel;

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth:

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning.

10 And since the time that I commanded judges to be over my people Israel: moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 ¶ He shall build me an house, and I will establish his throne for ever.

13 <sup>b</sup> I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these <sup>†</sup> great things.

20 O LORD, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his

mercy, the psalmist closes with the language of prayer. 5. The people added their joyful Amen, and praised the Lord. Ver. 37—43. The ark being fixed at Jerusalem, and the Levites appointed to minister, David takes care also of the tabernacle at Gibeon. Zadok, the priests and Levites, attended there, whilst

Abiathar probably abode at Jerusalem to consult the Lord before the ark. God's service being thus settled, the people went home rejoicing, and David returned to his house, to pray with and for them.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1—27. We have here

PRACTICAL OBSERVATIONS.—\*CHAP. XVI.] Here contemplate for daily use a noble plan and exemplification of the duty of praise; Gratitude is the most acceptable freewill offering to God. He is the proper object of all our praises; and in all our rejoicings we ought to express thankfulness to him.



Before  
Christ  
1042.

own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt.

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, *even* a God to Israel; and let the house of David thy servant be established before thee.

25 For thou, O my God, † hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore || let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou bledest, O LORD, and it shall be blessed for ever.\*

## CHAP. XVIII.

1 David subdueth the Philistines and Moabites: 3 he smiteth Hadarezer and the Syrians.

**N**OW after this<sup>a</sup> it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants and brought gifts.

3 ¶ And David smote || Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-horses, but reserved of them an hundred chariots.

5 And when the Syrians of † Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from || Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith<sup>b</sup> Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now when || Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah,

10 He sent || Hadoram his son to king David, to enquire of his welfare, and to † congratulate him,

because he had fought against Hadarezer and smitten him; (for Hadarezer † had war with Tou;) and with him all manner of vessels of gold, and silver, and brass.

11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud || recorder;

16 And Zadok the son of Ahitub and || Abimelech the son of Abiathar, were the priests; and || Shavsha was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief † about the king.†

## CHAP. XIX.

1 David's messengers sent to comfort Hanun, are villainously entreated.

6 The Ammonites are overcome.

**N**OW<sup>a</sup> it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? † Heb. in thine eyes doth David, &c.

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst, hard by their buttocks, and sent them away.

5 Then there went certain, and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed;) and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they had made themselves † odious to David, Hanun † Heb. to sink. and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came

Before  
Christ  
1037.

† Heb.  
was the  
man of  
war.

|| Or,  
remem-  
brancer.  
|| Called  
Ahime-  
lech,

2 Sam.  
8. 17.

|| Called  
Seraiah,  
2 Sam.

8. 17. &  
Shishai,  
1 Kings  
4. 3.

† Heb.  
at the  
hand of  
the king.

2 Sam.  
10. 1, &c.

† Heb.  
in thine  
eyes doth  
David,  
&c.

† Heb.  
to sink.

David's pious purpose, Nathan's encouragement, and God's gracious acceptance of the will for the deed; an account of which we had before in 2 Sam. chap. vii. The Jews took this to be a prophetic description of the reign of the Messiah, and the writer of the epistle to the Hebrews, by urging this passage in that sense, gives us a good proof that the Jewish interpretation was just, comp. ver. 13. and Heb. i. 5. David's prayer differs little here from the former.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1—17. The conquests of David here recorded, we have 2 Sam. chap. viii. they followed his prayer and promise of the succeeding chapter; they who have God in their interest, need not

fear their enemies, however strong and numerous they may be. They who are prosperous, like David, will be courted; but a true friend is best known in adversity. Thou thought David's favour well worth the most valuable present he could send him. David's government seems to be as excellent as his victories were glorious; but of this we need not be surprised, as God prospered him in every undertaking.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1—16. This account we find, 2 Sam. chap. x. Had the Ammonites submitted, they might have obtained peace from David at a less expence than the fruitless assistance of Syria. Joab



Before  
Christ  
1017.

and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

† Heb.  
the face of  
the battle  
was.  
|| Or,  
young  
men.  
† Heb.  
Abishai.

10 Now when Joab saw that † the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

11 And the rest of the people he delivered into the hand of † Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me then thou shalt help me; but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people and for the cities of our God: and let the LORD do that which is good in his sight.

14 So Joab, and the people that were with him, drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

|| That is,  
Euphrates.  
|| Or,  
Shobach,  
2 Sam.  
10. 16.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the || river; and || Shobach, the captain of the host of Hadarezer, went before them.

17 And it was told David: and he gathered all Israel, and passed over Jordan, and came upon them and set the battle in array against them. So when David had put the battle in array against the Syrians they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shobach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.\*

## CHAP. XX.

cir. 1035.  
a 2 Sam.  
11. 1.

1 Rabbah is besieged by Joab, spoiled by David, and the people tortured.  
4 Three overthrows of the Philistines.

† Heb.  
at the re-  
turn of  
the year.  
cir. 1033.  
b 2 Sam.  
12. 50.  
† Heb.  
the weight  
of.

AND <sup>a</sup> it came to pass, that † after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David tarried at Jerusalem;) and Joab smote Rabbah, and destroyed it.

2 And David <sup>b</sup> took the crown of their king from off his head, and found it † to weigh a talent of gold,

seems to have been in imminent danger, but with great presence of mind he extricated himself, and by the assistance of Providence routed them, and they were obliged to submit.

EXPLANATORY NOTES. CHAP. XX. Ver. 1—8. Whilst Job conquered the country of the Ammonites, David remained at Jerusalem: we are informed with grief, 2 Sam. chap. xi. to how bad a purpose which is not mentioned

and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut them with saws and with harrows of iron, and with axes; even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, <sup>c</sup> that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai that was of the children of the giant; and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of || Jair slew Lahmi, the brother of Goliath the Gittite, whose spear's staff was like a weaver's beam.

6 And yet again <sup>d</sup> there was war at Gath, where was † a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the † son of the giant.

7 But when he || defied Israel, Jonathan the son of || Shimea, David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.†

† Heb. born to the giant, or, Rapha. || Or, reproached. || Shammah, 1 Sam. 16. 9.

## CHAP. XXI.

1 David numbereth the people: 5 he repenteth, 9 and chooseth the pestilence; 18 he purchaseth Ornan's threshing-floor, &c.

AND <sup>a</sup> Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel, from Beer-sheba even to Dan; and bring the number of them to me that I may know it.

3 And Joab answered, The LORD make his people an hundred times so many more as they be: but my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless, the king's word prevailed against Joab: wherefore Joab departed and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ † And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, <sup>b</sup> I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

here. When a man repents of his sins, a veil should be drawn over them, and they should be no more mentioned. The Philistines struggled with great obduracy against Israel, but all their mighty men fell at last before the victorious arms of David and his people.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1—17. Observe here, how Satan succeeds in his temptation against David. Pride appears to be the corrup-

\* CHAP. XIX.] See 2 Sam. x. Practical Observations.

PRACTICAL OBSERVATIONS.—† CHAP. XX.] We should conceal the faults of the godly with candour, if we do it with faithfulness. And if we cannot say good of others, we had generally better say nothing of them. But however long the powerful enemies of God and his church stand their ground, they shall be brought down at last. Nor need the saints be ever disheartened by their enemies' insolence and pride, while they have the Almighty God on their side.



Before Christ 1017. 10 Go and tell David, saying, Thus saith the LORD, I † offer thee three things; choose thee one of them, that I may do it unto thee.

† Heb. stretch out. † Heb. Take to thee. 11 So Gad came to David, and said unto him, Thus saith the LORD, † Choose thee

12 Either three years' famine; or three months to be destroyed before thy foes; while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

e 2 Sam. 24. 16. 15 And God sent an angel unto Jerusalem to destroy it; and, as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough; stay now thine hand. And the angel of the LORD stood by the thrashing-floor of † Ornan the Jebusite.

† Or, Araunah, 2 Sam. 24. 18. 16 ¶ And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders of Israel, who were clothed in sackcloth fell upon their faces.

17 And David said unto God; Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed: but as for these sheep, what have they done? Let thine hand, I pray thee, O LORD my God be on me, and on my father's house; but not on thy people, that they should be plagued.

d 2 Chro. 3. 1. 18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the thrashing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

† Or, When Ornan turned back and saw the angel then he and his four sons with him hid themselves. † Heb. Give. 20 ¶ And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was thrashing wheat.

21 And as David came to Ornan, Ornan looked, and saw David, and went out of the thrashing-floor, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, † grant me the place of this thrashing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price, that the plague may be stayed from the people.

23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the thrashing instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt-offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel, and he put up his sword again unto the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the thrashing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon. f 1 Kings 3. 4. Chap. 16. 39. 2 Chron. 1. 3.

30 But David could not go before it to enquire of God; for he was afraid, because of the sword of the angel of the LORD.

## CHAP. XXII.

1 David prepareth for the building of the temple; 6 he instructeth Solomon; 17 he chargeth the princes to assist.

THEN David said, This is the house of the LORD God, and this is the altar of the burnt-offering for Israel.

2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar-trees in abundance; for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. b Chap. 28. 3.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be † So. † That is, Peaceable. Solomon, and I will give peace and quietness unto Israel in his days.

tion the devil wrought upon, which is less or more in every breast. Even Joab, although a bad man, discovers David's folly in this transaction. The Lord chastises David for this sin, and Gad's reproof brought him to repentance; but this could not save from the threatened judgment. Ver. 18—30. Gad is commanded by an angel who was the messenger of the plague, to bring David word of reconciliation, and directs him what to do, in which David makes no delay. He purchased the thrashing-floor of Ornan, or Araunah, where the angel appeared, to rear an altar for sacrifice. He offers there the blood of atonement, and God testifies his acceptance by fire from heaven on the sacrifice. David continued ever after to sacrifice on that altar. At first, he was afraid to move from

Jerusalem, where he had seen the terrible angel, till the judgment was removed, and as God accepted of the offerings, he was thereby encouraged to continue his attendance at the same place.

EXPLANATORY NOTES. CHAP. XXII. Ver. 1—19. Observe, 1. The magnificence of the temple, which David had in his heart to build to Jehovah, and the noble object which he had in view by this magnificence; that strangers might be engaged to visit it, doubtless in order to their obtaining the knowledge of the God of Israel. 2. Solomon was young, and should the crown devolve to him, it would encourage him to proceed, when so much was ready to his hand.—The persons he employed were strangers; either they were more able



Before  
Christ  
1017.c 2 Sam.  
7. 13.|| Or,  
in my  
poverty.d As  
Verse 3.|| That is,  
masons  
and car-  
penters.

10 <sup>c</sup> He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD, charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, || in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brads and iron <sup>d</sup> without weight; (for it is in abundance,) timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers and || workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brads, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

17 || David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is not the LORD your God with you?* and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God: arise *therefore*, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.\*

## CHAP. XXIII.

1 Solomon made king. 2 The Levites ordered. 7 The sons of Gershon. 12 Kohath, 21 and Merari.

1013.  
a Chap.  
28. 5.

**S**O when David was old and full of days, he made <sup>a</sup> Solomon his son king over Israel.

2 || And he gathered together all the princes of Israel, with the priests and the Levites.

b Numb.  
4. 3.  
cir. 1045.

3 Now the Levites were numbered from the age of <sup>b</sup> thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

|| Or,  
to oversee.

4 Of which, twenty and four thousand *were* || to set forward the work of the house of the LORD, and six thousand *were* officers and judges:

5 Moreover, four thousand *were* porters; and four

artists, or he would have no servile work laid on free-born Israelites: or as a figure of things to come, when Gentiles should be not only called into the church, but be employed as master-builders. The preparations made were vast and costly. The work of building the temple being by divine appointment, David gives Solomon directions about it. God forbade him to do it himself, as he had been much enraged in war and bloodshed, but assured him that a son should be born to him, in whose days they should be at peace, and he should have leisure to undertake the work. David encourages him that vast preparations were already made, amounting to nearly eight hundred millions of our money, consisting of gold, silver, brads, iron, cedar and stone. He exhorts him not to be

thousand praised the LORD with the instruments which I made, (*said David,*) to praise *therewith*.

6 And <sup>c</sup> David divided them into <sup>†</sup> courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 || Of the <sup>d</sup> Gershonites *were* || Laadan and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, || Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: || but Jeush and Beriah <sup>†</sup> had not many sons; therefore they *were* in one reckoning, according to *their* father's house.

12 || The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of <sup>e</sup> Amram; Aaron and Moses: and <sup>f</sup> Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now, *concerning* Moses, the man of God, his sons *were* named of the tribe of Levi.

15 <sup>k</sup> The sons of Moses *were* Gershom and Eliezer.

16 Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were*, <sup>h</sup> Rehabiah || the chief. And Eliezer had none other sons; but the sons of Rehabiah <sup>†</sup> were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jeshiah the second.

21 || The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters: and their || brethren the sons of Kish took them. || Or,

23 The sons of Mushi; Mahli, and Eder, and Jere-moth, three.

24 || These *were* the sons of <sup>i</sup> Levi after the house of their fathers; *even* the chief of the fathers, as they *were* counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of <sup>k</sup> twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, || that they may dwell in Jerusalem for ever;

26 And also unto the Levites: they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

intimidated by the greatness of the undertaking, nor the difficulties that might occur, but to take heed to all God's commandments, from which he might hope for his blessing. David prays that God would endue him with wisdom and understanding, thus to walk and act, and bids him without delay to proceed. He also exhorts the princes to lend him every assistance in their power.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 1—13. David having made Solomon his successor, convokes a solemn assembly to recognise his appointment, in order to prevent all competition. At this assembly, David perfected the settlement of the Levites. He numbered them, and they amounted to thirty-eight thousand men, a vast increase since the time of Moses. He ap-

PRACTICAL OBSERVATIONS:—\* CHAP. XXII.] Very different are men's spirits when ruled by their pride, than when governed by the humbling grace of God. As the church of God is not built up by the sword of war, but by the gospel of peace, let us devote our leisure from other avocations in the immediate service of God. The more God has done for us, the greater are our obligations to serve him diligently and faithfully. Truly humble and grateful persons make little account of all they can do for God's honour. And indeed nothing can we ever perform to the glory of God compared to what he hath done for us. It is not the greatness of any work, but the spirituality of temper with which it is done, that, next to Jesus' blood, gives its value before God. Great courage, resolution, and dependence on God by faith and prayer, are necessary in the service of God.



Before  
Christ  
1015. 27 For, by the last words of David, the Levites were † numbered from twenty years old and above:

† Heb. numbers. † Heb. their station was at the hand of the sons of Aaron. 1 Levit. 6. 29. † Or, flat plate. 28 Because † their office was to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the shew-bread, and for the † fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the † pan, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even:

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they shall keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.\*

## CHAP XXIV.

1 The divisions of the sons of Aaron by lot into four and twenty orders.

20 The Kohathites. 27 And the Merarites, divided by lot.

NOW these are the divisions of the sons of Aaron.

a Levit. 10: 1, 6. † The sons of Aaron; Nabab and Abihu, Eleazar, and Ithamar.

b Numb. 3. 4. & 26. 61. 2 But † Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok, of the sons of Eleazar, and Ahimelech, of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one † principal household being taken for Eleazar, and one taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to c Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,  
12 The eleventh to Eliashib, the twelfth to Jakim,  
13 The thirteenth to Huppah, the fourteenth to Jeshbeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,  
15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maziah.

19 These were the orderings of them in their service, to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first was Isiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons of d Hebron: Jeriah the first, d Chap. 23. 19. & 26. 31. Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah was Isiah: of the sons of Isiah; Zechariah.

26 ¶ The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, who had no sons.

29 Concerning Kish: the son of Kish was Jerahmeel,

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites, after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.\*

## CHAP. XXV.

1 The number and offices of the singers. 8 Their division by lot into four and twenty orders.

MOREOVER, David, and the captains of the host, separated to the service of the sons of Asaph, and of Hemen, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and

is here pointed out to them. They were to keep the courts and chambers clean, prepare the sacrifices, and meat and drink-offerings. Others offered up praises to God morning and evening; and the porters prevented any thing from coming in or going out contrary to the law.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 1—31. The priests were divided into twenty-four courses, who came into waiting by turns. The family of Eleazar had sixteen courses, Ithamar only eight. That there might be no dispute, the determination was to be by lot; and these courses, though interrupted probably during the reign of wicked kings, or in the captivity, yet still subsisted unto their return, and to the destruction of the second temple. We find the

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] It is a pleasing prospect to the church of God when the number of faithful ministers remarkably increase. It is necessary and honourable to enter on God's service as early as possible. Church affairs are most likely to prosper when every one knows and attends to his particular work.



Before  
Christ  
1015.

|| Other-  
wife  
called  
Jeshare-  
lah,  
Verse 14.

† Heb.  
by the  
hands of  
the king.

|| Or,  
Izri,

Verse 1.

|| With  
Shimei,

men-

tioned  
Verse 17.

|| Or,

Azareel.

Verse 18.

|| Or,

Shubael,

Verse 20.

|| Or,

matters.

† Heb.

by the

hands of

the king.

Nethaniah, and || Afarelah, the sons of Afaph, under the hands of Afaph, which prophesied † according to the order of the king.

3 Of Jeduthun: the sons of Jeduthan; Gedaliah, and || Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, || six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, || Uzziel, || Shebuel, and Jerimoth, Hananiah, Hanani, Eliathan, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman the king's seer in the || words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, † according to the king's order to Afaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Afaph to Joseph: the second to Gedaliah, who with his brethren and sons, were twelve:

10 The third to Zaccur, he, his sons and his brethren, were twelve:

11 The fourth to Izri, he, his sons and his brethren, were twelve:

12 The fifth to Nethaniah, he, his sons and his brethren, were twelve:

13 The sixth to Bukkiah, he, his sons and his brethren, were twelve:

14 The seventh to Jesharelah, he, his sons and his brethren, were twelve:

15 The eighth to Jeshaiiah, he, his sons and his brethren, were twelve:

16 The ninth to Mattaniah, he, his sons and his brethren, were twelve:

17 The tenth to Shimei, he, his sons and his brethren, were twelve:

18 The eleventh to Azareel, he, his sons and his brethren, were twelve:

19 The twelfth to Hashabiah, he, his sons and his brethren, were twelve:

20 The thirteenth to Shubael, he, his sons and his brethren were twelve:

21 The fourteenth to Mattithiah, he, his sons and his brethren, were twelve:

22 The fifteenth to Jeremoth, he, his sons and his brethren, were twelve:

23 The sixteenth to Hananiah, he, his sons and his brethren, were twelve:

24 The seventeenth to Joshbekashah, he, his sons and his brethren, were twelve:

25 The eighteenth to Hanani, he, his sons and his brethren, were twelve:

26 The nineteenth to Mallothi, he, his sons and his brethren, were twelve:

27 The twentieth to Eliathah, he, his sons and his brethren, were twelve:

28 The one and twentieth to Hothir, he, his sons and his brethren, were twelve:

29 The two and twentieth to Gidalti, he, his sons and his brethren, were twelve:

30 The three and twentieth to Mahazioth, he, his sons and his brethren, were twelve:

31 The four and twentieth to Romamti-ezer, he, his sons and his brethren, were twelve.\*

## CHAP. XXVI.

1 The division of the porters. 13 The gates assigned by lot. 20 The Levites that had the charge of the treasures.

CONCERNING the divisions of the porters: Of the Korbites was || Meshelemiah the son of || Or, Kore, of the sons of || Afaph. *Shelamiah Verse 14.*

2 And the sons of Meshelemiah were Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth, *|| Or, Elisaph, Chap. 6. 37, & 9. 19.*

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom were Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed || him. *|| That is, Obed-edom, as Chap. 13. 14.*

6 Also unto Shemiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.

7 The sons of Shemaiah: Othni, and Rephael, and Obed, Elzabad, (whose brethren were strong men,) Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hofah, of the children of Merari, had sons; Simri the chief, (for though he was not the first-born, yet his father made him the chief,)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hofah were thirteen. *|| Or, as well for the small as for the great. || Called Meshelemiah, Verse 1.*

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, || as well the small as the great, according to the house of their fathers for every gate.

14 And the lot eastward fell to || Shelemiah: then

father of John the Baptist, of the course of Abijah, Luke i. 5. The Levites were divided into the same number of courses as the priests; their order of service was also determined by lot.

EXPLANATORY NOTES. CHAP. XXV. Ver. 1—21. The courses of singers are here appointed to accompany the priests and Levites. Afaph, Heman, and Jeduthan or Ethan were considered as the great masters, and their sons under them, four and twenty, according to the number of courses. Their service is called prophesying, 1 Cor. xi. 4. xiv. 24. for the songs they sung were chiefly prophetic of the Messiah. A variety of instruments were used to fill the chorus. Each of these twenty-four had eleven assistant singers, of the most musical of their brethren, amounting to two hundred and eighty-eight in all; and as said before

four thousand were appointed, probably they were divided into classes, and followed these principal singers; or they might be engaged in teaching the divine hymns of David to the rest of the people.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 1—32. The porters were divided into courses with the rest of the brethren, each posted at their several gates by lot. They are spoken of as mighty men, strong and able, such as their post required, to keep constant guard, that no profane intruder might be admitted, nor the sacred house violated. The family of Obed-edom were employed in this office. He was blessed with a numerous family, and none were more desirous of keeping the charge of the temple, than he who had to cheerfully entertained the ark at his own house. In the house of God there were great stores



Before  
Christ  
1015.† Heb.  
gather-  
ings.¶ See  
1 Kings  
10. 5.  
2 Chron.  
9. 4.† Heb.  
holy  
things.  
¶ Or,  
Libni,  
Chap.  
6. 17.  
¶ Or,  
Jehiel,  
Chap.  
23. 8.cir. 1015.  
† Heb.  
Out of the  
battles and  
spoils.† Heb.  
over the  
charge.

for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of † Asuppim.

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going || up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Abijah was over the treasures of the house of God, and over the treasures of the † dedicated things.

21 As concerning the sons of || Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were || Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And Shebuel the son of Gershom; the son of Moses, was ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son:

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host had dedicated.

27 † Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

30 And of the Hebronites, Habbabiah and his brethren, men of valour, a thousand, and seven hundred, were † officers among them of Israel on this side Jordan westward, in all the business of the LORD, and in the service of the king.

31 Among the Hebronites, was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God, and † affairs of the king.\*

## CHAP. XXVII.

1 The twelve captains for every several month. 16 The princes of the twelve tribes.

**N**OW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course, for the first month, was Jathobeam the son of Zabdiel: and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month was || Dodai an Ahonite, and of his course was Mikloth † Or, Dodo. 2 Sam. 23. 9.

5 The third captain of the host, for the third month, was Benaiah the son of Jehoiada, a || chief † Or, principal officer.

6 This is that Benaiah, who was <sup>a</sup> mighty among the thirty, and above the thirty: and in his course was Ammizabad his son. <sup>a</sup> 2 Sam. 23. 20, 22, 23. Chap. 11. 22, &c.

7 The fourth captain, for the fourth month, was Afahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain, for the fifth month, was Shammuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain, for the sixth month was Ira the son of Ikkeiah the Tekoite: and in his course were twenty and four thousand.

10 The seventh captain, for the seventh month, was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain for the eighth month, was Sibbecai the Hushathite of the Zarahites: and in his course were twenty and four thousand.

12 The ninth captain, for the ninth month, was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain, for the tenth month was Maharai the Netophathite, of the Zarahites: and in his course were twenty and four thousand.

14 The eleventh captain, for the eleventh month, was Benaiah the Pirathonite, of the children of

needed for the service of the altar: vestments, utensils, &c. and also great treasures, either offerings of the people, or things which had been dedicated by Samuel, David, &c. The service of Jerusalem being supplied, the business of other parts of the nation is also taken care of. The Levites had the administration of justice, with the princes and elders of the several tribes; all matters relating to God's worship also, and the king's revenue, came under their inspection. In the remote tribes beyond Jordan, the greatest number was stationed, where there would be probably the most danger, that by their presence the people might be preserved faithful, both to God and their sovereign.

**EXPLANATORY NOTES.** CHAP. XXVII. Ver. 2—34. The military establishment was divided into twelve courses of twenty-four thousand men, serving monthly, amounting in all to two hundred and eighty-eight thousand men. This regulation, only now mentioned, appears to have taken place early in David's reign. Avoiding the expence of a standing army, a great force was thus always

ready. The chief fathers, so called, appear to be the general officers, who had the chief superintendence. Benaiah, one of them, is called a chief priest, but *Gohen*, translated chief priest, signifies a prince or ruler, and it is not very probable that one of this order of the priests would be engaged thus in a military life. Every tribe appears to have still a president or prince, one who had great authority among his brethren; amongst these we find a son of Abner; the father's principles not preventing the son's preferment. David in numbering the people, being desirous only of knowing the state of the men of war, counted not those under twenty years of age; but the register taken by Joab was never entered into the annals of the nation, David being convinced of the impropriety of it. David's finances were wisely conducted. He had not only a treasurer to take care of the tribute; but he had vast tracts of land for corn, oil, flocks, and herds, over which several officers were placed. He had also about his person and court, men distinguished for their wisdom. One was a preceptor to his children,



Before  
Christ  
1015.

Or,  
found.  
Or,  
establish.

people, which are || present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and || prepare their heart unto thee.

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, for the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel;...

22 And did eat and drink before the LORD on that day with great gladness; and they made Solomon the son of David king the second time, and <sup>g</sup> anointed him unto the LORD to be the chief governor, and Zadok to be priest.

concluded his discourse to Solomon, addresses the people, to exhort them to liberality in their contributions. The work was great, and Solomon was young, therefore their assistance was the more needful. What he himself had done, should serve to stimulate them to great exertions. His exhortation met with great success; willingly the princes and people offered an immense sum, amounting to twenty two millions, six hundred and seven thousand, five hundred pounds sterling, according to Brerewood's computation, besides precious stones; and of brass and iron, a prodigious weight. The people rejoiced that they had to give, and David was filled with joy to behold their liberality; wherein they testified their zeal for God's glory. David hereupon poured out his heart in thankful adoration before God and this great congregation; he blesses the name of Israel's God, exalting his almighty power, his transcendent greatness and glory, his sovereign dominion, and universal agency and government. He thanks God for giving them the inclination to be so liberal in his service; with deep humility he mentions their gifts; he could appeal to God for the simplicity of his heart and intentions, as he was comfortably assured of the people's likewise. He solicits that God would ever keep alive to the hearts of the people such gracious dispositions, and that his son Solomon might possess a sincere heart, be enabled to execute the great work intended, and

23 ¶ Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, † submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and <sup>h</sup> bestowed upon him such royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour; and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they are written in the || † book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.\*

above all to follow God's holy law. To which the people gladly gave their assent, bowing their heads in token of adoration, and withal paying their respect to the king. On this occasion a great sacrifice was offered of burnt-offerings in honour of God. Solomon was now a second time solemnly invested with the sovereign power. Ver. 23—30. We have here Solomon on the throne, which is called the Lord's throne, he being Israel's immediate king, setting up whom he pleased for his viceregents, dictating all their laws, and directing them in all their undertakings. All the great men of the kingdom, and David's sons though elder than Solomon, peaceably acquiesced in the divine appointment, and swore fidelity and allegiance to him. David, after a long reign, distinguished with glory, and crowned with riches and honour, full of days, was gathered to the tomb; and, as during his affluence, the glory of God chiefly engaged his desire, he hoped to awake in God's likeness, in which alone he expected to enjoy perfect felicity. For a more full account of his life and victories, we are referred to the books of Samuel, Nathan, and Gad, either the canonical books of Samuel, the latter of which these prophets might have written, or to some authentic records that they kept, which being not divinely inspired, have since been buried in oblivion.

PRACTICAL OBSERVATIONS.—\* CHAP. XXIX.] It is a debt which every generation owe to those who shall succeed them, to encourage them in the Lord's work. Such as set their affections on God's service will think no pains nor cost too much to advance it: and what is bestowed in this manner brings its own reward in present comfort. How delightful is it when dying saints have their mouths opened in prayer and thanksgiving! a heart sincerely fixed on God is the greatest privilege which we can enjoy; and a holy rejoicing should enliven every act of our friendship with him; particularly our feast by faith on the sacrifice of his Son.

## THE SECOND BOOK OF THE CHRONICLES.

### THE ARGUMENT.

This book contains the history of the kings that reigned at Jerusalem, from Solomon the son of David, to the time of the Babylonish captivity. Herein we find several histories which are recorded in the books of Kings; but with this difference, that this book, properly speaking, treats only of the reigns of the kings of Judah; and when the kings of Israel are mentioned, it is only occasionally: whereas the books of Kings include the history both of the kings of Israel and Judah.

#### CHAP. I.

Before Christ 1015. 1 The solemn offering of Solomon at Gibeon; 7 his choice of wisdom is blessed by God; 13 his strength and wealth.

AND <sup>a</sup> Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that was at <sup>b</sup> Gibeon; for

EXPLANATORY NOTES. CHAP. I. Ver. 1—17. Solomon had now got

quiet possession of Israel's throne, and his authority established; he summoned



## CHAP. II.

Before  
Christ.  
1015.

Before  
Christ  
1015.  
c2 Sam.  
6. 2, 17.  
d Exod.  
38. 1.  
|| Or,  
was there.

there was the tabernacle of the congregation of God, which Moses the servant of the LORD, had made in the wilderness.

4<sup>c</sup> But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD; and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ¶ In that night, did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people that is so great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen; which he placed in the chariot-cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem, as plentiful as stones, and cedar-trees made he as the sycamore-trees that are in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred shekels of silver, and an horse for an hundred and fifty; and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.\*

the chief men of Israel to attend him at Gibeon, where the tabernacle was; as he well knew that attending to God's commandments was the surest way of establishing it upon a firm and lasting basis; by his own example also he laboured to diffuse an universal attachment to God and his ordinances through his kingdom; being fully assured that pious men would be the most loyal subjects. There he offered a thousand burnt-offerings, beside peace-offerings, and he and all the congregation partook of a feast before the Lord. God appeared to him at night, and bade him request whatever he chose. His prayer and wise choice and God's gracious answer we have, 1 Kings iii. 5. After he had waited upon God he returned to exercise his kingly power. He soon acquired riches by trading with Egypt, and establishing a linen manufactory; whereby he was enabled to maintain an additional number of forces, and to appear in that splendour and dignity which never before had been exhibited in Israel.

1, 17 Solomon's labourers for the building of the temple; his embassy to Hiram, and Hiram's kind answer.

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread; and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

5 And the house which I build is great: for great is our God above all gods.

6 But who is able to build him an house, seeing the heaven, and heaven of heavens, cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar-trees, fir-trees, and algum-trees, out of Lebanon; (for I know that thy servants can skill to cut timber in Lebanon;) and, behold, my servants shall be with thy servants.

9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said, moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

EXPLANATORY NOTES. CHAP. II. Ver. 1-18. Solomon being appointed to build God's house, for which he was eminently qualified by his wisdom, begins to set about raising the glorious structure; and afterwards resolves to build a palace for himself. For this purpose he sends an embassy to Hiram king of Tyre to solicit his aid. He makes mention of the friendship which he had shewn his father, and informs him of his design to build God a house. The Tyrians being most expert workmen, he begs him to send one of his principal artists in engraving and embroidery, that he might instruct the most ingenious of his people; and that he would furnish him with timber from Lebanon, and in cutting down thereof he would need some of Hiram's servants to assist his people who were more skilled in the employment; in consideration for which services he offers twenty thousand measures of wheat and barley, and as many baths of wine and oil, commodities which Tyre wanted, and Canaan abounded in.



Before  
Christ  
1015.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's;

14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

† Heb. according to all thy need. † Heb. to Jerusalem. 16 And we will cut wood out of Lebanon, † as much as thou shalt need: and we will bring it to thee in floats by sea to † Joppa, and thou shalt carry it up

† Heb. Japho. b As Verse 2. † Heb. the men the strangers. c As it is Verse 2. 17 ¶ And Solomon numbered all † the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.

18 And he set † threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand, and six hundred overseers to set the people a work.\*

### CHAP. III.

1 The place and time of building the temple. 3 The measure and ornaments of the house and of the cherubims, &c.

1012. a 1 Kings 6. 1, &c. † Or, which was seen of David his father. b 1 Chron. 21. 18. † Or, Arimnah. 1 Sam. 24. 18. c 1 Kings 6. 2. † Heb. founded. d 1 Kings 6. 3. THEN † Solomon began to build the house of the LORD at Jerusalem in mount Moriah, † where the LORD appeared unto David his father, in the place that David had prepared in the threshing-floor of † Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these are the things † wherein Solomon was † instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the † porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he ceiled with fir-tree, which he overlaid with fine gold, and he set thereon palm-trees and chains.

† Heb. covered. 6 And he † garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he made the most holy house, the length whereof was according to the breadth of the house,

Hiram cheerfully granted his request, and congratulated Israel, on having so good a king and blessed God for giving his friend such a son. He sent him a skilful artist, who was half an Israelite, and undertook to convey the timber to Joppa by sea. Solomon immediately dispatched his servants, amounting to one hundred and fifty three thousand, six hundred, which number David had registered before to meet Hiram's servants, who were probably well paid for their labour. He employed no Israelites in servile work but strangers; either proselytes who were incorporated among them, or a remnant of the old inhabitants.

EXPLANATORY NOTES. CHAP. III. Ver. 1—17. We had the account of building the temple more full, 1 Kings chap. vi. here we are told the place or spot of ground where it was built; on mount Moriah, where Abraham had offered up Isaac. David had fixed the place by divine direction, and purchased the land of Ornan the Jebusite. Three years elapsed in making needful prepara-

twenty cubits, and the breadth thereof twenty cubits; and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims † of image-work, and overlaid them with gold.

11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reaching to the wing of the other cherub. † Or, (as some think) of movable work.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were † inward. † Or, toward the house. e Matth. 27. 51. † Heb. caused to ascend. f 1 Kings 7. 15. Jerem. 52. 21. † Heb. long. g 1 Kings 7. 21. † That is, He shall establish. † That is, In it is strength.

14 ¶ And he made the † vail of blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

15 ¶ Also he made before the house † two pillars of thirty and five cubits † high, and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.

17 And he † reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand † Jachin, and the name of that on the left † Boaz.\*

### CHAP. IV.

1 The altar of brass. 2 The molten sea. 6 The ten lavers, candlesticks, and tables. 19 The instruments of gold.

MOREOVER, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth, thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea of ten cubits † from a 1 Kings 7. 23. † Heb. from his brim to his brim. b 1 Kings 7. 24. brim to brim, round in compass, and five cubits the height thereof: and a line of thirty cubits did compass it round about.

3 † And under it was the similitude of oxen, which did compass it round about; ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was an hand-breadth, and the brim of it like the work of the brim of a cup,

tions; on the fourth, Solomon laid the foundations. The dimensions exactly corresponded with the pattern given him by David, 1 Chron. chap. xxvii. 2. The porch led into the greater house, or the holy place! and that into the holiest of all, within the veil. The whole was covered throughout on the inside with plates of gold, with golden chains and palm-trees embossed. The cherubims represented the angels, bending in adoration towards the mercy-seat, to teach us that what is their work should be ours. A vail separated the most holy place; that dispensation was dark, but the vail was rent, when Christ cried, "It is finished." On this vail cherubims were brought, or caused to ascend, either raised work, or in an ascending posture, as if mounting to heaven. There were two pillars at the entrance, 1 Kings chap. vii. 15.

EXPLANATORY NOTES. CHAP. IV. Ver. 1—22. An account of these vessels we had, with the exception of the brazen altar, 1 Kings chap. vii. This



## CHAP. V.

Before  
Christ  
1012.

Before Christ 1012. || with flowers of lilies; and it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them; but the sea was for the priests to wash in.

7 And he made ten candlesticks of gold, according to their form, and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left; and he made an hundred || basons of gold.

9 ¶ Furthermore, he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Hiram made the pots, and the shovels, and the || basons. And Hiram † finished the work that he was to make for king Solomon for the house of God;

12 To wit, the two pillars, and the pommels, and the chapiters which were on the top of the two pillars; and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were † upon the pillars.

14 He made also bases, and || lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon, for the house of the LORD, of † bright brass.

17 In the plain of Jordan did the king cast them, in the † clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels, in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shew-bread was set;

20 Moreover, the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold.

21 And the flowers, and the lamps, and the tongs, made he of gold, and that † perfect gold;

22 And the snuffers, and the || basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner-doors thereof for the most holy place, and the doors of the house of the temple, were of gold.\*

was four times as wide, and thrice as high as that of Moses. The sea and the lavers were of brass. These were placed without in the court of the priests, within all was gold. The golden altar, ten new candlesticks, and as many tables of pure gold, were placed within the holy place, where lights continually burned, incense was daily offered, and the shew-bread stood. Hiram called Solomon's father, ver. 16. being a great artist, and president of all the rest, finished his work completely. He who gave him understanding, gave him power to do so.

1 The dedicated treasures. 2 The bringing up of the ark of the covenant  
11 God being praised, giveth a visible sign of his favour.

THUS all the work that Solomon made for the house of the LORD was finished; and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

3 Wherefore all the men of Israel assembled themselves unto the king, in the feast which was in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle; these did the priests, and the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the stakes thereof above.

9 And they drew out the stakes of the ark, that the ends of the stakes were seen from the ark, before the oracle, but they were not seen without. And || there it is unto this day.

10 There was nothing in the ark, save the two tables which Moses put therein at Horeb, || when the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place: (for all the priests that were † present were sanctified, and did not then wait by course:

12 ¶ Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets;)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets, and cymbals, and in-

EXPLANATORY NOTES. CHAP. V. Ver. 1—14. This solemnity we meet with, 1 Kings viii. 2. He brought up the ark with great ceremony at a general convention assembled for that purpose, and placed it under the cherubim in the most holy place, where it remained till the records were written, whence Ezra made this extract. The sacrifices on this occasion were great. All the gold and jewels which it contained are not worthy to be compared with the presence of the celestial inhabitant, whose glory filled the temple; no sooner were the priests

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Every part of divine worship ought to be regarded according to the appointment of God; and if he has designed to hold fellowship with us, let us hope for a continuance of the same invaluable blessing. Let us rejoice that Jesus the antitypical temple has appeared in the fulness of time, and that God dwells in him. Let us also contemplate the antitypical fountain which is opened in the house of David, for the inhabitants of Jerusalem, for sin and for uncleanness. Washing in the laver, let us draw near to God with true hearts in the full assurance of faith. Let us ever regard Jesus as the light of his church and the world, and following him we shall not walk in darkness, but have the light of life.



Before  
Christ  
1004.  
e Psalm  
136. 1.

fruments of music, and praised the LORD, saying,  
For he is good; for his mercy endureth for ever; that  
then the house was filled with a cloud, even the house  
of the LORD;

14 So that the priests could not stand to minister  
by reason of the cloud: for the glory of the LORD  
had filled the house of God.\*

## CHAP. VI.

1 Solomon, having blessed the people, blesseth God: 12 his prayer at the  
consecration of the temple.

a 1 Kings  
S. 12, &c.  
b Levit.  
16. 2.

THEN<sup>a</sup> said Solomon, The LORD hath said that  
he would dwell in the<sup>b</sup> thick darkness.

2 But I have built an house of habitation for thee,  
and a place for thy dwelling for ever.

3 ¶ And the king turned his face, and blessed the  
whole congregation of Israel: (and all the congrega-  
tion of Israel stood:)

4 And he said, Blessed be the LORD God of Israel,  
who hath with his hands fulfilled that which he spake  
with his mouth to my father David, saying,

5 Since the day that I brought forth my people out  
of the land of Egypt, I chose no city among all the  
tribes of Israel to build an house in, that my name  
might be there; neither chose I any man to be a  
ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might  
be there; and have chosen David to be over my peo-  
ple Israel.

c 2 Sam.  
7. 2.  
1 Chro.  
28. 2.

7 Now, c it was in the heart of David my father to  
build an house for the name of the LORD God of  
Israel:

8 But the LORD said to David my father, Foras-  
much as it was in thine heart to build an house for  
my name, thou didst well in that it was in thine  
heart:

9 Notwithstanding thou shalt not build the house;  
but thy son, which shall come forth out of thy loins,  
he shall build the house for my name.

10 The LORD therefore hath performed his word  
that he hath spoken: for I am risen up in the room of  
David my father, and am set on the throne of Israel,  
as the LORD promised, and have built the house for  
the name of the LORD God of Israel:

11 And in it have I put the ark, wherein is the  
covenant of the LORD, that he made with the chil-  
dren of Israel.

12 ¶ And he stood before the altar of the LORD,  
in the presence of all the congregation of Israel, and  
spread forth his hands,

† Heb.  
the length  
thereof,  
&c.

13 (For Solomon had made a brazen scaffold, of  
five cubits † long, and five cubits broad, and three  
cubits high, and had set it in the midst of the court;  
and upon it he stood, and kneeled down upon his  
knees before all the congregation of Israel, and spread  
forth his hands toward heaven,)

d Exod.  
15. 11.

14 And said, O LORD God of Israel, d there is no  
God like thee in the heaven, nor in the earth: which  
keepest covenant, and shewest mercy unto thy servants  
that walk before thee with all their hearts:

Before  
Christ  
1004.

15 Thou which hast kept with thy servant David  
my father that which thou hast promised him; and  
spakest with thy mouth, and hast fulfilled it with thine  
hand, as it is this day.

16 Now therefore, O LORD God of Israel, keep  
with thy servant David my father that which thou  
hast promised him, saying, e † There shall not fail thee  
a man in my fight to sit upon the throne of Israel; f  
yet so that thy children take heed to their way, to  
walk in my law, as thou hast walked before me. e 2 Sam.  
7. 12.  
1 Kings  
2. 4. &  
6. 12.

17 Now then, O LORD God of Israel, let thy  
word be verified, which thou hast spoken unto thy  
servant David. † Heb.  
There shall not  
a man be  
cut off.

18 (But will God in very deed dwell with men on  
the earth? s Behold, heaven, and the heaven of hea-  
vens, cannot contain thee; how much less this house  
which I have built!) f Psalm  
132. 12.  
g Chap.  
2. 6.

19 Have respect therefore to the prayer of thy  
servant, and to his supplication, O LORD my God,  
to hearken unto the cry and the prayer which thy  
servant prayeth before thee: f Psalm  
66. 1.  
Acts  
7. 49.

20 That thine eyes may be open upon this house  
day and night; upon the place whereof thou hast said  
that thou wouldest put thy name there; to hearken  
unto the prayer which thy servant prayeth || toward  
this place. || Or,  
in this  
place.

21 Hearken therefore unto the supplications of  
thy servant; and of thy people Israel, which they shall  
† make toward this place: hear thou from thy dwell-  
ing-place, even from heaven; and when thou hearest,  
forgive. † Heb.  
pray.

22 ¶ If a man sin against his neighbour, † and an  
oath be laid upon him to make him swear, and the  
oath come before thine altar in this house: and he re-  
quire an  
oath of  
him.

23 Then hear thou from heaven, and do, and judge  
thy servants, by requiting the wicked, by recompen-  
sing his way upon his own head; and by justifying  
the righteous, by giving him according to his righte-  
ousness.

24 ¶ And if thy people Israel, || be put to the worse || Or,  
before the enemy, because they have sinned against besmitten.  
thee; and shall return and confess thy name, and  
pray, and make supplication before thee || in this || Or,  
house: toward.

25 Then hear thou from the heavens, and forgive  
the sin of thy people Israel, and bring them again un-  
to the land which thou gavest to them and to their  
fathers.

26 ¶ When the<sup>b</sup> heaven is shut up, and there is h 1 Kings  
no rain, because they have sinned against thee; yet 17. 1.  
if they pray toward this place, and confess thy name,  
and turn from their sin, when thou dost afflict them:

27 Then hear thou from heaven, and forgive the  
sin of thy servants, and of thy people Israel, when  
thou hast taught them the good way wherein they  
should walk; and send rain upon thy land, which  
thou hast given unto thy people for an inheritance.

28 ¶ If there<sup>i</sup> be dearth in the land, if there be i Chap.  
pestilence, if there be blasting, or mildew, locusts, or 20. 9.

retired, and the song of thanksgiving sung, then the Deity appears, testifying how  
pleasing the work of praise was to him, and that he intended to take up his abode  
with them.

EXPLANATORY NOTES. CHAP. VI. Ver. 1—11. For this, see 1

PRACTICAL OBSERVATIONS.—\* CHAP. V.] If we would inherit our godly parent's blessings, we must religiously pursue their intentions, and imitate  
their example. The gracious presence of God with his church is ALL in ALL to her members. When God has the supreme seat in our hearts, and we are hearty and  
unanimous in our prayers and praises, we may expect the most astonishing discoveries of his glory, in our glorious temple, Christ Jesus, in whom dwelleth all the  
fulness of the Godhead bodily.

Kings viii. 12—53. We have only farther to observe, that it is our duty to ac-  
quiesce in the divine appointment and earnestly prosecute whatever God com-  
mands us. Grateful acknowledgements of God's faithfulness ought to be made not  
only for his honour, but for the encouragement of others. Ver. 12—42. The whole



Solomon's prayer at the consecration of the temple. II. CHRONICLES.

Before  
Christ  
1004.

caterpillars : if their enemies besiege them † in the cities of their land ; whatsoever sore, or whatsoever sickness there be :

29 *Then* what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands || in this house :

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest ; (for thou only <sup>k</sup> knowest the hearts of the children of men ;)

31 That they may fear thee, to walk in thy ways, † so long as they live † in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning the stranger, <sup>1</sup> which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm ; if they come and pray in this house :

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for ; that all people of the earth may know thy name, and fear thee, as *doeth* thy people Israel ; and may know that † this house, which I have built is called by thy name.

34 ¶ If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name :

35 Then hear thou from the heavens their prayer and their supplication, and maintain their || cause.

36 ¶ If they sin against thee, (for *there is* <sup>a</sup> no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land far off or near :

37 Yet if they † bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, we have sinned, we have done amiss, and have dealt wickedly ;

38 If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name :

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their || cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let I beseech thee, thine eyes be open, and let thine ears be attent † unto the prayer that is made in this place.

41 Now <sup>a</sup> therefore arise, O LORD God, into thy

resting-place, thou, and the ark of thy strength : let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed : remember the mercies of David thy servant.\*

CHAP. VII.

1 God giving testimony to Solomon's prayer, the people worship the Lord, 4 Solomon's sacrifices. 12 God's promise to Solomon.

NOW, <sup>a</sup> when Solomon had made an end of praying, the <sup>b</sup> fire came down from heaven, and consumed the burnt-offering and the sacrifices ; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good ; for his mercy endureth for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 <sup>c</sup> And the priests waited on their offices ; the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised † by their ministry ; and the priest sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon hallowed the middle of the court that was before the house of the LORD : for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto <sup>d</sup> the river of Egypt.

9 And on the eighth day they made a † solemn assembly ; for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month, he sent the people away into their tents, glad and merry in heart, for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus <sup>e</sup> Solomon finished the house of the LORD, and the king's house : and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

Levites with diligence and zeal discharged their offices ; the singers, with the psalms and instruments appointed by David, set forth God's praises. The people held a feast before the Lord for fourteen days expressive of their gratitude and thankfulness ; and Solomon enjoyed the peculiar satisfaction of seeing the labours of his hand accepted and prosperous. Ver. 12—22. God's second gracious visit to Solomon we had before, 1 Kings Chap. ix. He fully grants all the particulars he had prayed for. He consents to make this house his abode for ever, and to establish his kingdom to the latest posterity, provided he proved himself faithful ;

of this prayer we had, 1 Kings chap. viii. except the two last verses, which are taken from the Psalms.

EXPLANATORY NOTES. CHAP. VII. Ver. 1—22. A glorious answer was given to Solomon's fervent prayer. Fire from heaven, either distinct from the former, or issuing from the cloud which had filled the house, consumed the sacrifices. Struck with the awful sight, the people reverentially bowed and worshipped, regarding it as a token of God's especial favour. A vast multitude of sacrifices fed this sacred fire, which was maintained continually. The priests and

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] Since Christ is our temple, let us daily approach God through faith in his name. And may our eyes be ever fixed on the infinite perfections of God, and on our own meanness and vileness in his presence. Let his spotless holiness and perfect knowledge excite us to watch against the least approach to sin, either in heart or life.



Before  
Christ  
975.

## CHAP. X.

a 1 Kings  
12. 1, &c.

1 Rehoboam refusing the old men's counsel, 16 ten tribes revolt, kill Hadoram, and he fleeth to Jerusalem.

**A**ND<sup>a</sup> Rehoboam went to Shechem : for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat (who was in Egypt, whither he had fled from the presence of Solomon the king) heard it, that Jeroboam returned out of Egypt.

3 And they sent and called him : so Jeroboam and all Israel came, and spake to Rehoboam, saying,

4 Thy father made our yoke grievous : now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people ?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us ?

10 And the young men that were brought up with him, spake unto him saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us ; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

† Heb.  
baded.

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke : my father chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly ; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto : my father chastised you with whips, but I will chastise you with scorpions.

15 So the king hearkened not unto the people : for the cause was of God, that the LORD might perform his word, which he spake by the <sup>b</sup> hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

EXPLANATORY NOTES. CHAP. X. Ver. 1—19. After what has been said on the contents of this chapter in 1 Kings xii. we have only to add that men are readier to complain of the least exence which the wants of government call for, than to acknowledge how indebted they are for the mercies and protection which they enjoy. The evil effects of Rehoboam's severity appear in the revolt of the ten tribes ; see 1 Kings xii. He rejected the good advice of his father's friends, and deserved to be given up to his folly. God's counsel thus was fulfilled, ver. 15. though he had none but himself to blame for this loss. It was

generous, and ought to be so, according to their stations and ability. What a transient blaze is all earthly glory ! How soon do even Solomon's family become poor and contemned.

PRACTICAL OBSERVATIONS.—\* CHAP. X.] Young persons are generally too hot to prove wise counsellors ; and many ruin their own interest by treating contemptuously that of others. Moderate counsellors are generally the most prudent and safe. How great the wisdom and power of God, who can fulfil his own

16 And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David ? and we have none inheritance in the son of Jesse : every man to your tents, O Israel : and now, David, see to thine own house. So all Israel went to their tents.

Before  
Christ  
975.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram, that was over the tribute ; and the children of Israel stoned him with stones, that he died : but king Rehoboam † made † Heb. speed to get him up to his chariot, to flee to Jerusalem. strength-  
ened him-  
self.

19 And Israel rebelled against the house of David unto this day.\*

## CHAP. XI.

1 Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah ; 18 his wives and children.

**A**ND<sup>a</sup> when Rehoboam was come to Jerusalem, <sup>a</sup> 1 Kings he gathered of the house of Judah and Benjamin 12. 27, &c. an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren : return every man to his house ; for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Marefbah, and Ziph,

9 And Adoraim, and Lachish, and Azekah.

10 And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that were in all Israel † resorted to him out of all their coasts. † Heb. presented themselves to him.

14 (For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem ; for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD : b Chap. 13. 9.

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.)

kind in God to grant him a part for his father's sake, and that he did not cause all to revolt.

EXPLANATORY NOTES. CHAP. XI. Ver. 1—23. Though Rehoboam had been unsuccessful in his attempt to reduce the people by fair words, chap. x. 18. he resolved to try the sword before Jeroboam was strengthened in his kingdom ; and he soon raised a formidable force ; but on the prophet's admonition, he disbanded him. He forfeited his country, weakened by such a revolt, but as many of the loyal Israelites and of the Levites as chose to live under his



Before  
Christ  
971.

16 And after them, out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel, came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahaleth, the daughter of Jerimoth the son of David, to wife, and Abihail, the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah and Zerah.

1 Kings  
18. 2.

20 And after her he took Maachah the daughter of Abshalom, which bare him Abijah, and Attai, and Ziza and Shelomith.

21 And Rehoboam loved Maachah the daughter of Abshalom above all his wives and his concubines; (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren; for he thought to make him king.

† Heb.  
a multi-  
tude of  
wives.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired many wives.\*

# CHAP. XII.

1 Rehoboam forsaking God, is punished by Shishak; 5 he and his princes humble themselves; 13 his reign and death.

972.

AND it came to pass when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

971.

2 And it came to pass, that, in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD.

1 Kings  
14. 22, 25.

3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Libyans, the Sukkims, and the Ethiopians.

4 And he took the fenced cities which pertained to Judah and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam,

Before  
Christ  
957.

and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, they have humbled themselves; therefore, I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

Or,  
a little  
while.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

b Chap.  
9. 15.

10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well.

Or,  
yet in  
Judah

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah an Ammonitess.

there were  
good  
things.  
1 Kings  
14. 21.

14 And he did evil, because he prepared not his heart to seek the LORD.

Or,  
fixed.

15 Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

† Heb.  
words.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.†

government were well accommodated in some of the cities he built. We have here the noble conduct of the priests and Levites. As their country was become idolatrous, and they were prevented from exercising their sacred functions at home, they quitted their cities and the lands assigned them; rather choosing to suffer any hardships than be debarred from worshipping God, whom they esteemed above all earthly possessions. Many pious Israelites followed their example, and forsook all rather than be destitute of the priests thus driven from them; by which Israel was diminished, and Judah strengthened; but more by the blessing than the number which they received. For three years they walked following David's example, but at the end of this period, Rehoboam turned aside, and the people were drawn after him, and thereby forfeited the divine favour. He followed the unjustifiable example of his fathers, and multiplied wives. Abijah his son, by Maachah, was appointed his successor, and his other sons were dispersed in the cities of Benjamin and Judah as confidential persons.

EXPLANATORY NOTES. CHAP. XII. Ver. 1—16. Short was the continuance of the bright aspect which the first years of Rehoboam's reign wore. He forsook God's commandments, and his people did so likewise; their sin is recorded, 1 Kings xiv. 22—24. Now the kingdom was strengthened, they not only cast off the fear of men, but of God. The judgments of God soon overtook them.

Shishak king of Egypt, in the fifth year of Rehoboam, invaded the land, and easily took the fortified cities in which Rehoboam had confided. In this distress God sends a prophet to the king and princes, to enforce the providence in order to their repentance. The prophet's words had the desired effect; conviction seized their hearts, and they confessed the judgment of God to be just. God had compassion on them under their humiliation, and sent his prophet to comfort them. God prevented the threatened ruin of Jerusalem; but he allowed them to smart for a time for their wickedness. Shishak restrained of God, after plundering the country, and carrying off their shields of gold, and all the treasures of Rehoboam which David and Solomon had amassed, returned into Egypt; and the king was obliged to substitute shields of brass in their place. On Shishak's return, and Rehoboam's repentance, God had mercy on Judah; the ravaged country recovered, and religion began again to revive and flourish. Things went on well in Judah, or in Judah there were good things. Evil as the times were, there was a remnant left who feared God. Rehoboam recovered strength, and fortified Jerusalem against any attacks in future. His wars with Jeroboam were continued to the end of his reign; though they fought no pitched battle, there were constant acts of hostility on the borders. His reign lasted for seventeen years, and then his son too much resembling his father, succeeded him on the throne.

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] It is honourable to make the greatest sacrifices when this is necessary in doing the will of God. No secular advantage ought to carry or keep us where we must make shipwreck of faith and a good conscience. If for God's sake we forsake our worldly all, we shall one day find ourselves great gainers. Seasons of persecution distinguish the precious from the vile. Nothing can strengthen a nation so much as the universal prevalence of piety.

† CHAP. XII.] See 1 Kings xiv, Practical Observations.



Before  
Christ  
958.

## CHAP. XIII.

Before  
Christ  
957.

Before  
Christ  
958.  
a 1 Kings  
15. 1, &c.

1 *Abijah succeeding, maketh war against Jeroboam and overcometh him.*  
21 *The wives and children of Abijah.*

**N**OW, <sup>a</sup> in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

† Heb.  
bound  
together.

2 He reigned three years in Jerusalem: (his mother's name also was Michajah, the daughter of Uriel of Gibeah :) and there was war between Abijah and Jeroboam.

3 And Abijah † set the battle in array, with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

957. 4 ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou, Jeroboam, and all Israel.

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

b 1 Kings  
11. 26. 6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up and hath <sup>b</sup> rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam <sup>c</sup> made you for gods.

e 1 Kings  
12. 28.  
d Chap.  
11. 14. 9 <sup>d</sup> Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh † to consecrate himself with a young bullock and sevens rams, *the same* may be a priest of *them that are* no gods.

† Heb.  
to fill his  
hand.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

e Chap.  
24. 6.

f Lev.  
24. 6.

11 <sup>e</sup> And they burn unto the LORD, every morning and every evening, burnt-sacrifices and sweet incense: the <sup>f</sup> shew-bread also *set* they in order, upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God: but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry

alarm against you. O children of Israel, fight ye not against the LORD God of your fathers: for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and, as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him; Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the || story of the prophet <sup>g</sup> Iddo.\*

|| Or,  
commentary.  
g Chap.  
12. 15.

## CHAP. XIV.

1 *Asa succeeding, destroyeth idolatry; 9 calling on God, he overcometh Zerah, and spoileth the Ethiopians.*

**S**O Abijah slept with his fathers, and they buried him in the city of David; and <sup>a</sup> Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the † images, and cut down the groves;

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

and fled, and five hundred thousand men were left dead on the field; such a number of slain is unexampled in the page of history. Abijah followed up his victory, and recovered part of the revolted cities, particularly Beth-el, whence Jeroboam had either withdrawn the calf, or Abijah had not zeal enough to destroy it. We find it still there, 2 Kings x. 29. Death, soon after this, removed them both from the throne, to give an account of their government to the King of kings. Jeroboam, weakened by his defeat, and smitten of God with sickness, probably dispirited through pride and vexation on his losses, lingered for a while, and then died as miserably as he had lived wickedly. Abijah, strengthened by his acquisitions, and blessed with a numerous family, waxed mighty, but his greatness was of short duration; he soon slept with his fathers. A further account of his wars, private character, and sayings, are mentioned to have been written in the book of Iddo, which is long since buried in oblivion.

EXPLANATORY NOTES. CHAP. XIV. Ver. 2—15. At Abijah's decease the crown fell to a worthy successor, whose piety and prosperity are here re-

EXPLANATORY NOTES. CHAP. XIII. Ver. 1—22. Abijah is no sooner proclaimed king, than he is involved in a dangerous war. It is probable Jeroboam wished to take the advantage of him on his accession, as unprepared, and unable to cope with him. Immense armies were brought into the field; Israel outnumbered Judah by double the quantity, but the deficiency in numbers was more than balanced by the justice of Abijah's cause. Abijah, willing to avoid bloodshed, obtains a parley. Abijah and his party being on mount Ephraim, and Jeroboam and his being within hearing, he exostulates with him. Jeroboam, probably while Abijah was speaking, took the advantage to plant an ambush behind him, and instead of answering his arguments, expected he had succeeded in ensuring victory. Abijah and his servants put the battle in array; but no sooner was the front engaged than a cry in the rear alarmed and terrified them. In the greatest consternation they cried to the Lord, and trusting all to his protection endured the shock. The priests with trumpets sounded, inspiring more than mortal courage: loud the men of Judah shout as for victory, and rush on their foes, dispirited and smitten of God with panic fear. Israel were routed

PRACTICAL OBSERVATIONS.—\*CHAP. XIII.] The conviction that the cause which we support is righteous, ought to inspire us with boldness and hope of success. But dangerous is the case of those who are actuated only by ambition. Earnest prayers to God in time of danger are more powerful than carnal stratagems. God often permits his people to be brought into the greatest straits, to awaken them from spiritual security, to exercise their faith, and make his grace the more glorious in their deliverance. But, while they are enabled to trust in him they shall not be moved.



Before  
Christ  
955.† Heb.  
sun-ima-  
ges.941.  
b Chap.  
16. 8.¶ Or,  
mortal  
man.† Heb.  
broken.c 1 Sam.  
14. 6.

5 Also he took away out of all the cities of Judah the high places and the † images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have fought the LORD our God, we have fought *him*, and he hath given us rest on every side: so they built and prospered.

8 ¶ And Asa had an army of *men* that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ <sup>b</sup> And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, *it is* <sup>c</sup> nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not ¶ man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa, and the people that *were* with him, pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were † destroyed before the LORD, and before his host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.\*

## CHAP. XV.

1 Asa, with others, make a solemn covenant with God; 16 he putteth down Maachah his mother for her idolatry.

**A**ND the Spirit of God came upon Azariah the son of Oded:

orded. One of an excellent character, whose eye was single in the service of God, which met with his blessing and approbation. No sooner was he come to the throne, than he abolished every monument of idolatry, which had remained since the days of Solomon, and had received the royal sanction, or at least was connived at during the last reigns. This reformation he carried through all his dominions, bringing back the people to the service of the temple, which though kept up, had been grievously neglected; and to the observance of God's laws, about which they had become remiss. No foreign foe disturbed his repose, and none of his own subjects dared oppose him. Asa improved the peace he enjoyed for the strengthening of his kingdom, as well as reforming it. He stirs up his chief men to assist him in fortifying the cities, and constantly training the militia, consisting of three hundred thousand men of Judah, and two hundred and eighty thousand of Benjamin, differently armed for the various plans of attack, in close action, or at a distance. Peace is often of short duration. Asa is threatened by a vast army of Ethiopians, and their confederates threaten to overthrow him. Asa, in fervent, humble, and believing prayer, addresses his God,

2 And he went out † to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was † destroyed of nation, and city of city: for God did vex them with all adversity. † Heb. beaten in pieces.

7 Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the † abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD. † Heb. abominations.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him:)

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD † the same † Heb. in that day. time, of the spoil *which* they had brought, seven hundred oxen, and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul;

13 That whosoever would not seek the LORD God of Israel <sup>a</sup> should be put to death, whether small or great, whether man or woman. <sup>a Deut. 13. 5, 9.</sup>

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

whom he claims as his covenant God, and pleads that his own glory was engaged which would be dishonoured should his enemies prevail against his church and people. His prayer was answered with victory. The enemy fled in confusion, smitten of God, and filled with consternation; whom Asa pursued with great slaughter; stormed the cities of their confederates, where they had taken shelter, and plundered and ravaged their camps, cities, and country, carrying away great spoils, and vast herds of cattle.

EXPLANATORY NOTES. CHAP. XV. Ver. 1—19. The prophet Azariah met the victor host returning, not so much to congratulate them as to admonish them to the right improvement thereof. He informs them that the continuance of their prosperity depended upon their perseverance in well-doing. He sets before them the dangerous consequences of departing from God, in the experience of their nation during the day of the judges, when they forsook the true God for Baal and Ashtaroth. For a long season Israel had been without the true God: that is, they had lived a long time ignorant of the true God, notwithstanding that he had given them the revelation of himself. The prophet therefore exhorts the

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] What a great mercy to a church and nation, are zealous, pious, and reforming principles! How much does it add to their glory when they act with due patience and prudence, as well as holy zeal; seeking to draw men from their abominations, without offering violence to their persons. The race is not always to the swift, nor the battle to the strong. Prayer and confidence in God secure victory and peace. Those who oppose God and his people shall sooner or later be confounded.



Before  
Christ  
941.  
b 1 Kings  
15. 13.  
† Heb.  
horror.

16 ¶ And also concerning <sup>b</sup> Maachah the mother of Afa the king, he removed her from *being* queen, because she had made an <sup>†</sup> idol in a grove: and Afa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Afa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Afa.\*

### CHAP. XVI.

1 *Afa, by the aid of the Syrians, diverteth Baasha from building of Ramah; 11 he seeketh not to God but to the physicians; 13 his death and burial.*

940, z.  
From the  
rending  
of the ten  
tribes  
from Ju-  
dah over  
which  
Afa was  
now king.  
a 1 Kings  
15. 17.  
† Heb.  
Darmesk

**I**N the six and thirtieth year of the reign of Afa, <sup>a</sup> Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Afa king of Judah.

2 Then Afa brought out silver and gold out of the treasures of the house of the LORD, and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at <sup>†</sup> Damascus, saying,

3 *There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.*

4 And Ben-hadad hearkened unto king Afa, and sent the captains of <sup>†</sup> his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Afa the king took all Judah; and they carried away the stones of Ramah; and the timber thereof, wherewith Baasha was a building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Afa king of Judah and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not <sup>b</sup> the Ethiopians and the Lubims <sup>†</sup> a

king and people to be zealous for God, and assures them their labour should receive an abundant recompence. Afa encouraged by his victory, but more particularly by the prophet's exhortation, zealously renewed the work of reformation; he sought out and extirpated every abomination which yet remained, nor did he connive at the practices of his own grandmother, though a queen, but destroyed her image and grove, degraded her, and removed her from court. He convoked an assembly of the people at Jerusalem. This was done, probably at the feast of Pentecost, when he repaired the altar, and offered numerous sacrifices of the spoil they had taken. The people solemnly renewed the dedication of themselves to God as his people. Afa brought in the dedicated treasures into the temple which his father had collected and he had augmented for this purpose. Peace followed for many years; though some acts of hostility continued on the borders, yet, in general, the nation had rest from war.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1—14. The event here recorded we had, 1 Kings xv. The six and thirtieth year of Afa is reckoned from the division of the kingdom, which is no more than the sixteeneth of his reign.

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] The history of God's mercies to his people in past ages is a strong motive to abound in good works, to endeavour doing as much good as possible in our day. Great are the obligations under which we are laid to keep God's law; but if we would cheerfully and resolutely regard all his precepts, it is necessary that we frequently call to our remembrance the covenants of mercy made to the fathers, and cultivate suitable love and gratitude to God for that mercy. Without these tempers all vows, oaths, or resolutions to serve God, prove as the morning cloud and early dew. While we are solicitous to honour the Lord, let us be careful to engage in nothing but what he warrants.

PRACTICAL OBSERVATIONS.—† CHAP. XVI.] What madness to depend on the perjured for protection, especially if we have hired them to the commission of that crime by the plunder of sacrilege. O what need have we to consider our ways, to keep our hearts with all diligence, and to pray for peculiar grace to keep us to the end! How many have in youth promised fair, whose deeds in advanced years have covered them with lasting disgrace. All our departures from God spring from an evil heart of unbelief. The very means which we use unlawfully to avert trouble will bring it more heavily on us. Sinful wisdom will at last appear egregious folly.

Before  
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940.

huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, <sup>||</sup> to shew himself strong in the <sup>||</sup> Or, behalf of *them* whose heart is perfect towards him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars. <sup>||</sup> Strongly to hold with them, &c.

10 Then Afa was wroth with the seer, and put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Afa <sup>†</sup> oppressed *some* of the <sup>†</sup> Heb. people the same time. <sup>crushed.</sup>

11 ¶ And, behold, the acts of Afa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Afa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease *was* exceeding great; yet in his disease he fought not to the LORD, but to the physicians.

13 ¶ And Afa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had <sup>†</sup> made for himself in the city of David, and laid him in the bed which was filled with sweet <sup>†</sup> Heb. odours, and divers kinds of spices prepared by the <sup>digged.</sup> apothecaries' art: and they made a very great burning for him.†

### CHAP. XVII.

1 *Jehoshaphat reigneth well, and prospereth; he sendeth Levites to teach in Judah; 12 his greatness, captains, and armies.*

**A**ND <sup>a</sup> Jehoshaphat his son reigned in his stead, <sup>a</sup> 1 Kings 15. 24. and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Afa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and fought not unto Baalim;

4 But fought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel:

5 Therefore the LORD established the kingdom in his hand: and all Judah <sup>†</sup> brought to Jehoshaphat presents; and he had riches and honour in abundance. <sup>†</sup> Heb. gave. <sup>||</sup> That is, was encouraged.

6 And his heart <sup>||</sup> was lifted up in the ways of the

The expedient Afa took to divert Baasha, was unjustifiable and sinful. He now probably pleased himself in the success of his policy, but God embittered his joys, by sending Hanani the prophet with a severe rebuke for his distrust of God. Far from repenting at the just rebuke, the angry king vents his rage on the prophet, casts him into prison, or as some think, put him into the stocks, as if his faithfulness were criminal. Afa grew diseased in the latter part of his life, either the gout, or some ædematous swelling, seized his feet, and he languished for a while in great misery; a just rebuke for his injury to the prophet. Under his affliction he placed more dependance on his physicians than to God; which was the more criminal; if, as some have conjectured, they were heathens, a kind of conjurers. Medicine, without God's blessing, is useless. Death mocked at his vain confidence, and brought him to the grave. The good report given afterwards of him, gives us ground to believe that he lamented his sin, and was forgiven: Israel lamented over his death in the same manner by which they testified their esteem for their best kings.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1—19. Jehoshaphat no



Before  
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915.

LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Also, in the third year of his reign, he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Afahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob adonijah, Levites; and with them Elishama, and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD † fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly and he built in Judah ¶ castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them, according to the house of their fathers: of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And † next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada, a mighty man of valour, and with him armed men with bow and shield, two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.\*

## CHAP. XVIII.

1 Jehoshaphat goeth with Ahab against Ramoth-gilead. 4 Ahab seduced by false prophets, is slain.

397.

**N**OW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

sooner ascends the throne, than the dawns of a glorious reign commenced. He strengthened his kingdom, by placing strong garrisons in the cities of Judah, and those his father had recovered from Israel, and prepared against that danger which Ahab's growing strength appeared to threaten. Religion was his most important concern. He copied after the best of his predecessors in their best days; faithful to the worship of God, he abhorred all idols; the law of God was his rule of duty, and Israel's apostacy rendered his faithfulness more singular and exemplary. The idols and groves, that in the declining days of Aha might have been set up again, he utterly destroyed. He not only removed the temptations to sin, but took care to instruct the people in the path of duty. He sent the Levites and priests through the cities of Judah, with the book of the law, to explain and enforce the commandments of God. The blessing of God attended his labours. The Lord was with him; or as the Targum generally expresses it,

2 † And † after *certain* years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

Before  
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897.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and *we will be* with thee in the war.

a 1 Kings  
22. 2.  
† Heb.  
at the end  
of years.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

6 ¶ But Jehoshaphat said, *Is there* not here a prophet of the LORD † besides, that we might enquire of † him?

† Heb.  
yet, or,  
more.

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his ¶ officers, and said, † Fetch quickly Micaiah the son of Imla.

Or,  
eunuchs.  
† Heb.  
Hasten.

9 And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a ¶ void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

Or,  
floor.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until † they be consumed.

† Heb.  
thou consume  
them.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah, spake to him, saying, Behold, the words of the prophets *declare* good to the king † with one assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

† Heb.  
with one  
mouth.

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead

"the word of the Lord," the divine Logos, to whom all things are committed, strengthened him in his exertions, and established his kingdom. His people complimented him with many rich presents, with which he was not intoxicated, but filled with greater love and thankfulness to the gracious giver. It was then customary for the subjects to testify their respect and subjection to their kings, by bringing them presents, chap. xxxii. 23. 1 Sam. x. 27, 28. 1 Kings x. 25. Jehoshaphat's glory increased; he was feared by his enemies, and beloved by his subjects. Philistia and Arabia courted his favour. His military preparations increased greatly. He fortified the walls of the cities, built castles and store-cities; under five chief officers an immense army was enlisted. Amasiah, one of the officers, is mentioned with an honourable mark of distinction.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1—34. Jehoshaphat's increase made the king of Israel probably desirous of his alliance and Jehoshaphat

PRACTICAL OBSERVATIONS.—\* CHAP. XVII.] In Jehoshaphat we behold the triumph of grace over all the allurements of riches; and much piety and prosperity mutually promoting one another. How happy for themselves and their subjects, when kings promote religion and advance the civil power!—When the personal piety of princes, and their zeal for reforming others, are equally conspicuous! Religion is a reasonable service; and in promoting reformation we must begin with instruction as laid down in the sacred oracles. What a powerful protection to nations is the terror of God impressed on their neighbours and enemies! No armed hosts are comparable to this.



Before  
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897.

to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. 15 ¶ And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, did I not tell thee *that* he would not prophecy good unto me, || but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner.

20 Then there came out <sup>b</sup> a spirit, and stood before the LORD, and said, I will entice him. And the LORD said, unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 ¶ Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go || into <sup>†</sup> an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son:

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Harken, all ye people.

28 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel; therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again <sup>†</sup> from pursuing him.

33 ¶ And a *certain* man drew a bow <sup>†</sup> at a venture, and smote the king of Israel <sup>†</sup> between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am <sup>†</sup> wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even; and about the time of the sun going down he died.\*

### CHAP. XIX.

1 Jehoshaphat visiteth his kingdom; 5 his instructions to the judges, 8 and to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 Nevertheless, there are <sup>a</sup> good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and <sup>†</sup> he went out again through the people, from Beer-sheba out to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land, throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do; for ye judge not for man, but for the LORD, who *is* with you <sup>†</sup> in the judgment.

7 Wherefore now, let the fear of the LORD be upon you; take heed, and do *it*; for *there is* no iniquity with the LORD our God, nor <sup>d</sup> respect of persons, nor taking of gifts.

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and

b Job  
1. 6.

|| Or,  
from  
chamber to  
chamber.  
† Heb.  
a cham-  
ber in a  
chamber.

Before  
Christ  
879.

† Heb.  
from a  
him.  
† Heb.  
in his  
plicity.  
† Heb.  
between  
the  
joints and  
between  
the breast-  
plate.  
† Heb.  
made sel.

896.

a Chap.  
17. 4, 6.

† Heb.  
returned  
and went

† Heb.  
in the

matter of  
judgment.

b Deut.  
10. 17.

Job  
34. 19.

Acts  
10. 34.

Romans  
2. 11.

Ephes.  
6. 9.

Coloss.  
3. 25.

1 Peter  
1. 17.

too readily consented. An Israelitish princess appeared an eligible match for his son; he might expect to have some advantage by it, in recovering Israel to the service of God. The connection, however, proved dangerous to himself, and ruinous to the family, by involving him in war with the Syrians, in complaisance to Ahab, see 1 Kings chap. xxi. Ahab pretends to honour Jehoshaphat, but, probably designed to ensnare him; he, by divine interposition escapes, whilst Ahab falls in his disguise, and his armour is no protection against the fatal arrow, when directed by God's commission.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1—11. Imminent was the danger Jehoshaphat had escaped; yet through divine protection, he arrives at

his house in peace, whilst Ahab died in Samaria. Jehu, the son of Hanani, is sent, and fears not to deliver his message, though his father had suffered for his faithfulness. He expostulates with him on the evil of his conduct, and threatens him with the displeasure of God. War was his choice, and war he should have; and that Jehoram, whom he had so wickedly matched, should be a scourge to him; but, as his heart is found with God, he is not finally cast off. The rebuke was received with silence and the effect of it was good; he no more visited his idolatrous neighbours, but staid at home to pay attention to his own concerns. He still exerted himself to carry on the reformation which he had begun, and appointed judges in every city with a solemn charge to take heed to the

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] Alliances with the abandoned *great* are dangerous. Their feasts, as well as kisses, are deceitful; even the best men are apt to be ensnared by their caresses and flattery. And they who are once become familiar with the wicked must involve themselves in great pollution and guilt. Unhappy are those princes who are surrounded with flatterers and a profane clergy! no plague is more ruinous. What astonishing power hath Satan when God once gives up men to their own delusions! Great multitudes, particularly of the clergy, he carries before him with great unanimity. Hard is the fate of God's faithful servants under rulers who are apostates from God; indeed suffering for truth is the hereditary portion of the honest servants of Christ.





ALAB MORTALLY WOUNDED







Before Christ 896. for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

Heb. Take courage and do. 11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. † Deal courageously, and the LORD shall be with the good.\*

CHAP. XX.

1 Jehoshaphat proclaimeth a fast; 5 his prayer; 22 the overthrow of his enemies; 31 his reign.

**I**T came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi.

Heb. his face. 3 And Jehoshaphat feared, and set † himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together to ask help of the LORD; even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court.

6 And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

Heb. thou. 7 Art not thou our God, † who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

1 Kings 8. 33. Chap. 6. 28. 9 <sup>a</sup> If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in

charge of their duties, and to keep alive on their minds the fear of God, the great preservative from acting unjustly. He also established a supreme court of judicature at Jerusalem, consisting of priests and Levites as most skilled in law.

**EXPLANATORY NOTES. CHAP. XX. Ver. 1—37.** Little did Jehoshaphat apprehend, in the midst of the pious and useful establishments in which he was engaged, the threatening storm which hung over his head. An army of Moabites, Ammonites, and their confederates, assemble on his frontiers unexpectedly. Terrified at his danger, and fearing lest the wrath of God should overtake him, he set himself in earnest to seek the Lord. At his command Judah assembles, not so much to fight, as to seek that God's displeasure might be averted. Jehoshaphat's prayer on this occasion is remarkable. He, in the midst of the congregation, lifts up his eyes to heaven, and cried unto God as the God of his salvation, and their covenant God; he pleads the gift God had made to Abraham, 1 Kings chap. ix. 3. he urges the ingratitude of their enemies. Into

**PRACTICAL OBSERVATIONS.**—\* CHAP. XIX.] (See 1 Kings xxi. Practical Observations.) How propitious is God to his children, even when their guarded steps have offended him! It is a proof of true wisdom to receive faithful, though sharp reproofs, as a singular kindness; and to improve them by speedily turning to the path of duty. What a blessing to a nation are proper courts of judicature, where every cause is decided with the strictest impartiality.

this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou<sup>b</sup> wouldest not let<sup>b</sup> Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; Deut. 2. 4, 9, 10.

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the son of Zachariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the † cliff of Ziz; and ye shall find them at the end of the ‖ brook, before the wilderness of Jeruel. Heb. ascent. Or, valley.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them; for the LORD will be with you.

18 And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem, fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they arose early in the morning, and went forth into the wilderness of Tekoa: and, as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; <sup>c</sup> Believe in the LORD your God, so shall ye be established. Isaiah 7. 19. ed; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and † that should

God's hands, the righteous judge, he therefore refers the cause. God graciously sent him an answer in haste. Jahaziel, a Levite of the sons of Asaph, filled with the spirit of prophecy, foretels the approaching victory in the midst of the congregation. He bids them lift up their drooping heads, and not be afraid. He fixes the time and place, when and where they should meet the enemy, not to fight, but to be spectators of the great victory that God should work out for them. The message was received with acclamations of great joy and thankfulness. Jehoshaphat, as the army passes in review before him, encourages them to trust in God with assurance of success. The event exceeded their expectations; no sooner was the song of praise begun, than the Lord set ambushments; either the angelic hosts, according to some, or their own ambushment, that, infatuated of God, fell upon their own army, each man's sword was turned against his fellow; the Moabites and Ammonites against the Edomites, and then against each other. On the approach of Jehoshaphat's army toward the watch-tower, which probably stood on the cliff of Ziz, and overlooked the plain below, behold it

Before Christ 896.

Deut. 2. 4, 9, 10.

Heb. ascent. Or, valley.

Isaiah 7. 19.

Heb. praisers.



Before  
Christ  
896.

praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

† Heb.  
And in the  
time that  
they, &c.  
† Heb.  
in singing  
and praise.  
|| Or,  
they smote  
one ano-  
ther.  
† Heb.  
for the de-  
struction.

22 ¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and || they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and † none escaped.

† Heb.  
there was  
not an  
escaping.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

|| That is,  
Blessing.

26 ¶ And on the fourth day they assembled themselves in the valley of || Berachah; for there they blessed the LORD: therefore the name of the same place was called, the valley of Berachah unto this day.

† Heb.  
head.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the † forefront of them, to go again to Jerusalem with joy: for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the LORD.

29 And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realms of Jehoshaphat was quiet; for his God gave him rest round about.

d 1 Kings  
22. 41,  
&c.

31 ¶ And Jehoshaphat reigned over Judah. He was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem; and his mother's name was Azubah, the daughter of Shilhi.

32 And he walked in the way of Aza his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

† Heb.  
words.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the † book of Jehu

was covered with carcases, and not a living foe remained. Immense spoil loaded the people: three days they were employed in collecting them; on the fourth the whole army assembled along with the king, and kept a day of solemn thanksgiving on the field of victory. The effect of this victory was peace on their borders. Jehoshaphat's conduct in general, was excellent and exemplary; but the sacred historian conceals not his faults; two are here recorded, 1. his suffering the high places to remain, where sacrifices to God had been offered before the temple was built. 2. That after the danger he had experienced from his connection with Ahab, he joined with Ahaziah his son, taking him as a partner in a voyage to Tarshish. But he smarted for it.

PRACTICAL OBSERVATIONS.—\* CHAP. XX.] Great danger is often at hand when we least dread it; and even when we are most faithful, we are to be involved in great difficulties, for the trial and honour of our faith. Dangers which stir up to prayer will never ruin us. If faith and hope look upward, the everlasting arms of Jehovah will be underneath us. In our prayers to God for our deliverance, let us therefore plead his covenant-relation to us, his promise of ability to protect and deliver us, and the ingratitude, injustice, and violence of our enemies. Unshaken faith will secure victory and honour; and with firm praises are excellent weapons in our spiritual warfare. God can easily deliver his people, and employ their strongly confederated enemies to destroy one; yea, he can easily turn his people's distress into the means of their increase in wealth, honour, and peace. It becomes us in such noted deliverances to join in thanksgiving, and to set up some lasting memorials of his kindness.

the son of Hanani, who is mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did *very wickedly*.

36 \* And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer, the son of Dodavah of Maresbath, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.\*

## CHAP. XXI.

1 Jehoram succeedeth Jehoshaphat; 5 his wicked reign; 18 his incurable disease, infamous death and burial.

NOW <sup>a</sup> Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son || reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to || Jehoram, because he was the first-born.

4 Now, when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram was thirty and two years old when he began to reign; and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of <sup>c</sup> Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a † light to him and to his <sup>d</sup> sons for ever.

8 ¶ In his days the Edomites revolted from under the † dominion of Judah, and made themselves a king.

9 Then Jehoram went <sup>e</sup> forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did <sup>e</sup> the

EXPLANATORY NOTES. CHAP. XXI. Ver. 1—20. Jehoshaphat's cease opened the succession to the unworthy Jehoram, whom during his time, he had associated with him in the government. Jehoram's reign commenced with the most bloody and unnatural murder of his brethren, whom he feared being removed, he throws off the mask, and introduces idolatry similar to Ahab his father-in-law. God soon sent his judgments upon him. His tributary Edom revolted, and his subjects in Libnah rebelled. On account of David, God would not utterly consume him. Elijah appeared have been translated seven years before this; but, by the spirit of prophecy foreseeing the abominations of Jehoram, he seems to have left the letter



<sup>Before</sup> Libnah revolt from under his hand; because he had <sup>Christ</sup> forsaken the LORD God of his fathers. 889.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a <sup>Which</sup> writing to him from Eli- <sup>was writ</sup> jah the prophet, saying, Thus saith the LORD God <sup>before his</sup> of David thy father, Because thou hast not walked <sup>translation,</sup> in the ways of Jehoshaphat thy father, nor in the ways <sup>2 Kings</sup> of Asa king of Judah. 2. 1.

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with <sup>† Heb.</sup> a great plague will the LORD <sup>a great</sup> smite thy people, and thy children, and thy wives, and <sup>stroke.</sup> all thy goods.

15 And thou shalt have great sickness by disease of thy bowels, and thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

17 And they came up into Judah, and brake into it, and <sup>† Heb.</sup> carried away all the substance *that was* found <sup>carried</sup> in the king's house, and his sons also, and his wives; <sup>captive.</sup> so that there was never a son left him, save ¶ Jeho- <sup>Or,</sup> haz the youngest of his sons. <sup>Ahaziah,</sup>

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease. 22. 1. or

19 And it came to pass, that, in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people made no burning for him, like the burning of his fathers. <sup>Azariah,</sup> <sup>Verse 6.</sup> <sup>887.</sup> <sup>His son</sup> <sup>Ahaziah</sup> <sup>Prorex,</sup> <sup>2 Kings</sup> <sup>9. 29.</sup> <sup>soon after</sup> <sup>885.</sup> <sup>† Heb.</sup> <sup>without</sup> <sup>desire.</sup>

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed <sup>†</sup> without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.\*

CHAP. XXII.

1 Ahaziah succeeding reigneth wickedly; 5 he is slain by Jehu. 10 Athaliah destroying all the seed-royal, save Joash, usurpeth the kingdom.

<sup>885.</sup> <sup>a 2 Kings</sup> <sup>8. 24.</sup> <sup>b Chap.</sup> <sup>21. 17.</sup> **A**ND the inhabitants of Jerusalem made <sup>a</sup> Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the <sup>b</sup> eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he

Elisha, or some other, to-be sent to Jehoram. He reproaches him with his iniquities, particularly tyranny, idolatry, and murder, and denounces the righteous judgment of God.—The warning being disregarded, the accomplishment of the threatening was speedy. The Arabians, by God's providence, made an irruption into Judah; plundered the king's palace, slew all his sons but one, and carried away his wives captive, except Athaliah, who escaped. He was seized with a painful and incurable disease which rendered him unfit for recovering his losses, and robbed him of every domestic comfort. He lingered two long years, when those bowels which had no compassion over his brethren, fell out; and he died without lamentation, and was buried with disgrace.

EXPLANATORY NOTES. CHAP. XXII. Ver. 1—12. Ahaziah, called Jehoahaz, (the name being the same in the signification,) who alone had escaped

began to reign; and he reigned one year in Jerusalem: his mother's name also was <sup>c</sup> Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab; for they were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. 884.

6 And he returned to be healed in Jezreel, because of the wounds <sup>† Heb.</sup> which were given him at Ra- <sup>wherewith</sup> mah, when he fought with Hazael king of Syria. <sup>they</sup> And ¶ Azariah, the son of Jehoram king of Judah, <sup>wounded</sup> went down to see Jehoram the son of Ahab at Jez- <sup>him.</sup> reel, because he was sick. <sup>Other-</sup> <sup>wife cal-</sup> <sup>led Aha-</sup> <sup>ziah,</sup> <sup>verse 1.</sup> <sup>and Jeho-</sup> <sup>ahaz,</sup> <sup>Chap.</sup> <sup>21. 17.</sup> <sup>† Heb.</sup> <sup>tredding</sup> <sup>down.</sup> <sup>d 2 Kings</sup> <sup>9. 6, 7.</sup> <sup>e 2 Kings</sup> <sup>9. 27.</sup>

7 And the <sup>†</sup> destruction of Ahaziah was of God, by coming to Joram: for, when he was come he went out with Jehoram against Jehu the son of Nimshi, <sup>d</sup> whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 <sup>c</sup> And he fought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because (said they) he is the son of Jehoshaphat, who fought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ <sup>f</sup> But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah. 884. <sup>f 2 Kings</sup> <sup>11. 1, &c.</sup>

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.†

CHAP. XXIII.

1 Jehoiada maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

<sup>878.</sup> <sup>a 2 Kings</sup> <sup>11. 4, &c.</sup> **A**ND <sup>a</sup> in the seventh year Jehoiada strengthened <sup>a</sup> himself, and took the captains of hundreds,

the massacre of the Arabians, succeeded his father at the age, it is said, of forty-two, or rather twenty-two, 2 Kings viii. 26. Several reasons have been given for this difference, but the most natural solution is to acknowledge an error in the transcriber, the Hebrew numerals for twenty-two and forty-two being very liable to be mistaken. The Syriac and the Arabic versions, with some copies of the Septuagint, read it twenty-two. The account which we have of Ahaziah is very bad; he was influenced by the worst of counsellors, by an idolatrous mother and his wicked relations. Instead of taking warning by his father's miserable end he followed the same evil courses, and having gone to visit Joram who had been wounded, fell with him by the sword of Jehu. Never was the promise made to David, to human view, more in danger of failing. The monster Athaliah, to usurp the throne, put to death all her grand children, and the whole

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] What vipers are bred even in pious families! How yet more venomous do they become by their unhallowed marriages into families abandoned to wickedness! Torment, misery, and disgrace surely await tyrants.

PRACTICAL OBSERVATIONS.—† CHAP. XXII.] Behold how the woman, for whose sake Jehoshaphat had cultivated friendship with Ahab, reduces his glorious kingdom, numerous family, and blessed reformation to the brink of ruin! And to the reproach of Judah, the savage murderer, the vile idolater is permitted to fill the sacred throne without so much as the shadow of a title. But God for his promises' sake, preserves a young and helpless descendant of David to wear his crown, and even to usher in the Messiah in his time. Vain is every attempt of earth or hell to defeat the word of truth; not one jot or tittle of it shall ever fail.



Before  
Christ  
878.  
Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah, the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 This is the thing that ye shall do: A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors;

5 And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king: and Jehoiada and his sons anointed him, and said, God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD.

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said

unto them, Have her forth of the ranges; and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her: and when she was come to the entering of the horse-gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 And all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

19 And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.\*

## CHAP. XXIV.

1 Jehoash reigneth well all the days of Jehoiada: 15 Jehoada being dead, 17 Joash falleth to idolatry; 23 he is slain.

JOASH<sup>a</sup> was seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also was Zibiah of Beer-sheba.

2 And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, that Joash was minded to repair the house of the LORD.

5 And he gathered together, the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter: Howbeit the Levites hastened it not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, the collection, according to the commandment of

Moses, the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

seed royal of Judah; one babe only of a year old, as a brand from the burning, is snatched from the massacre by the care of his aunt the wife of Jehoiada.

EXPLANATORY NOTES. CHAP. XXIII. For six years did Athaliah usurp dominion, till by the courage and prudence of Jehoiada she is hurled from her bloody throne, and the rightful heir restored. Athaliah's important attempt hastens her ruin: the people were too tired of her government to afford her any assistance; she fell therefore a just sacrifice for her crimes. Rejoicing now covered the land; the king and people by Jehoiada as mediator, renew their covenant with God and each other. Baal's worship is destroyed, and regularity and order restored to God's house.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 1—27. Under Jehoiada's

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] It is a great mercy in critical times to have one of great prudence, piety, and courage, and influence, to be the principal director. How astonishing to see religion and liberty all at once recovered from the wrecks of ruin! But there is nothing too hard for the Lord; Those who oppose him rush headlong on their own destruction.

Before  
Christ  
878.

d Deut.  
13. 9.

e 1 Chro.  
24. 1.

f Numb.  
28. 2.

† Heb.  
by the  
hands of  
David.

g 1 Chro.  
26. 1, &c.

cir. 878.  
a 2 Kings  
12. 1, &c.

† Heb.  
to renew.  
856.

b Exod.  
30. 12,  
13, 14.



Before  
Christ  
878. 7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

† Heb.  
a voice. 9 And they made † a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God, laid upon Israel in the wilderness.

10 And all the princes, and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high-priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

† Heb.  
the heal-  
ing went  
up upon  
the work. 13 So the workmen wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthened it.

† Or,  
pestils. 14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and † to offer withal, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

cir. 850. 15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

cir. 840. 17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king: then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols; and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

† Heb.  
clothed. 20 And the Spirit of God † came upon Zachariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why

transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

Before  
Christ  
840.

21 And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, The LORD look upon it, and require it.

840.

23 ¶ And it came to pass † at the end of the year, that the host of Syria came up against him: and they † Heb.  
in the re-  
volution  
of the  
year. came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of † Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers: so they executed judgment against Joash.

† Heb.  
Darne-  
sek.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him, for the bloods of the sons of Jehoiada the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

† Or,  
Jozachar.

26 And these are they that conspired against him; † Zabad the son of Shimeath an Ammonitess, and Je- † Kings  
12: 21.  
hazabad the son of † Shimrith a Moabitess.

† Or,  
Shomer.

27 ¶ Now concerning his sons, and the greatness of the burdens laid upon him, and the † repairing of the † Heb.  
house of God, behold, they are written in the † story founding.  
of the book of the kings: and Amaziah his son reigned in his stead.\*

† Or,  
commentary.

## CHAP. XXV.

1 Amaziah beginneth to reign well; 3 he executeth justice on the traitors: 5 having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them; he overthroweth the Edomites; 17 he provoketh Joash to his overthrow, &c.

AMAZIAH<sup>a</sup> was twenty and five years old when<sup>a</sup> he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

2 Kings  
14. 1, &c.

2 And he did that which was right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was † established to him, that he slew his servants that had † Heb.  
killed the king his father: confirmed  
upon  
him.

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, <sup>b</sup> The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Deut.  
24. 16.

2 Kings  
14. 6.

Jerem.  
31. 30.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains

Ezekiel  
18. 20.

to his existence. As he had degenerated so far from his ancestors, he was thought unworthy to be laid in their sepulchres; thus justly did God require blood for blood.

EXPLANATORY NOTES. CHAP. XXV. Ver. 1—28. Amaziah's reign we had before, 2 Kings chap. xiv. His carelessness about religion, and his execution of his father's murders we had there recorded: his expedition against Edom is more fully described here. He collects all his own forces, augmented by one hundred thousand hired auxiliaries out of Israel. God sends a prophet to rebuke him for desiring Israel's assistance, who were under the divine displeasure.

riah's reproof, though mild, particularly exasperated them, at the instigation of the princes, and by the command of the king, the people stoned him to death between the porch and the altar of the house of the Lord; ungratefully forgetting the innumerable obligations which they owed his pious father. The dying martyr foretels the judgments of God which were ready to overtake them, and which God soon put in execution. A small army of Syrians vanquished the more numerous hosts of Joash, plundered his capital, slew his princes, and left him lingering either under the wounds he had received, or some disease which had seized him. A conspiracy formed by his own servants, put an end

• PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] How many useful works in church and state would be utterly marred, if God did not raise up a few active men to carry them forward. The godly are often respected in their death, while their example is quickly disregarded. The death of a pious and faithful counsellor is an unspeakable loss to a church or nation. God's servants, if faithful, are sure to be marked with sufferings or death for righteousness' sake; but quickly shall God resent the injuries done them.



Before  
Christ  
839.

over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, *to wit, with all the children of Ephraim.*

8 But if thou wilt go, do it, be strong for the battle; God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the *†* army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit,* the army that was come to him out of Ephraim, to go *†* home again: wherefore their anger was greatly kindled against Judah, and they returned home *†* in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand.

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But *†* the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them:

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath *†* determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then *†* Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of

Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel, sent to Amaziah king of Judah, saying, The *||* thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by *†* a wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?

20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of *their* enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up: and they saw one another in the face, both he and Amaziah king of Judah, at Bethshemesh, which *belongeth* to Judah.

22 And Judah was *†* put to the worle before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim, to *†* the corner-gate, four hundred cubits.

24 And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasurers of the king's house, and hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash, son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 ¶ Now, after the time that Amaziah did turn away *†* from following the LORD, they *†* made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in *||* the city of Judah.\*

## CHAP. XXVI.

1 Uzziah succeedeth Amaziah; 16 he invadeth the priest's office, and is smitten with leprosy; 22 he dieth, and Jotham succeedeth him.

THEN all the people of Judah took *†* Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also was Jecoliah of Jerusalem.

and commands him to disband them, otherwise they would prove his overthrow. Amaziah consents with some reluctance. When he had dismissed the Israelites, he advanced into Idumea, and obtained a complete victory; slew ten thousand and executed with great severity ten thousand captives. The disbanded army resented highly the affront; ungodly as they were they could not bear to be reckoned such. They ravaged part of Judah, and slew three thousand men in revenge for their disappointment. He leaves the service of the conquering Jehovah for that of idols taken from the enemy. Justly was God displeased, and sends his prophet to rebuke him. With indignation he receives, bids him hold his peace, and threatens him with the fate of Zechariah. The prophet perceiving it fruitless, retires; leaving behind him a solemn notice of that approaching ruin, which his obstinacy

provoked. Amaziah's pride and fall were before recorded, 2 Kings chap. xiv. Taking the advice of evil counsellors, he was justly hurried to his ruin; he was first enslaved by the king of Israel, and then slain by a conspiracy of his own servants, from whom he in vain attempted to flee; they pursued him to Lachish, and there murdered him.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 1—23. Uzziah followed the best ways of his father Amaziah, and under the influence of Zechariah, a man favoured with the prophetic visions, or deeply conversant with the writings of the prophets before him, kept close to the worship of the true God, and prospered in all his undertakings. He was victorious in all his battles. God enabled him to vanquish the Philistines and Arabians and seize their country. He repaired and

IMPRACICAL OBSERVATIONS.—[CHAP. XXV.] (See 1 Kings xiv: Practical Observations.) How many of all characters and ranks dissemble to their religious professions! how fearfully sin diminishes and weakens nations! The loss of money is distressing to the covetous while they who trust in God and themselves are gainers. Wicked men hate a faithful reprove: But near and certain is their destruction whom God has left off to reprove, and in whom pride swells to the brim. However wicked the instruments of God's vengeance may be, his judgments are always righteous.



Uzziah invadeth the priest's office.

Before  
Christ  
810.† Heb. in  
the seing  
of God.Or,  
in the  
country  
of Ashdod.† Heb.  
went.Or,  
repaired.  
Or,  
cut out  
many cis-  
terns.Or,  
fruitful  
fields.  
† Heb.  
ground.† Heb.  
the power  
of an  
army.† Heb.  
stones of  
slings.† Heb.  
went forth  
cir. 765.

4 And he did *that which was right* in the sight of the LORD, according to all that his father Amaziah did.

5 And he fought God in the days of Zechariah who had understanding † in the visions of God: and as long as he fought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ‖ about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name † spread abroad *even* to the entering in of Egypt: for he strengthened *himself* exceedingly.

9 ‖ Moreover, Uzziah built towers in Jerusalem at the corner-gate, and at the valley-gate, and at the turning of the wall, and ‖ fortified them.

10 Also he built towers in the desert, and ‖ digged many wells: for he had much cattle, both in the low country, and in the plains; husbandmen *also*, and vine-dressers in the mountains, and in ‖ Carmel: for he loved † husbandry.

11 ‖ Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* † an army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king, against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and † slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal: and his name † spread far abroad; for he was marvellously helped, till he was strong.

16 ‖ But when he was strong, his heart was lifted up to *his* destruction; for he transgressed against the LORD his God, and went into the temple of the LORD, to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men;

18 And they withstood Uzziah the king, and said

unto him, *It b appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the c priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed: neither shall it be for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and, while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself d hastened also to go out, because the LORD had smitten him.

21 e And Uzziah the king was a leper unto the day of his death, and dwelt in a f † several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ‖ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.\*

## CHAP. XXVII.

1 Jotham reigning well, prospereth; 5 he subdueth the Ammonites; 7 his reign; 9 Ahaz succeedeth him.

JOTHAM a *was* twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also *was* Jerushah, &c. the daughter of Zadok.

2 And he did *that which was right* in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 ‖ He built the high gate of the house of the LORD, and on the wall of ‖ Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ‖ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. † So much did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because ‖ he prepared his ways before the LORD his God.

7 ‖ Now the rest of the acts of Jotham, and all his

the controversy. He was seized with leprosy foul and incurable, and the marks of it appeared visible in his forehead. The priests hurried him forth from the holy place, and now he dares not approach the house of God any more: nay, he is excluded from his own palace while he lives, and from the sepulchre when he dies.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 1—9. The reign of Jotham was pious and prosperous. He copied the best of his father's ways, and avoided his evil courses. His heart was right with God but the people followed not his good example. His prosperity went hand in hand with his piety; he fortified his dominions, built new cities, and subdued the Ammonites. Too soon

fortified Jerusalem, and built cities and garrisons in the conquered countries. He kept up a great army ready for any emergency; they were well armed; men of great courage, and provided with warlike engines, whether for defending or assaulting besieged cities. Puffed up with pride Uzziah puts a stain upon his character, by an act of daring intrusion into the priest's office. He would offer incense upon the golden altar, and enter that holy place; and as his transgression was public and obstinate, contrary to the Lord's command, he was bravely opposed by Azariah the high priest with fourscore of his brethren, not violently, but by a faithful and serious remonstrance. Uzziah was angry at the remonstrance and refused to quit his censer. God therefore appeared to decide

PRACTICAL OBSERVATIONS.—[CHAP. XXVI.] Decided regard for the law of God, lays an excellent foundation for prosperity; for God honours those who honour him. But it is difficult to be prosperous and humble. Seldom do men gratify their pride, without bringing on themselves shame. The ordinances of God are sacred; and it is at our highest peril if we dare profane them. It is honourable and becoming in the ministers of God to magnify not themselves, but their office, and boldly to withstand the arrogance and pride of the most mighty. But the proud are impatient of faithful reproof, or zealous opposition. They, however, who will not submit to good admonition, involve themselves in much distress. Those who presume to derange the plans and appointments of infinite wisdom, are justly exposed to punishments equal to their crimes.



Before  
Christ  
758.

wars and his ways, so, they are written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

cir. 742.

9 ¶ And Jotham slept with his fathers; and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAP. XXVIII.

1 Ahaz, reigning wickedly, is afflicted by the Syrians; 16 he dying, Hezekiah succeedeth him.

741.  
a 2 Kings  
16. 2.

A HAZ <sup>a</sup> was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

¶ Or,  
offered sacrifice.  
b Levit.  
18. 21.

3 Moreover, he burnt incense in the valley of the son of Hinnom, and burnt <sup>b</sup> his children in the fire, after the abominations of the heathen, whom the LORD hath cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

cir. 741.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to <sup>†</sup> Damascus: and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

† Heb.  
Darmosek.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all <sup>†</sup> valiant men; because they had forsaken the LORD God of their fathers.

† Heb.  
sons of  
valour.

7 And Zichri, a mighty man of Ephraim, slew Maseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* <sup>†</sup> next to the king.

† Heb.  
the second  
to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name was Oded; and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth up unto* heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren; for the fierce wrath of the LORD is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shal-

lum, and Amasa the son of Hadlai, stood up against them that came from the war.

Before  
Christ  
741.

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespasss; for our trespasss is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, <sup>c</sup> the city of palm-trees, to their brethren: then they returned to Samaria.

c Deut.  
34. 3.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

cir. 741.

17 For again the Edomites had come and smitten Judah, and carried away <sup>†</sup> captives.

† Heb.  
a capti-  
city.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shochu with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low, because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilnezer king of Assyria came unto him, and distressed him, but strengthened him not.

749.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: *this is that* king Ahaz.

23 For he sacrificed unto the gods of <sup>†</sup> Damascus, which smote him; and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.

† Heb.  
Darmosek.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places <sup>¶</sup> to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

¶ Or.  
to offer.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried

for his people, he finished his happy reign, but the unworthy son who succeeded him, made the loss the greater.

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 1—27. Ahaz, the son of a pious father, no sooner came to the crown, than he sunk into every abomination, and spared not his sons, but offered them in the fire to Moloch. Swift vengeance overtook him; Syria defeated his army, plundered his country, captivated his people: and Israel seconded the blow with a great slaughter, and triumphs over treacherous Judah. One hundred and twenty thousand fell by the sword, and twice the number of women and children are led away captive.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII.] It is true wisdom to imitate the virtues, not the vices of our predecessors. And thus acting we may warrantably promise ourselves happiness.—But alas! how often are the best magistrates and ministers quickly removed, and succeeded by monsters in wickedness.





SENNACHERIB'S ARMY DESTROYED

*H. CHURCH. SCULPTOR.*







Before him in the city, *even* in Jerusalem; but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.\*

CHAP. XXIX.

<sup>1</sup> *Hezekiah's good reign, 3 heretofore religion. 12 The house of God cleansed.*  
**H**EZEKIAH<sup>a</sup> began to reign when he was five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done *that which was evil* in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and † turned their backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy place, unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to † trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives, are in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, ¶ be not now negligent; for the LORD hath<sup>b</sup> chosen you to stand before him, to serve him, and that ye should minister unto him, and ¶ burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

cessful attempt, to extricate himself, by impoverishing himself and his kingdom. He is still infatuated, and hardens himself in idolatry. God was graciously pleased to relieve the kingdom of such a plague, and in the midst of his days, cut down this wicked king. Nor did the men of Judah suffer him to lie among his godly ancestors, but laid him among the people.

EXPLANATORY NOTES. CHAP. XXIX. Ver. 1—36. No sooner is the crown devolved to Hezekiah, than with unremitting zeal he sets himself to repair God's house, and recover the people from their dreadful apostacy. His heart was right with God, like David, and religion his first and great concern. He convokes the priests and Levites in this august assembly; he laments the evil

PRACTICAL OBSERVATIONS.—\* CHAP. XXVIII.] O the astonishing power of original depravity! Behold how it tramples on the most pious education and the most excellent pattern! But fearful are the punishments which heaven hath in store for such transgressors, and wretched are the nations who have such masters of impiety for their rulers. God makes even idolatrous nations concur to punish his professed people. Often the very persons or nations whom we have made our pattern in wickedness, are made the instruments of our punishment. Dreadfully are the mightiest numbered to the slaughter, when the Lord fighteth against them. But how tender his compassion towards his offending people, even while he smites them! He observes, and is provoked with those who murder or abuse them, especially if they be brethren, or act from principles of hatred or revenge. And when he pleases, he can make their most outrageous enemies kind and generous to them. They who are sensible of their own sins, will sympathize with their brethren's sufferings.

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, ¶ by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner-part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels, which king Ahaz in his reign did cast away in his transgression have we prepared and sanctified, and, behold, they are before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a<sup>c</sup> sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and<sup>d</sup> sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought † forth the he-goats for the sin-offering before the king and the congregation; and they laid their<sup>e</sup> hands upon them.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering *should be made* for all Israel.

25<sup>f</sup> And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment † of the LORD † by his prophets.

of their fathers, their neglect of God and his service, and justly ascribes thereto all the miseries that they had suffered, and under which they yet groaned. The first service necessary was the thorough cleansing of the house of the Lord, which had been so long neglected. In eight days they had thoroughly purged the house, and brightened the vessels of service. Thus began the happy year; and Hezekiah with pleasure heard that all things were ready for renewing the interrupted worship of God. As soon as the house was ready, Hezekiah goes to it, and summoned the rulers to attend him. He opened the service with sacrifices of atonement for the people in general, as all ranks had been guilty. Burnt-offerings of thanksgiving accompanied the sacrifices of atonement. Whilst the offerings were burn-

Before Christ 726.

Or, in the business of the LORD.

c Lev. 4. 14.

d Lev. 8. 14, 15. Hebrews 9. 21.

† Heb. near.

e Lev. 4. 24.

f 1 Chro. 16. 4. & 25. 6.

† Heb.

by the

hand of.

† Heb.

by the

hand of.



Before  
Christ  
726.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

† Heb. in the time.  
† Heb. hands of instruments.  
† Heb. song.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: And † when the burnt-offering began, the song of the LORD began also with the trumpets, and with † the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the † fingers sang, and the trumpeters sounded; and all this continued until the burnt-offering was finished.

† Heb. found.

29 And when they had made an end of offering, the king, and all that were † present with him, bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

|| Or, fill'd your hand.

31 Then Hezekiah answered and said, Now ye have || consecrated yourselves unto the LORD, come near, and bring sacrifices and thank-offerings unto the house of the LORD. And the congregation brought in sacrifices, and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the LORD.

33 And the consecrated things were six hundred oxen, and three thousand sheep.

† Heb. strengthened them.

34 But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites † did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.\*

### CHAP. XXX.

<sup>b</sup> Hezekiah proclaimeth a passover. 13 The assembly, destroying the altars of idolatry, keep the feast fourteen days.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

<sup>a</sup> Numb. 9. 10, 11.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the <sup>a</sup> second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently,

neither had the people gathered themselves together to Jerusalem.

4 And the thing † pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters † from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel; and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now, † be ye not stiff-necked, as your fathers were, but † yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again unto this land: for the LORD your God is <sup>b</sup> gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulon: but they laughed them to scorn, and mocked them.

11 Nevertheless, divers of Asher, and Manasseh, and of Zebulon, humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king, and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the <sup>c</sup> altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in † their place, after their manner, according to the law of Moses, the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

ing upon the altar, then the Levites were employed praising God. As the ministrations were received, Hezekiah exhorts the people to liberality. The priests were not fit to offer the sacrifices, many of them being defiled with idols, &c. The Levites had been more consistent, and many of them were employed in their stead. This blessed change was well calculated to diffuse universal joy.

EXPLANATORY NOTES. CHAP. XXX. Ver. 1—20. The engagements which employed them in the first ordering of the service, the fewness of the priests who were prepared, and the distance of the people, prevented them the

first month from observing the passover; but Hezekiah being unwilling to neglect the solemn ordinance, after advising with his nobles, agreed to keep it on the second month with the whole congregation; for which purpose he sent messengers with circular letters, not only through Judah, but to the cities of Israel. The messengers experienced very different entertainments. The king of Israel gave them no obstruction, but the people of Ephraim and Manasseh, and many others not only slighted but derided them. Some, however, received it as a joyful opportunity to go to Jerusalem, to keep the passover; the men of Judah

PRACTICAL OBSERVATIONS.—\* CHAP. XXIX.] Honourable are those rulers whom God stirs up to be leaders in the work of reformation, to provoke their brethren to every good work; and glorious is the sight when they are distinguished by diligence and unanimity. They will then find their work more easy than they expected.



Before  
Christ  
726.

17 For there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good LORD pardon every one.

19 That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

† Heb.  
found.

21 And the children of Israel that were † present at Jerusalem, kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with † loud instruments unto the LORD.

† Heb.  
instru-  
ments of  
strength.  
† Heb.  
to the  
heart of  
all, &c.

22 And Hezekiah spake † comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.

23. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

† Heb.  
listed up,  
or, offered.

24 For Hezekiah king of Judah † did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon, the son of David king of Israel, there was not the like in Jerusalem.

† Heb.  
the habi-  
tation of  
his holi-  
ness.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to † his holy dwelling-place, even unto heaven.\*

### CHAP. XXXI.

1. The people forward in destroying idolatry, 5 in offerings and tithes.  
20 The sincerity of Hezekiah.

† Heb.  
found.  
a 2 Kings  
18. 4.  
† Heb.  
statutes.  
† Heb.  
until to  
make an  
end.

**N**OW, when all this was finished, all Israel that were † present went out to the cities of Judah, and brake the † images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, † until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2. ¶ And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man

were happily more unanimous. A vast assembly being collected on the fourteenth day of the second month, they prepared for the celebration of the passover, by removing every idol altar from Jerusalem. The zeal of the people was much greater than that of the Levites. Many masters of the families were unclean, for whom the Levites killed the passover. Hezekiah who observed the irregularity, failed not to pray to God to pardon it. In answer to Hezekiah's prayers, God healed the breach their sins had made, and graciously embraced

according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

Before  
Christ  
726.

3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings, for the sabbaths, and for the new-moons, and for the set feasts, as it is written in the <sup>b</sup> law of the LORD.

b Numb.  
28. & 29.

4 Moreover, he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as soon as the commandment † came abroad, † the children of Israel brought in abundance the first fruits of corn, wine, and oil, and † honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

† Heb.  
brake  
forth.  
Or,  
dates.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the † tithe of holy things which were consecrated unto the LORD their God, and laid them † by heaps.

c Levit.  
27. 30.  
Deut.  
14. 28.

7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

† Heb.  
heaps,  
heaps.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest, of the house of Zadok, answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

11 ¶ Then Hezekiah commanded to prepare † chambers in the house of the LORD; and they prepared them.

Or,  
store-  
houses.

12 And brought in the offerings, and the tithes, and the dedicated things, faithfully: over which Cononiah the Levite was ruler, and Snimei his brother was the next.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Imachiah, and Mahath, and Benaiah, were overseers, † under the hand of Cononiah, and Snimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

† Heb.  
at the  
hand.

14 And Kore, the son of Imnah the Levite, the porter toward the east, was over the free-will offerings of God, to distribute the oblations of the LORD, and the most holy things.

† Heb.  
at his  
hand.  
Or,  
trust.

15 And † next him were Eden, and Miniamin, and Jathua, and Snemaiah, Amarian, and Snecaniah, in the cities of the priests, in their † set office, to give to

them in the arms of his pardoning mercy. The seven days of unleavened bread followed the passover, and they were spent in sacrifices, and holy joy before the LORD.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 1—21. The gracious impressions made by attending God's ordinances, did not leave them at the conclusion thereof; but they destroyed every relic of idolatry, both in Judah and some of the cities of Israel; after doing such a good work they returned home

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] Divine institutions must never be neglected on account of mere circumstances, which admit of latitude in their observance. Pleasant is the work of religion when the worshippers have such delight in their exercises, that they grudge neither cost nor time, and can scarcely bear a conclusion.



Before  
Christ  
726.

their brethren by courses, as well to the great as to the small;

16 Besides their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges, according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites, from twenty years old and upward, in their charges, by their courses;

|| Or,  
trust.

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their || set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priest, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.\*

## CHAP. XXXII.

1 Sennacherib invadeth Judah. An angel destroyeth the Assyrians. 24 Hezekiah's sickness and recovery; 32 he dying, Manasseh succeedeth him.

713.  
a 2 Kings  
18. 13,  
&c.  
Isaiah  
36. 1, &c.  
† Heb.  
to break  
them up.  
† Heb.  
his face  
was to  
war.

**A**FTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought † to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that † he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city; and they did help him.

† Heb.  
overflowed

4 So there was gathered much people together, who stopped all the fountains, and the brook that † ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo in the city of David, and made || darts and shields in abundance.

|| Or,  
swords, or  
weapons.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and † spake comfortably to them, saying,

† Heb.  
spake to  
the heart.

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him.

b Jerem.  
17. 5.

8 With him *is* an <sup>b</sup> arm of flesh; but with us *is* the

in peace. Hezekiah took care that the good work which was begun, should be continued. His universally excellent character is remarked; all his people shared his pious regard.

EXPLANATORY NOTES. CHAP. XXXII. Ver. 1—33. We might have supposed, that all would be peace and tranquility after these praise-worthy actions of Hezekiah, but behold a dreadful storm arises. Sennacherib the king of Assy-

LORD our God, to help us, and to fight our battles. And the people † rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself* laid *leaned* siege against Lachish, and all his † power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide || in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no God of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 ¶ And for this *cause* Hezekiah the king and the prophet Isaiah, the son of Amoz, prayed and cried to heaven.

21 ¶ And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains, in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels † slew him there with the sword.

d 2 Kings  
19. 35.† Heb.  
made him  
fall.

ria invades his country. Hezekiah perceiving his design against Jerusalem, he fortified it strongly, and used every needful precaution. He assembles the people, and marshals them under proper officers, and encourages them to trust in God for assistance. The account of Sennacherib's blasphemy; Hezekiah's prayer, and God's gracious interposition to save him, we had more at large, 2 Kings chap. xviii, xix. Hezekiah's reign concludes gloriously, notwithstanding

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] How comfortable is it to go home from the solemn service of the sanctuary with the blessings of God on us, and our hearts inflamed with holy zeal against every thing sinful. How comely is it when great men, by their generous presents, encourage others to bestow their respective due on the service and servants of God.



Before Christ 710. 22 Thus the LORD saved Hezekiah, and the inhabitants of Jerusalem, from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem,) so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks and herds in abundance; for God had given him substance very much.

30 This same Hezekiah also stopped the upper water course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

32 ¶ Now, the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.\*

### CHAP. XXXIII.

1 Manasseh's wicked reign; 11 he is carried into Babylon; 12 upon his prayer he is released; 20 Amon succeedeth him; 21 he being slain by his own servants, 25 Josiah succeedeth him.

MANASSEH<sup>a</sup> was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem:

2 But did that which was evil in the sight of the LORD, like unto the abominations of the heathen,

the fall which is here recorded. We have here his sickness and recovery, which we had more full before: but his sin has some more particulars than in 2 Kings chap. xx. Hezekiah's life terminated in prosperity. His riches and treasures were greatly increased; his supplying the city with water from Gihon, is among his good works; a further account of which we will find in Isaiah and Kings. He is at last removed to a better crown, and the people shewed him every distinguished honour, lamenting with unfeigned grief their great loss.

EXPLANATORY NOTES. CHAP. XXXIII. Ver. 1—25. Manasseh's wicked beginning we had before, 2 Kings chap. xxi. He was idolatrous, pro-

whom the LORD had cast out before the children of Israel.

3 ¶ For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, (the idol which he had made) in the house of God, of which God had said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

14 ¶ Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacri-

fice, abandoned to every evil, and striving to destroy the worship of God, and remembrance of his name; and not content with being wicked himself, compelled the people to worse sins than ever the heathen committed. God's judgments will not always tarry, but will at last overtake the sinner. The king of Babylon, now the conqueror of Assyria, advances, and having laid all waste before him, draws wicked Manasseh from a thicket of thorns, whether he had fled to hide himself, and binding him in fetters, carries him away captive to Babylon. They seized all Hezekiah's treasures, and the people received a just scourge for their apostacy. What all former warning never effected, this heavy affliction brought about. Manasseh becomes a penitent, and cries to God for

PRACTICAL OBSERVATIONS.—\* CHAP. XXXII.] Satan and his agents are never idle when the saints are busy in their proper work! But strong faith in God will raise us far above all who oppose us. Pride and ingratitude are odious, especially in those whom God hath greatly distinguished by his favours.



Before Christ 677. ficed thereon peace-offerings and thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel:

19 His prayer also, and how God was entreated of him, and all his sins, and his trespasss, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they are written among the sayings of ¶ the seers.

¶ Or, Hesai.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

g 2 Kings 21. 19, &c. 21 ¶ Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did that which was evil in the sight of the LORD, as did Manasseh his father; for Amon sacrificed unto all the carved images, which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself: but Amon † trespasssed more and more.

† Heb. multiplied trespass. 641.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.\*

# CHAP. XXXIV.

1 Josiah's good reign; 3 he destroyeth idolatry; 8 he repaireth the temple; 58 and causing the law to be read, reneweth the covenant with God.

a 2 Kings 21. 1, &c. JOSIAH<sup>a</sup> was eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

634. 3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began<sup>b</sup> to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

c Levit. 26 30. 4<sup>c</sup> And they brake down the altars of Baalim, in his presence; and the ¶ images, that were on high above them he cut down; and the groves, and the carved images, and the molten images he brake in pieces, and made dust of them, and strowed it upon the † graves of them that had sacrificed unto them.

† Heb. face of the graves.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

¶ Or, mauls. 6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ¶ mattocks round about.

† Heb. to make powder. 624.

7 And when he had broken down the altars and the groves, and had beaten the graven images † into

powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Before Christ 624.

8 ¶ Now, in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan, the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joabaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put it into the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house;

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and ¶ to ¶ Or, floor the houses which the kings of Judah had destroyed. to rafter.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah; the Levites, of the sons of Merari: and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward: and other of the Levites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest<sup>d</sup> found a book of the law of the LORD given † by Moses.

d 2 Kings 22. 8, &c.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

† Heb. by the hand of.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed † to thy servants, they do it.

† Heb.

17 And they have † gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

to the hand of.

† Heb. poured out, or, melted.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read † it before the king.

† Heb.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

in it.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ¶ Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

¶ Or, Achbor. 2 Kings 22. 12.

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of the LORD that is poured out upon us, because

the worst of his father's ways, but short was his career of impiety; in two years he fell by a conspiracy of his own servants, and left the kingdom to Josiah, the last good king of Judah.

EXPLANATORY NOTES. CHAP. XXXIV. Ver. 1—33. Josiah began his reign very young, and probably things might continue as his ungodly father had left them for some time; but in the sixteenth year God was pleased to begin

mercy. God had compassion on him, and inclines the king of Babylon to restore him to his former dignity. Made wise by past experience he now knew that the Lord alone was God. With detestation of his former ways, he causes idolatry to be abolished. He no more revolted from God; the sun that rose eclipsed, set with splendour. He was buried privately, probably at his own desire, and left his throne to his ungodly son and successor, Amon. He copied

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIII.] How readily do nations and churches relapse into their wonted abominations, from which they had been reformed with infinite pains. How great the mercy of God in giving repeated warnings to the most obstinate sinners! He can convert and pardon the most atrocious sinners. Bitter are the griefs, and visible the evidence of real repentance, particularly of those who were once remarkably wicked.



Before  
Christ  
624.

Or,  
Harkus.  
2 Kings  
22. 14.  
† Heb.  
garments.  
Or  
the school,  
or, in the  
second  
part.

2 Kings  
23. 1.

† Heb.  
from  
great even  
to small.

† Heb.  
found.

our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had* appointed, went to Huldah, the prophetess, the wife of Shalum, the son of Tikvath, the son of Hafrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me.

24 Thus saith The LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard.

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, † great and small: and he read in their ears all the words of the book of the covenant *that was* found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were † present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all *that were* present in Israel to serve,

*even* to serve the LORD their God. And all his days they departed not † from following the LORD, the God of their fathers.\*

# CHAP. XXXV.

1 Josiah keepeth a solemn passover; 20 he provoking Pharaoh-necho, is slain at Megiddo; 25 lamentations for him.

**M**OREOVER, a Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the <sup>b</sup>fourteenth day of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD;

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon, the son of David king of Israel, did build; *it shall not be* a burden upon your shoulders; serve now the LORD your God, and his people Israel;

4 And prepare *yourselves* by the <sup>c</sup>houses of your fathers, after your courses, according to the <sup>d</sup>writing of David king of Israel, and according to the <sup>e</sup>writing of Solomon his son.

5 And stand in the holy place, according to the divisions of † the families of the fathers of your brethren † the people, and *after* the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah † gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: *these were* of the king's substance.

8 And his † princes gave willingly unto the people, † to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests, for the passover-offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, † gave unto the Levites, for passover-offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites † flayed *them*.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses: and so *did they* with the oxen.

EXPLANATORY NOTES. CHAP. XXXV. Ver. 1—27. The passover being among the most solemn ordinances, Josiah prepares to observe it. He set the priests in their courses, commands the ark to be replaced; enjoins the Levites to exercise with zeal their ministry for the glory of God and the good of Israel, and in order thereunto, he exhorts them to sanctify themselves. The king, princes, and chief priests liberally contributed on this occasion; the king gave thirty thousand lambs for the poor families, and three thousand bullocks for sacrifice and peace-offerings. The whole was conducted with great exactness and regularity. The priests and Levites discharged their office with great diligence, so that there was no passover since the days of the judges equal to it. We might have expected that Judah would have prospered after

his good work in him, and notwithstanding his bad education and his father's example, he then began to seek the Lord. When he arrived at the twelfth year of his reign, he began a total reformation, in destroying the idols and their idolatrous priests, which he effected not only in Judah but the cities of Israel also which he governed; so deeply interested was he in the work, that he attended in person the execution of all his plans. He repaired also the house of the Lord, for which he collected money and hired workmen of approved fidelity, whom the Levites were commanded to inspect, that the work might be well executed. Concerned for the welfare of his people, he assembles them to hear the words of God's book, and by his example and command engages them to renew the covenant.

PRACTICAL OBSERVATIONS.—[CHAP. XXXIV.] What a blessing is early conversion, particularly when the subjects of it are eminently distinguished by their rank, talents, and influence. It is pleasant, especially after prevailing impiety, to behold magistrates and subjects harmoniously and heartily zealous for the instituted worship of God.

Before  
Christ  
624.

† Heb.  
from  
after.

cir. 623.

a 2 Kings  
23. 21, 22.

b Exod.  
12. 6.

c 1 Chro.  
9. 10.

d 1 Chro.  
23. & 24.

& 25. & 26.

e Chap.  
8. 14.

† Heb.  
the house  
of the fa-  
thers.

† Heb.  
the sons  
of the  
people.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.

† Heb.  
offered.



Before  
Christ  
cir. 623.  
g Exod.  
12. 8, 9.  
† Heb.  
made  
them  
run.  
13 And they roasted the passover with fire, according to the ordinance : but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and † divided them speedily among all the people.

14 And afterwards they made ready for themselves and for the priests : because the priests the sons of Aaron were buried in offering of burnt offerings and the fat until night ; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, were in their † place, according to the † commandment of David and Asaph, and Heman, and Jeduthun the king's seer ; and the porters † waited at every gate : they might not depart from their service ; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were † present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel, from the days of Samuel the prophet : neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the † temple, Necho king of Egypt came up to fight against Carchemish by Euphrates : and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah ? I come not against thee, this day, but against † the house wherewith I have war ; for God commanded me to make haste ; forbear thee from meddling with God, who is with me that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself that he might fight with him and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah ; and the king said to his servants, Have me away ; for I am sore † wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had, and they brought him to Jerusalem, and he died, and was buried † in one of the sepulchres of his fathers : and all Judah and Jerusalem mourned for Josiah.

Before  
Christ  
610.  
25 ¶ And Jeremiah lamented for Josiah ; and all the singing-men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel : and, behold, they are written in the Lamentations.

26 ¶ Now the rest of the acts of Josiah, and his † goodness, according to that which was written in the † Heb. law of the LORD.

27 And his deeds, first, and last, behold, they are written in the book of the kings of Israel and Judah.\*

# CHAP. XXXVI.

1 Jehoahaz succeeding, is deposed by Pharaoh. 5 Jehoiakim, reigning ill, is carried into Babylon. 9 Jehoiachin succeedeth. 11 Zedekiah's ill reign.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign ; and he reigned three months in Jerusalem.

3 And the king of Egypt † put him down at Jerusalem, and † condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother and carried him to Egypt.

5 ¶ Jehoiakim was twenty and five years old when he began to reign ; and he reigned eleven years in Jerusalem : and he did that which was evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in † fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations, which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah : and † Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin was eight years old when he began to reign ; and he reigned three months and ten days in Jerusalem : and he did that which was evil in the sight of the LORD.

10 And † when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the LORD, and made † Zedekiah his brother king over Judah and Jerusalem.

11 ¶ Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

2 Kings 24. 17. d Jer. 37. 1. e 2 Kings 24. 18. Jer. 52. 1, &c.

EXPLANATORY NOTES. CHAP. XXXVI. Ver. 1—23. Jehoahaz, set up by the people, was quickly dethroned by Necho king of Egypt, and carried captive into his country. He reigned three months, in which he gave a sufficient specimen of his conduct. Jehoiakim, the tributary of the king of Egypt, was eleven years governor of the impoverished country, and weakened by his evil courses, fell into the hands of the king of Babylon, and died in chains, after beholding Jerusalem and the temple plundered. His son who succeeded him at eighteen years of age, rather than eight, 2 Kings xxiv. 8. testified, though young the evil that was in his heart ; and after a short reign of three months and ten days, was deposed by the king of Babylon, and Zedekiah, the last of the kings of Judah, advanced to the throne. Thus did the nation quickly change her kings ; and not repenting by the repeated warnings, judgment

these religious exercises ; but, alas ! for their hypocrisy and unfruitfulness, divine providence takes away our good king from them by death, and all their religion dies with him. He imprudently went out to battle against Necho king of Egypt, who was marching against the king of Assyria. He assured him he intended nothing against Judah, and that the expedition was according to God's command. Josiah credited him not, and neglecting to enquire of God refused to oppose him. The engagement took place near Megiddo, and though the king of Judah had disguised himself, he was wounded by the archers, and died in his chariot. The nation was greatly afflicted at his death ; Jeremiah more particularly lamented it, foreseeing the evils that would follow ; the people annually commemorated his unhappy fall in mournful poems, although they did not heartily join him in his fidelity when alive.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXV.] How much might be done for the excitement of others to duty by one in high station. The very best men rarely leave the world without some visible blemish.



Before  
Christ  
606.

12 And he did *that which was evil* in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the LORD God of Israel.

593.

14 ¶ Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen; and polluted the house of the LORD, which he had hallowed in Jerusalem.

f Jer. 23.

15 <sup>f</sup> And the LORD God of their fathers sent to them <sup>†</sup> by his messengers, rising up <sup>||</sup> betimes, and sending; because he had compassion on his people, and on his dwelling-place:

3, 4. &amp;

35. 15.

† Heb.

by the hand

of his mes-

sengers.

|| That is,

continually and

carefully.

† Heb.

healing.

390.

g 2 Kings

25. 1, &amp;c.

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no <sup>†</sup> remedy.

17 <sup>g</sup> Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave *them* all into his hand.

18 And all the vessels of the house of God great

and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes: all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And <sup>†</sup> them that had escaped from the sword <sup>†</sup> Heb. *the remainder from the sword.* carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia;

21 To fulfil the word of the LORD by the mouth of <sup>b</sup> Jeremiah, until the land <sup>i</sup> had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ <sup>k</sup> Now, in the first year of Cyrus king of Persia, (that the word of the LORD, *spoken* by the mouth of <sup>i</sup> Jeremiah, might be accomplished,) the LORD <sup>i</sup> stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

23 Thus saith Cyrus king of Persia, all the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah: who is there among you of all his people? the LORD his God be with him, and let him go up.\*

Before  
Christ  
590.† Heb.  
the re-  
mainder  
from the  
sword.b Jer. 25.  
9, 12. &  
29. 10.

i Lev. 26.

34, 35, 43.

k Ezra

1. 1.

i Jer. 15.

12, 13. &amp;

29. 10.

overtook them to the uttermost. Zion is made desolate; the beautiful temple lies in ruins; confusion and consternation fill the palaces of Jerusalem; all arising from that worst of evils, sin. We have here the rebellion and perfidiousness of Zedekiah against the king of Babylon, contrary to all the warnings and entreaties of the prophet Jeremiah. He and all the people and priests rebelled against God, and universally fell into idolatry: in vain did God raise up prophets to testify against their sins, they mocked at his counsels, and would have none of his reproof; but ill used his prophets and treated them with scorn and contempt. That which followed such conduct was ruin to the uttermost. After a terrible siege, 2 Kings chap. xxv. the city was taken by storm; no sanctuary protected

young or old; even the temple was filled with the carcases of the slain; the temple burned, and the city razed to the foundation: the few that were left made captives and dragged to Babylon, and seventy years the iron bondage lasted, till the kingdom of Persia rose upon the ruins of their conquerors, and Babylon was made to drink of that bitter cup she had given to other nations. The verses at the close of this chapter, conclude the book of Chronicles, and begin the book of Ezra, from which it is more than probable, they were both written by the same author. The prophecy of Jeremiah is mentioned as being now exactly accomplished by the decree of Cyrus; and after the dismal period of seventy years' captivity, the dawning of returning liberty appears, and a conclusion to all their slavery comes to pass for a season:

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVI.] None are more deeply involved in the ruin of an ungodly nation than its rulers. In wrath Jehovah remembers mercy; and in his providence he adheres exactly to his word. Nor will he in his mercy contend for ever, even when his honour requires him to contend long.

## THE BOOK OF EZRA.

### THE ARGUMENT.

In this book we are informed that Cyrus king of Persia permitted the Jews to return into Judea, and to rebuild the temple and the city of Jerusalem, after they had been captive seventy years; that they were permitted to return under the conduct of Zerubbabel, prince of the royal family of Judah, and grandson to king Jeconiah, and under the conduct of Joshua the high priest. But the Jews met with great opposition from the neighbouring nations till the time of king Darius, who gave leave again to the Jews to build the temple, and sent Ezra the priest into Judea. This Ezra was a man of great knowledge in the law of God, endued with extraordinary zeal and prudence, and made several regulations for restoring order both in religious and civil government.

#### CHAP. I.

1 The proclamation of Cyrus for the rebuilding of the temple. 5 The people provide for their return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

Before  
Christ  
536.

**N**OW, in the first year of Cyrus king of Persia, (that the word of the LORD <sup>a</sup> by the mouth of Jeremiah might be fulfilled,) the LORD stirred up the spirit of Cyrus king of Persia, that he <sup>†</sup> made a proclamation throughout all his kingdom, and put it also in writing, saying,

a 2 Chro. 36. 22. Jer. 25. 12. & 29. 10. † Heb. *caused a voice to pass.*

clamation throughout all his kingdom, and put it also in writing, saying,

Before  
Christ  
536.

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath <sup>b</sup> charged me to build him an house at Jerusalem, which is in Judah;

b Isa. 44.  
28. &  
44. 1, 13.

3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem,

EXPLANATORY NOTES. CHAP. I. Ver. 1. Now in the first year of Cyrus king of Persia. This is that famous Cyrus who an hundred and forty years

before the temple was destroyed, and two hundred years before he was born, was mentioned by name in the prophecy of Isaiah, as designed by God for the restoring



Before  
Christ  
536. which is in Judah, and build the house of the LORD God of Israel, (he is the God) which is in Jerusalem.

† Heb. lift him up. 4 And whosoever remaineth in any place where he sojourneth, let the men of his place † help him with silver and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that is in Jerusalem.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

¶ That is, helped them. 6 And all they that were about them || strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

c 2 Kings 24. 13. 2 Chron. 36. 7. 7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, ° which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto <sup>d</sup> Sheshbazzar the prince of Judah.

d See Chap. 5. 14. 9 And this is the number of them: thirty chargers of gold a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort, four hundred and ten, and other vessels a thousand.

† Heb. th' translation. 11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of † the captivity, that were brought up from Babylon unto Jerusalem.\*

## CHAP. II.

1 The number that returned. 61 Of the priests which could not shew their pedigree.

a Nehem. 7. 6. &c. NOW <sup>a</sup> these are the children of the province that went up out of the captivity, of those which had been carried away, Whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city:

¶ Or, Azariah, Nehem. 7. 7. 2 Which came with Zerubbabel: Jeshua, Nehemiah, || Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Banah. The number of the men of the people of Israel.

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of <sup>b</sup> Pahath-moab, of the children of Jeshua, and Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Saccai, seven hundred and three-score.

10 The children of || Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of || Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of || Gibbar, ninety and five.

21 The children of Bethlehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of || Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Bethel and Ai, two hundred twenty and three.

his people, chap. xlv. 28. xlv. 1. His name in the Persian language, say some, signifies the sun. Others say his name signifies a father. The first year of Cyrus' reign here mentioned, doth not relate to his reign in Persia, but to that over Babylon. The Lord stirred up the spirit of Cyrus, that he made a proclamation. It is highly probable, that Jehovah had rendered the good offices of Daniel the means of stirring up the spirit of Cyrus to make this decree in favour of the Jews. Cyrus, at his first coming to Babylon, found him there an old minister of state, famed for his great wisdom over all the East; and accordingly we find, that he not only employed him as such, but upon settling the government of the whole empire, made him first superintendant, or prime minister of state, over all the provinces. In this station, Daniel must have been a person of great authority at court, and highly in the esteem of his prince; and therefore as we find him earnest in his prayers to God for the restoration of his people, Dan. ix. we cannot but think that he would be equally warm in his intercessions for it with the king; and it is not improbable that he might shew him those passages in Isaiah, quoted above; for it is evident from the decree itself, that Cyrus had seen those very remarkable prophecies. The word of the Lord by Jeremiah; he had fixed the period of the Jews' deliverance at the end of seventy years' captivity, when the dominion of Babylon should cease, Jer. i. li. Ver. 8. And

numbered unto them Sheshbazzar the prince of Judah. His name was originally Zerubbabel. But it was common for the great men of Judah to have two names; one of their own country, which was domestic, and another of the Chaldeans, which was used at court. Zerubbabel was born in Babylon, and his name which signifies an "exile" or "stranger" in Babylon, implies the misery of the people of Israel at that time; but Sheshbazzar, which is a compound of two words signifying "fine linen and gold," or, according to some, "joy in tribulation," seems to be a name of better omen, and to denote their future and more flourishing condition. Ver. 11. All the vessels were five thousand and four hundred. These vessels, by a singular providence had been preserved till this time; being looked upon as sacred things which Nebuchadnezzar would not convert to his own private use, but dedicated to his idols.

EXPLANATORY NOTES. CHAP. II. Ver. 1. These are the children of the province. That is, of Judea, called a province, chap. v. 8. he calls it thus emphatically, to remind himself and his brethren of the sad change which their sins had made among them. Ver. 2. Which came with Zerubbabel. This catalogue differs in some names and numbers from that in Neh. vii. which might be owing to several causes; partly because divers names were given to one and the same person, and partly because of the many changes which might happen in the same families between

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Contemplate and adore him who ruleth the nations, and manageth all things for the good of his chosen people. The whole of his dealings with ancient Israel demonstrate that he is faithful to all his predictions and promises. How gloriously does he manifest the greatness of his power and love, by making the most unlikely instruments subservient to the accomplishment of his word.



Before Christ 536. 29 The children of Nebo, fifty and two.  
 30 The children of Magbith, an hundred fifty and fix.  
 31 The children of the other <sup>c</sup> Elam, a thousand two hundred fifty and four.  
 32 The children of Harim, three hundred and twenty.  
 33 The children of Lod, || Hadid, and Ono, seven hundred twenty and five.  
 34 The children of Jericho, three hundred forty and five.  
 35 The children of Senaah, three thousand and six hundred and thirty.  
 36 ¶ The priests: the children of <sup>a</sup> Jedaiah, of the house of Jeshua, nine hundred seventy and three.  
 37 The children of <sup>e</sup> Immer, a thousand fifty and two.  
 38 The children of <sup>f</sup> Pashur, a thousand two hundred forty and seven.  
 39 The children of <sup>g</sup> Harim, a thousand and seven-teen.  
 40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children of || Hodaviah, seventy and four.  
 41 The singers: the children of Asaph, an hundred twenty and eight.  
 42 The children of the porters: the children of Shalum, the children of Atur, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.  
 43 ¶ The Nethinims: the children of Ziha, the children of Hafupha, the children of Tabbaoth,  
 44 The children of Keros, the children of Siaha, the children of Padon,  
 45 The children of Lebanah, the children of Hagabah, the children of Akkub,  
 46 The children of Hagab, the children of || Shalmi, the children of Hanan,  
 47 The children of Giddel, the children of Gahar, the children of Reaiah,  
 48 The children of Rezin, the children of Nekoda, the children of Gazzam,  
 49 The children of Uzza, the children of Paseah, the children of Befai,  
 50 The children of Afnah, the children of Mehunim, the children of Nephusim,  
 51 The children of Bakbuk, the children of Hakupha, the children of Harhur,  
 52 The children of <sup>†</sup> Bazluth, the children of Mehida, the children of Harsha,  
 53 The children of Barkos, the children of Sisera, the children of Thamah,  
 54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of || Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hatit, the children of Pochereth, of Zebain, the children of || Ami,

58 All the <sup>b</sup> Nethinims, and the children of <sup>i</sup> Solomon's servants were three hundred ninety and two.

59 And these were they which went up from Telmelah, Tel-harfa, Cherub, Addan, and Immer; but they could not shew their father's house, and their || seed, whether they were of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; (which took a wife of the daughters of <sup>k</sup> Barzillai the Gileadite, and was called after their name;)

62 These sought their register among those that were reckoned by genealogy, but they were not found; therefore <sup>†</sup> were they, as polluted, put from the priesthood.

63 And the || Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with <sup>†</sup> Urim and with Thummim.

64 ¶ The whole congregation together was forty and two thousand three hundred and threescore,

65 Besides their servants and their maids of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing-men, and singing-women.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 ¶ And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God, to set it up in his place;

69 They gave after their ability unto the <sup>m</sup> treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.\*

## CHAP. III.

1 The altar is set up. 4 The offerings frequented. 8 The foundation of the temple is laid, &c.

Before Christ 536.

|| Or, Perida, Nehem. 7. 57.

|| Or, Amon, Nehem. 7. 59.

h Josh. 9. 21, 27.

1 Chron. 9. 2.

i 1 Kings 9. 21.

|| Or, pedigree.

k 2 Sam. 17. 27.

† Heb. they were polluted from the priesthood.

|| Or, governor.

Exodus 28. 30.

m 1 Chron. 26. 20.

the time of the making of this catalogue by Ezra, and the making of it anew so many years after, Neh. vii. 7. Ver. 63. The Tirshatha. The word signifies the king's commissioner: Zerubbabel is here meant Till there stood up a priest with Urim and Thummim. Till the Lord himself should decide, by means of such a high priest as there was in the first temple, whether they were the sons of Aaron or not. Is this a prophecy of Messiah, who as the great high priest would reveal the secret counsels of the Most High? Ver. 64. Forty and two thousand

three hundred and threescore. If we add the several sums together enumerated in the foregoing verses, the total will be a great deal less than what is here mentioned. But it should be remembered, that great numbers of the other tribes of Israel, besides those of Judah and Benjamin, came from Babylon: and these, not being able to make out their descent, were not mentioned by their families as the others were.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] It is pleasing to observe what care God took to keep clear the genealogies of his ancient people till his Son the Messiah, was manifested to spring of Judah and David, according to his word. It is reasonable that those be excluded from offices in the church who undervalue that honour, and want proper tokens of their spiritual birth. It is delightful to see the small company of Israel, who returned from Babylon, so willingly in their poverty contributing to build the temple of the Lord. Let their example stimulate us to support the cause of God, and our liberality shall be amply rewarded. Let the restoration of the Jews, excite us to look forward to that more important event, which it doubtless prefigured, when all the ransomed of the Lord from among the nations, shall return and come to Zion with songs and everlasting joy upon their heads, and when sorrow and sighing shall flee away. Oh! that we may be found among them to the praise and glory of divine grace.



Before  
Christ  
536.

**A**ND when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

Or, Joshua. Hag. 1. 1. Called Zorobabel, Matt. 1. 12. Luke 3. 27. a Matth. 1. 12. Luke 3. 27. called Salathiel, b Deut. 12. 5. c Exod. 23. 16. d Numb. 29. 12. &c. † Heb. the matter of the day in his day † Heb. the temple of the LORD was not yet founded.

2 Then stood up || Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings, thereon as it is written in the law of Moses the man of God.

3 And they set the altar upon his bases; (for fear was upon them because of the people of those countries;) and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

4 ¶ They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, † as the duty of every day required;

5 And afterward offered the continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But † the foundation of the temple of the LORD was not yet laid.

7 ¶ They gave money also unto the masons, and to the || carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedartrees from Lebanon to the sea of † Joppa, according to the grant that they had of Cyrus king of Persia.

8 Now, in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua, with his sons and his brethren, Kadmiel and his sons, the sons of || Judah † together, to set forward the workmen in the house of God: the sons of Hanadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course, in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout; when they

praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.\*

## CHAP. IV.

1 The building hindered. 7 The letter to Artaxerxes; 17 his decree.

**N**OW, when the adversaries of Judah and Benjamin heard that † the children of the captivity † Heb. the sons of the transportation, builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building;

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even unto the reign of Darius king of Persia.

6 And in the reign of † Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote || Bishlam, Mithredath, Tabeel, and the rest of their † companions, unto Artaxerxes king of Persia: and the writing of the latter was written in the Syrian tongue, and || interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the || scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort.

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their † companions; the Dinaites, the Apharsathchites, the Tarpelites, the Arpharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Afnapper brought over and set in the cities of

EXPLANATORY NOTES. CHAP. III. Ver. 3. And they set the altar upon his bases; that is, they erected it on the same spot or foundation where it stood while the first temple was building. This they thought proper to do before they laid the foundation of that structure: judging it very improper to intermit their sacrifices till they had finished the house of God, which in their circumstances, must be a work of time. Ver. 12. But many of the priests and Levites—who were ancient men, that had seen the first house—wept with a loud voice, and many shouted aloud for joy. The young men shouted for joy, while the old men wept aloud; for though the temple was intended to be built as large as the former, yet there was not such stones for laying the foundations as in that built by Solomon; nor could they hope to finish it in so magnificent a manner. The Shechinah, or divine appearance, together with a priest with Urim and Thummim,

were wanting. But, notwithstanding all this, they ought to have been thankful to God for the liberty of worshipping him in the beauty of holiness and again enjoying their own land.

EXPLANATORY NOTES. CHAP. IV. Ver. 1. The adversaries of Judah and Benjamin. These were the Samaritans who were grieved at the return of the Jews. Ver. 4. Weakened the hands. This phrase signifies to discourage, and it is translated so, Jer. xxxviii. 4. It may likewise imply actual opposition, as Neh. vi. 9. A thing very incident to the Lord's work. Ver. 5. And hired counsellors against them to frustrate their purpose. They corrupted some of the king of Persia's council to obstruct the work. Ver. 6, 7. Ahasuerus, was not the prince mentioned in the book of Esther, but probably Cambyfes, the son and successor of Cyrus. Artaxerxes. The same with Ahasuerus, or Smerdis; these are the names

PRACTICAL OBSERVATIONS.—\* CHAP. III.] May we learn daily to prefer the advancement of true religion to our most pressing temporal affairs: It becomes the leaders in the church of God to be peculiarly active and zealous. If we have been long secluded from the public and solemn ordinances of religion, we should the more readily improve the opportunities which divine providence puts into our hands, while we by no means neglect the daily sacrifices of the family and closet. If God brings us out of the furnace of affliction, our hearts should burn with love to him; and never should we grudge to spare from ourselves, that we may have means of honouring him. Never let us despise the day of small things, but let us encourage ourselves in the everlasting power and mercy of God; praising him for the beginning of his returning undeserved mercy; assured that we shall enjoy in due time the perfection of his mercy.



Before  
Christ  
522.

Samaria, and the rest *that are* on this side the river, and † at such a time.

† Chald.  
Cheeneth.  
522.

11 ¶ This is the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

|| Or,  
finished.  
† Chald.  
sewed to-  
gether.  
† Chald.  
give.  
|| Or,  
strength.  
† Chald.  
we are  
salted with  
the salt of  
the palace.

12 Be it known unto the king, that the Jews, which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have || set up the walls *thereof*, and † joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again*, then will they not † pay toll, tribute, and custom, and so thou shalt endamage the || revenue of the kings.

14 Now, because † we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king.

† Chald.  
made.  
† Chald.  
in the  
midst  
thereof.

15 That search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces; and that they have † moved sedition † within the same of old time; for which cause was this city destroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

† Chald.  
societies.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their † companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

† Chald.  
by me a  
decree is  
set.  
† Chald.  
lifted up  
itself.

19 And † I commanded, and search hath been made, and it is found, that this city of old time hath † made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

† Chald.  
Make a  
decree.

21 † Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

† Chald.  
by arm  
and  
power.

23 ¶ Now, when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease † by force and power.

24 Then ceased the work of the house of God

which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.\*

Before  
Christ  
522.

CHAP. V.

1 Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building. 6 The adversaries' letter to Darius.

THEN the prophets, <sup>a</sup> Haggai the prophe, and <sup>b</sup> Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

520.  
a Hag.  
1. 1.  
b Zech.  
1. 1.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men † that make this building?

† Chald.  
that build  
this build-  
ing?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king:

519.

7 They sent a letter unto him, † wherein was writ- ten thus; Unto Darius the king, all peace.

† Chald.  
in the  
midst  
whereof.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with † great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

† Chald.  
stones of  
rolling.

9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

11 And thus they returned us answer, saying, we are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded <sup>c</sup> and set up.

c 1 Kings  
6. 1.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of

d 2 Kings  
24. 2. &

<sup>d</sup> Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon,

25. 8.  
536.  
e Chap.  
1. 1.

13 But in the first year of <sup>e</sup> Cyrus the king of Ba-

with the salt of the palace; that is, they received their salary from the king; for it seems they received their stipend in salt, whence it was called a salary.

EXPLANATORY NOTES. CHAP. V. Ver. 1. *Prophesied unto the Jews.* Or rather, against them; reproving them of their sloth and neglect of building the temple, when they were careful enough to raise up goodly houses for themselves to dwell in; and for being intimidated by the command of the king of Persia, who only forbade the building of the city, that is, the walls of it, but not the temple, any more than their own houses; and besides, there was now a new king, from whom they had not so much to fear. Ver. 4. *Then said we unto them.* From these words it has been thought that Ezra was not the author of this book,

by which the two kings that reigned between Cyrus and Darius are known in profane history. Ver. 10. *The great and noble Asnapper.* Some suppose that the word *Asnapper* is another name either for *Shalmaneser* or *Esarhaddon*, who sent these colonies hither. But it is more reasonable to suppose that he was some principal commander, who was instructed by one or both of these kings to conduct them over the Euphrates, and see them settled in those colonies. Ver. 12. *Jews;* the name by which the people in general were known after the captivity; because the tribe of Judah were most distinguished; with them those of Benjamin, who returned were almost all incorporated, and a few comparatively of the ten tribes returned. Ver. 14. *Because we have maintenance.* The Hebrew is, We are salted

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] The building of the temple of God is ever an eye-fore to the seed of the serpent. They will turn themselves into every shape to vent their malice; and will not spare money, labour, or villany to accomplish their purpose: Pretences of friendship, bribing of counsellors, flattery of princes; boastful threatenings and reproaches, are the common methods which they employ. The saints of God have therefore need to avoid intimacy with them. It is common for the faithful followers of Jesus to be falsely reproached, as dangerous enemies of the state. When princes desire occasion of stumbling, the agents of hell will not fail to supply them with it. Things, the most improbable, are often readily believed by the world against Christ and his church. Princes in general neither can, nor care to know the truth with respect to their religious subjects. But let the children of God patiently persevere in doing his will, and he will assuredly vindicate their cause, and put their enemies to confusion.



Before  
Christ  
519.  
f Chald.  
6. 7. 8.  
& 1. 6.  
|| Or,  
deputy.

bylon, the same king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made || governor;

15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.

17 Now therefore if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.\*

#### CHAP. VI.

1 Darius advanceth the building. 18 The temple is finished. 15 The feast of the dedication, 19 and of the passover.

519.  
† Chald.  
books.  
† Chald.  
made to  
descend.  
|| Or,  
Ecbatana, or in  
a coffer.

**T**HEN Darius the king made a decree, and search was made in the house of the † rolls, where the treasures were † laid up in Babylon.

2 And there was found at || Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

3 In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;

4 With three rows of great stones, and a row of new timber; and let the expences be given out of the king's house.

† Chald.  
60.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and † brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

† Chald.  
their societies.

6 Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and † your companions the Apharsachites, which are beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

Before  
Christ  
519.  
† Chald.  
by me a  
decree is  
made.  
† Chald.  
made to  
cease.

8 Moreover, † I make a decree what ye shall do to the elders of these Jews, for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not † hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices † of sweet favours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, † let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and finished it, according to the commandment of the God of Israel, and according to the † commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel the priests, and the Levites, and the rest of † the children of the captivity, kept the dedication of this house of God with joy.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; † as it is written in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

20 For the priests and the Levites were purified together: all of them were pure, and killed the pass-

because they say, the writer seems to have been present at this transaction; whereas Ezra did not come to Jerusalem till the seventh year of Artaxerxes Longimanus. But if we consider these words as spoken in the name of the Jews in general, the difficulty will be removed.

EXPLANATORY NOTES. CHAP. VI. Ver. 2. Achmetha. This city was afterwards called Ecbatana, where the kings of Persia often kept their court. It is plain that Darius was a prince of great goodness; for though he searched in vain the records at Babylon, he did not decree any thing against the Jews; but ordered a further search to be made at Achmetha, where the roll containing

the decree of Cyrus in favour of the Jews was found. Ver. 6. Be ye far from thence. Come not near Jerusalem to give them any disturbance. Ver. 14. They prospered through the prophesying of Haggai. This is a seasonable intimation that this great and unexpected success was not to be ascribed to chance nor even to the kindness or good humour of Darius, but unto God only, who by his prophets had required and encouraged them to proceed in the work, and by his mighty power disposed Darius' heart to such kind and noble purposes and actions. Ver. 16. By the children of Israel are to be understood not only the two tribes of Judah and Benjamin, but all those of the other tribes, who had re-

PRACTICAL OBSERVATIONS.—\* CHAP. V.] When God raises up faithful ministers to animate sluggish or disheartened professors there is hope that his church will prosper; and if his eye be on us for good, we need not fear what man can do unto us. His comfortable presence is sufficient to animate us to the utmost diligence in his work, nor ought we to conceal the just manifestations of his displeasure against us or our fathers, for the knowledge of it is fitted to awaken us and others, to the importance of walking at all times so as to please God. It is a great mercy when the people of God have to do with enemies that make some conscience of telling the truth; for the servants of God are never persecuted but when they are falsely accused. Let their cause be but fairly stated and fairly heard, and it will stand its ground against all opposition.



Ezra goeth up to Jerusalem.

Before  
Christ  
515.

over for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy; for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.\*

## CHAP. VII.

1 Ezra goeth up to Jerusalem. 11 The gracious commission of Artaxerxes to him. 27 Ezra blesseth God for his favour.

457.

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Ameriah, the son of Azariah, the son of Meraioth,

4 The son of Zerabiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

† Chald. was the foundation of the going up. 9 For upon the first day of the first month † began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

|| Or, To Ezra the priest a perfect scribe of the law of the God of heaven, peace, &c. 11 ¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings. || unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 I make a decree that all they of the people of

Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent † of the king, and † of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem;

16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will offering of the people, and of the priests, offering-willingly for the house of their God which is in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings, and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.

21 And I even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred † measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.

23 † Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the priests, and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or † to out.

turned from their captivity. Ver. 22. The king of Assyria. That is, the king of Persia, who was now king of Assyria, or emperor of the great Assyrian empire.

EXPLANATORY NOTES. CHAP. VII. Ver. 6. Ezra was a ready scribe, in the law of Moses. The word here rendered a ready scribe, signifies one that taught God's law, and instructed the people out of it; in which sense we find the word scribes used in the New Testament. Ver. 10. For Ezra had prepared his heart. The order of things in this verse is observable. First he endeavours to understand God's law; and that not for curiosity or ostentation, but in order to practise; next, he conscientiously practised what he did understand, which made his doctrine the more effectual: and then he earnestly desires and labours to in-

struct and edify others, that they also might know and obey. Ver. 11. Even a scribe of the words of the commandments of the Lord. The Jews, in the land of their captivity, had in a great measure lost both their language, and the knowledge of God's commands: and therefore Ezra and his companions instructed them in both. Ver. 12. Perfect peace and at such a time. The word perfect, belongs to Ezra's title as a scribe, signifying that he was a most learned and complete scribe, or teacher of the law of God. Peace is not in the text. The phrase, at such a time, respects the date of the letter, though not expressed, or is only an *et cetera*. Ver. 23. Whatsoever is commanded by the God of heaven. These words express the highest sense of the greatness of God, his supreme authority, and the regard that is due to his sacred commands, from the greatest potentates of the earth. Ver. 26. The

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] Impartial examinations never fail to promote the cause of truth. Behold how unexpectedly God raises up instruments to accomplish his gracious purposes. Why should his people despond in time of severe affliction? Let them trust in him and do good, and he will make light to arise out of darkness. His work of mercy as well as judgment is often effected by those who seek for neither part nor lot in this matter. What a mercy is it when the church of God is prepared to observe exactly all his ordinances, the most solemn not excepted! And it is a matter of great joy to all his true friends, and an honour to his church, when her ministers are remarkably faithful.



Before  
Christ  
457.

banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed be the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which is in Jerusalem;

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes: and I was strengthened as the hand of the LORD my God was upon me; and I gathered together out of Israel chief men to go up with me.\*

## CHAP. VIII.

1 *Ezra's companions from Babylon; 14 he sendeth to Iddo for ministers for the temple; 21 he keepeth a fast.*

THESE are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharoah; Zechariah: and with him were reckoned, by genealogy of the males, an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerariah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

¶ Or, the youngest son. 12 And of the sons of Azgad; Johanan ¶ the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

¶ Or, Zaccur, as some read. 14 Of the sons also of Bigvai; Uthai, and ¶ Zabud, and with them seventy males.

15 ¶ And I gathered them together to the river that

law of the king; that is, this decree which was made in favour of the Jews where by they were authorised to use the law of Moses. In any case where these were doubtful or silent, they were to be guided by the king's ordinance.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1. *These are now the chief.* These genealogies are introduced here to preserve their memory, which is precious in the esteem of the children of God in all generations. Ver. 15. *And I gathered them together to the river that runneth to Ahava.* This was a river of Assyria. It was common for those who travelled from Babylon to Jerusalem, in order to avoid the scorching heat in the deserts of Arabia, to direct their course at first to the northward; and then turning to the westward, to pass through Syria into Palestine. But Ezra had a further reason for taking this route; for as he intended to assemble as many Israelites as possible, and carry them with him to Jerusalem, he passed through this country, and halted in that of Ava, or Ahava, whence he sent messengers to the Caspian mountains, to invite such Jews as resided there to join their brethren, now on their journey to their own land.

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] How eminently does the Lord furnish with gifts and gracious qualifications those whom he destines to eminent stations, and important labours in his church! Let the people of God therefore look to him, that he may raise up proper instruments to promote their edification and the cause of righteousness in the earth. If they want magistrates of their own religion, he can make even heathen magistrates to compensate their loss doing honour to his word as the rule; shewing at once generous hearts and open hands, and punishing contemptuous despisers of their Lord and his interests. But how thankful should we be when he thus maketh the princes of this world nursing parents to his church, terrors to evil doers, and a praise to them that do well.

runneth to Ahava; and there ¶ abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathau, and for Zechariah, and for Meshulam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and ¶ I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen.

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren, and their sons, twenty;

20 ¶ Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers, and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this: and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered;

26 I even weighed into their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

27 Also twenty basons of gold of a thousand drams, and two vessels of ¶ fine copper, ¶ precious as gold.

Ver. 20. *Nethinims.* They were employed in carrying wood and water for the use of the temple. The word Nethinim implies *given*; for the Levites were given to the priests, Numb. viii. 16, 19. so were they given to the Levites, and were distinct from the Gibeonites, and of an higher rank in the service of God. Ver. 21, 22. *Then I proclaimed a fast.* This they did, because they carried with them things of considerable value, were apprehensive of enemies, who lay in wait for them, and were ashamed to ask any guard of the king; who might possibly think, that what they had said of the favour of God towards them, and the prophecies concerning their restoration, were only empty boasts, in case they distributed his power and favour, by making application to the king for his protection. They were therefore determined, rather than give any umbrage of that kind, to commit themselves entirely to God; but then it was necessary that they should implore that favour of him, which they could not without giving offence, request of the king of Persia. Ver. 27. *Two vessels of fine copper, precious as gold.* Heb. *desirable as gold*: not as being of equal price and worth; but

Before  
Christ  
457.¶ Or,  
pitched.† Heb.  
I put  
words in  
their  
mouth.a See  
Chap.  
2. 43.† Heb.  
yellow, or  
shining  
brass.  
† Heb.  
desirable.



Before  
Christ  
457.

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he deliverd us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now, on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.\*

## CHAP. IX.

1 *Ezra mourneth for the affinity of the people with strangers: 5 he prayeth unto God with confession of sins.*

**N**OW, when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

for its incomparable excellency in its kind, and for its great rarity, for which cause there were only two vessels of that sort.

EXPLANATORY NOTES. CHAP. IX. Ver. 1, 2. It is plain from these verses, that Ezra considered the prohibition respecting marriages with the Canaanites, equally applicable to all heathen nations. And it is unquestionable, that the reason of the prohibition, to preserve Israel from idolatry, justifies such an application, comp. Deut. vii. 2—4. Ver. 3. *I rent my garment and my mantle.* That is, both his inner and upper garment; which was a token not only of

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my *||* heaviness; and, having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God.

6 And said, O my God, I am ashamed, and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our *||* trespass is grown up unto the heavens.

7 Since the days of our fathers *have* we been in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a *†* little space grace hath been *†* shewed from the LORD our God, to leave us a remnant to escape, and to give us *||* a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bond-men; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and *†* to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded *†* by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land, with the filthiness of the people of the lands, with their abominations, which have filled it *†* from one end to another with their uncleanness.

12 Now therefore *²* give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God *†* hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous; for we remain yet escaped, as *it is* this day; behold, we

great grief and sorrow, but of his apprehension likewise of the divine displeasure Ver. 6. *O my God, I am ashamed.* This is one of the most pathetic, most humble, and most devout addresses to God, in the holy scriptures. *To give us a wall.* The Hebrew word for a wall, signifies also a hedge or fence, such as were usually made for the folds of sheep, and should have been so translated; for the wall of Jerusalem was now broken down, and the gates thereof burnt with fire. Ver. 10. *What shall we say after this?* What apology or excuse can be made for such ingratitude? what can be said in favour of such a people? what

PRACTICAL OBSERVATIONS. — \* CHAP. VIII.] How astonishing was the backwardness of the Jews to return to their own land! How much more astonishing that the revenues for God's temple, even from heathens, should be in more forwardness than the Levites to bear or use them. In perplexing circumstances let us apply to solemn fasting and fervent prayer. O how infinite is his goodness in bringing his chosen people safe through all dangers, rendering their ministers faithful, their companions devout, and their enemies friendly.



Before Christ 457. are before thee in our trespasses; for we cannot stand before thee because of this.

## CHAP. X.

1 Shechaniah encourageth Ezra to a reform of the strange marriages. 6 Ezra mourning, assembleth the people. 9 The people, at the exhortation of Ezra, repent, and promise amendment, &c.

NOW, when Ezra had prayed, and when he had confessed, weeping, and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people † wept very fore.

† Heb. wept a great weeping.

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land; yet now there is hope in Israel concerning this thing.

† Heb. to bring forth.

3 Now, therefore, let us make a covenant with our God, † to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib; and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem:

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be † forfeited, and himself separated from the congregation of those that had been carried away.

† Heb. devoted.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days: it was the ninth month, and the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for † the great rain.

† Heb. the showers.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and † have taken strange wives, to increase the trespass of Israel.

† Heb. have caused to dwell, or have brought back.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure; and sepa-

rate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for ‖ we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God ‖ for this matter be turned from us.

15 ¶ Only Jonathan the son of Asaph, and Jahaziah the son of Tikvah, † were employed about this matter; and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives; namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jariib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and, being guilty, they offered a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani and Zebadiah.

21 And of the sons of Harim; Maaseiah and Elijah, and Shemaiah, and Jehiel, and Uzziab.

22 And of the sons of Pashur; Elieoenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elashah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, the (same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of Parosh; Ramiah, and Jeziel, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elieoenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

kindness can be excited to be shown to a people who have behaved in so base a manner?

EXPLANATORY NOTES. CHAP. X. Ver. 1. Now when Ezra had prayed. As this prayer was made at the evening-sacrifice, when the greatest part of the people were assembled to worship the Lord, and as it was uttered with great fervour, and the highest expressions of grief and sorrow, it is no wonder that the people were greatly moved; especially to see such a person as Ezra, a priest of God, and a great ruler under the king of Persia, so dejected, full of fear, confusion and astonishment. Ver. 9. Yet now there is hope in Israel concerning this thing, in case of our repentance and reformation. Therefore let us not sorrow as persons without hope, nor sit down in despair; but let us amend our errors, trusting to the tender mercy of our God, which is above all his

works. Ver. 3. Let—us put away all our wives. He means all the strange wives, such marriages being unlawful. The children were to be put away lest they should corrupt other children, or get into the affections of their fathers, which might prevail on them to take back their rejected wives. They were cast out of the families and commonwealth of Israel, but were not utterly forsaken and ruined. Ver. 6. And when he came thither, he did eat no bread. Or rather, Not yet had he eat bread; that is, not till he came thither, from the time he first heard of the evil the people had committed; which very probably was early in the morning, and it was now evening. Ver. 8. His substance should be forfeited. Or, devoted to sacred uses, to be put into the treasury of the temple. Separated from the congregation. Should be excommunicated from them as a church, and be no more reckoned of the body politic, or a freeman of Israel, and so deprived of all

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] Alas! what imperfections cleave to the church militant. Indeed it is vain to expect perfect holiness on earth. The resurrection from the dead shall present the redeemed society without spot before the Lord. The comforts of the saints on earth are quickly and frequently embittered with a mixture of griefs. How infatuated are many professed Christians, who think of no sin, no danger, in being unequally yoked together with unbelievers.



Before  
Christ  
456.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.  
30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.  
31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon.  
32 Benjamin, Malluch, and Shemariah.  
33 Of the sons of Hithum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.  
34 Of the sons of Bini; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,  
36 Vaniah, Meremoth, Eliashib,  
37 Mattaniah, Mattenai, and Jaasau,  
38 And Bani, and Binnui, Shimei,  
39 And Seneleiah, and Nethan, and Adaiah,  
40 || Machnadebai, Shashai, Searai,  
41 Azareel, and Shelemiah, Shemariah,  
42 Shallum, Amariah, and Joseph.  
43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Judau, and Joel, Benaiah.  
44 All these had taken strange wives; and some of them had wives by whom they had children.\*

Before  
Christ  
456.

|| Or,  
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cording  
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privileges both in church in state. Ver. 9. *The street of the house of God.* This was the court wherein the people stood when they worshipped; which was called a street, because it lay open, and was not surrounded with a wall. Ver. 14. *The*

rulers of all the congregation—and the elders. By elders are meant the supreme senate, in every city, who took cognizance of all civil causes; and by judges, the officers of an inferior rank, by whom all money-matters were tried.

PRACTICAL OBSERVATIONS.—\* CHAP. X.] True repentance manifests itself by forsaking all known iniquity. When sin becomes in the sinner's eye exceeding sinful, there is no ground for despair; and indeed there is hope through grace, when there is a burden of the most aggravated guilt. But nothing less than confidence in his covenant mercy can reconcile the human heart to the holy commandments of God. Reformation begun and carried on with much fasting and prayer, and acceptance of God's covenant, promise much prosperity to the church of God. When we return to God he will return to us; and pluck us as brands out of the burning. They who have the cause of God at heart, spare neither time nor pains to serve it; and they shall not lose their reward: they may not receive that countenance and support from their brethren which they had reason to expect, but God will assist, prosper, and bless them. How shameful is it to find the priests, whose marriages, for their honour and happiness, were peculiarly restricted by God, ring-leaders in unhallowed connections with heathen women! It was however highly commendable in them to prove at last patterns of repentance and reformation. Alas! that so few ministers of the sanctuary are disposed to imitate that part of their conduct which is praise-worthy; but rather endeavour by every possible shift to extenuate, excuse, if not defend, their own error and wickedness; surely shame and confusion shall yet cover them. May their example be detested and avoided by all who name the name of the Lord Jesus, who gave himself for his people, that he might redeem them to himself from all iniquity, and purify them to himself, a peculiar people zealous of good works.

## THE BOOK OF NEHEMIAH.

### THE ARGUMENT.

The book of Nehemiah is a continuation of the history of the state of the Jews after their return from the Babylonish captivity. Nehemiah made two journeys into Judea by the permission of Artaxerxes Longimanus, king of Persia. The first was in the twentieth year of that prince's reign, thirteen years after Ezra's journey; and the second about twelve years after. He went there in quality of governor of the Jews, to rebuild the city of Jerusalem, and to establish good order therein. In all his conduct he shewed great zeal for God, and at the same time much prudence, resolution, and confidence in the Divine Being. Magistrates should read and meditate on this book with great attention, and improve by the noble examples of piety and wisdom contained in it.

#### CHAP. I.

1 Nehemiah understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth; 5 his prayer.

Before  
Christ  
446.

THE words of Nehemiah the son of Hachaliah.  
And it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace,  
2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.  
3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burnt with fire.  
4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,  
5 And said, I beseech thee, O LORD God of

a 2 Kings  
25. 10.

b Dan.  
9. 4.

heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments:

Before  
Christ  
446.

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, <sup>c</sup> If ye transgress, I will scatter you abroad among the nations. <sup>c</sup> Deuter. 4. 25, &c.

9 But if ye turn unto me, and keep my commandments, and do them, <sup>d</sup> though there were of you cast 30. 4. <sup>d</sup> Deuter. 30. 4.

EXPLANATORY NOTES. CHAP. I. Ver. 5. *O Lord God of heaven.* This was the style in which they mentioned God after the captivity, and signifies his sovereign dominion over all things. Ver. 9. *But if ye turn unto me and keep my*

commandments. Nehemiah framed this prayer unto God, and directed his enterprise for the reformation of the Jews, by the rule laid down by Moses in Deut. xxx. 2. and had the pleasure of finding that prediction fully answered, by the



Before  
Christ  
446.Before  
Christ  
445.

out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.\*

## CHAP. II.

*Artaxerxes, understanding the cause of Nehemiah's sadness, sendeth him with letters and a commission to Jerusalem.*

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid.

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my father's sepulchres *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

† Heb. wife. 6 And the king said unto me, (the † queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over, till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house

that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent captains of the army and horsemen with me.)

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of *it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem; neither *was* there any beast with me, save the beast that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

readiness of the king of Persia to grant his petition. Ver. 11. *I was the king's cup bearer.* This was a post of great honour and profit in the Persian court: of great honour, because of the privilege of being daily in the king's presence; and consequently, of gaining his favour for obtaining any petition he should think fit to ask. And that it was a place of great profit, is evident because Nehemiah had gained such immense riches, that he was enabled to support the charges attending his government without laying any burden on the people.

EXPLANATORY NOTES. CHAP. II. Ver. 1. *In the month Nisan.* Part of March and April. This was almost four months after he was informed of the deplorable state of Jerusalem; and the reason why he did not make this petition before might be, because his turn of waiting did not come sooner. Ver. 3. *The city, the place of my father's sepulchres, lieth waste.* It is very natural for men to have a regard for the sepulchres of their ancestors, and to be troubled at seeing the places where their ashes are deposited, laid waste. Ver. 4. In this verse we have a very remarkable instance of the success which has attended ejaculatory prayer. Nehemiah stands before the king apprehensive of his sovereign's displeasure, yet desirous to solicit him in behalf of Jerusalem. To be delivered from his fears, and to obtain his desires, he does not recur to the mean and servile arts of flattery, but to the manly and devout expedient of prayer. *I prayed,* says the pa-

triot, *to the God of heaven.* Ver. 6. *The queen also sitting by him.* This is here noted partly as an unusual thing; for commonly the kings of Persia dined alone, and their queens seldom ate with them; and partly because the queen (supposed to have been Esther) expressed some kindness to him; and promoted his request with the king. *I set him a time.* Either that twelve years mentioned, chap. v. 14. and xiii. 6. or rather a shorter time. Ver. 8. *The king's forest.* The forest of Libanus, famous for plenty of choice trees, whence he might be furnished with materials for building. Ver. 10. *Sanballat the Horonite.* This person was probably a petty prince of Moab; for Horonaim was an eminent city in that country, Isa. xv. 5. *Tobiah the servant, the Ammonite.* So called, probably, from his original servile condition, from which he was advanced to his present power and dignity; which also may be mentioned as one reason why he now carried himself so insolently and perversely toward the Jews, it being usual for persons suddenly raised from a mean to a high degree, to demean themselves with all the supercilious airs of the highest pride. Ver. 20. *We his servants will arise and build; but you have no portion, nor right, nor memorial in Jerusalem.* You have no part either in the labour or the merit of it; for you are not of our religion, and therefore have nothing to do with us, or the works which we are going to erect.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] The most distinguished servants of God are often found where we would least expect them; the courts of heathen princes not excepted. And no place or station can make such careless about the honour of God or his church. The poverty or persecution which discourages others, awakens their concern and animates their zeal. It is great relief for a sorrowful spirit to pour out its complaints into the bosom of his compassionate and almighty God. And they who have the Lord for their help ought never to view their case however distressing, as entirely desperate. If he pour on us the spirit of grace and supplication, he will certainly answer those prayers which he hath disposed us to pour out before him.



Before  
Christ  
445.  
20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.\*

## CHAP. III.

*The names and order of them that builded the wall.*

515. **T**HEN Eliashib the high priest rose up, with his brethren the priests, and they builded the sheep-gate: they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of <sup>a</sup> Hananeel.

<sup>a</sup> Jerem. 31. 38.  
† Heb. at his hand. 2 And † next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the fish-gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired: but their nobles put not their necks to the work of their LORD.

6 Moreover, the old gate repaired Jehoiada the son of Patiah, and Meshullam the son of Besodeiah: they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries; and they || fortified Jerusalem unto the broad wall.

|| Or, lest Jerusalem unto the broad wall. 9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half-part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

† Heb. second measure. 11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the † other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half-part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-hacerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah;

Before  
Christ  
445.  
he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of <sup>b</sup> Siloah by the king's garden, and unto the stairs that go down from the city of David. <sup>b</sup> John 9. 7.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of Beth-zur, unto the place over against the sepulchres of David, and to the <sup>c</sup> pool that was made, and unto the house of the mighty. <sup>c</sup> 2 Kings 20. 20.

17 And after him repaired the Levites, Rehum the son of Bani: next unto him repaired Hashabiah, the ruler of the half-part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece, over against the going up to the armoury, at the turning of the wall.

20 After him Baruch the son of || Zabbai earnestly || Or, Zaccai. repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub, over against their house. After him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad, another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

25 Palal the son of Uzzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the <sup>d</sup> court of the prison. After him Pedaiah the son of Parosh. <sup>d</sup> Jerem. 32. 2.

26 Moreover, the Nethinims dwelt in <sup>e</sup> || Ophel, unto the place over against the water-gate toward the east, and the tower that lieth out. <sup>e</sup> 2 Chron. 27. 3.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. || Or, the tower.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer, over against his house. After him repaired also She-maiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanan, the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the || going up of the corner. || Or, corner chamber.

32 And between the going up of the corner unto ken down. Ver. 5. Their nobles put not their necks to the work of their Lord. They were very negligent, not caring whether the work was performed or not. The expression, *their Lord*, probably signifies God himself, by whose command the city was rebuilt.

EXPLANATORY NOTES. CHAP. III. Ver. 1. Then Eliashib the high-priest rose up with his brethren. He now shews by whom the wall was repaired, and the gates again set up, which the Babylonians had burnt with fire when they took Jerusalem. Eliashib, the grandchild of Jeshua the high priest, gave a noble example, in being the first in building the wall of the city which was bro-

PRACTICAL OBSERVATIONS.—\* CHAP. II.] It becomes all to observe, sympathize with, and as far as possible, relieve the distress of others. Jesus marks his people's groans, and puts their tears in his bottle. There is therefore no reason to be ashamed of sorrow for our sins, or of grief for the affliction of the church of God. The execution of an affair important in all eyes ought never to be separated from prayer or pious ejaculations to God; and the prayer of faith shall never fail. Many will generally assist one that is undaunted, active, zealous, and persevering.



Before  
Christ  
445.

the sheep-gate repaired the goldsmiths and the merchants.\*

## CHAP. IV.

1 While the enemies scoff, Nehemiah prayeth ; 7 he setteth a watch.

**B**UT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation and mocked the Jews.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews : will they † fortify themselves ? will they sacrifice ? will they make an end in a day ? will they revive the stones out of the heaps of the rubbish which are burnt ?

3 Now Tobiah the Ammonite was by him ; and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God : for we are † despised ; and turn their reproach upon their own head, and give them for a prey in the land of captivity ;

5 And cover not their iniquity, and let not their sin be blotted out from before thee : for they have provoked thee to anger before the builders.

6 So built we the wall ; and all the wall was joined together unto the half thereof : for the people had a mind to work.

7 ¶ But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem † were made up, and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come and to fight against Jerusalem, and † to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish ; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ¶ From all places, whence ye shall return unto us, they will be upon you.

13 ¶ Therefore set I † in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people,

Be not ye afraid of them : remember the LORD which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons ; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the works, and with the other hand held a weapon.

18 For the builders, every one had his sword girded † by his side, and so builded : and he that founded the trumpet was by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another :

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us : our God shall fight for us.

21 So we laboured in the work : and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ¶ saving that every one put them off for washing. †

## CHAP. V.

1 The Jews complain of their debts, mortgage, and bondage. 6 Nehemiah causeth restitution ; 14 he forbeareth his own allowance, and keepeth hospitality.

**A**ND there was a great cry of the people, and of their wives, against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, are many : therefore we take up corn for them that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed

had threatened the Moabites and Ammonites with utter destruction. Ver. 17. Every one with one of his hands wrought in the work, and with the other hand held a weapon. This is a figurative speech, and signifies, that they were prepared either to build or fight ; it being impossible for them to work, if both their hands had not been at liberty.

EXPLANATORY NOTES. CHAP. V. Ver. 1—3. The poor made grievous complaints against the rich, for taking the advantage of their necessities, and exacting usury. This oppression reduced them so low, that they were obliged to mortgage their lands and houses, and even to sell their children, to enable them to buy bread for their support. Not long before this there had

EXPLANATORY NOTES. CHAP. IV. Ver. 2. Will they make an end in a day ? Reports had been spread that so many of them were at work, as if they intended to build the wall, keep a feast, and dedicate it all in one day : and hence he takes occasion to ridicule their foolish diligence : he is not the first who endeavoured to conceal his vexation, by contemning and scoffing at that which he feared. Ver. 5. Cover not their iniquity ; that is, let it not go unpunished, and let it not be pardoned. This was spoken, not from a private spirit of revenge, but from a zeal for the glory of God, and his justice ; not as a mere imprecation, but as a prophecy of what would be the case, like many of David's petitions in the Psalms. And for this there was a good foundation, since God

PRACTICAL OBSERVATIONS.—\* CHAP. III.] It argues much good to the church of God when her ministers are forward in every good work, and when they undertake and go through their work with much solemn prayer and dependance on God. When the work is the Lord's we cannot be too zealously affected ; and every person, if his soul is heartily devoted to it, may do much to advance it. No one is too little to be useless ; and no one is too high to be above it. We are not our own, nor can we properly call any thing which we have our own : he hath redeemed us to himself and of him are all good things : let us therefore study to glorify him in our bodies and spirits which are his.

PRACTICAL OBSERVATIONS.—† CHAP. IV.] Let us not be discouraged in the service of God by the opposition of his enemies ; for though scoffers of religion may encourage one another in their impiety, the Lord sees with an indignant eye their attempt and will resent it. God's blessing will more than compensate man's revilings. Much may be done in a little time, even by few, if they are all hearty in lending their assistance.



Before  
Christ  
445.

money for the king's tribute, and that upon our lands and vineyards:

5 Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to redeem them: for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

† Heb. my heart consulted in me.

7 Then † I consulted with myself, and I rebuked their nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We, after our ability, have <sup>a</sup> redeemed our brethren the Jews, which were sold unto the heathen<sup>2</sup> and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day their lands, their vineyards, their olive yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore them and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

† Heb. empty, or, void.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and † emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors, that had been before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall,

neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover, there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us.

18 Now, that which was prepared for me daily was one ox, and six choice sheep; also fowls were prepared for me; and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 <sup>b</sup> Think upon me my God, for good, according to all that I have done for this people.\*

## CHAP. VI.

1 Sanballat praetiseth to terrify Nehemiah. 15 The work is finished.

17 Secret intelligence between the enemies and the nobles of Judah.

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time, I had not set up the doors upon the gates)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono: but they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand.

6 Wherein was written, It is reported among the heathen, and ¶ Geshem saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. Or, Geshem, Verfes.

7 And thou hast also appointed prophets, to preach of thee at Jerusalem, saying, There is a king in Judah: and now it shall be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done, as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house

been a great scarcity for want of rain, which God thought proper to withhold as a punishment for their taking more care to build houses for themselves than his temple, Haggai i. 9—11. During this distress, the rich had obliged their brethren to part with all they had. And now another dearth, occasioned by the multitudes of people in the city, and their enemies hindering the country-people from coming with provisions, rendered their condition truly wretched. Ver. 11. The hundredth part of the money. The usury they exacted was one per cent. for every month, or twelve per cent. for the whole year. Ver. 12. Then I called the priests; Not as delinquents, but as witnesses; that the oath being taken before the priests, who acted in God's name and stead, might make the more deep and durable impression upon their consciences. Ver. 14. I and my brethren have not eaten the bread of the governor; That is, we have not made use of the allowances made for the governors, appointed by the king of Persia, to provide them a table. Ver. 15. But the former governors. We are not told

who these governors were, it being sufficient for his purpose to observe, that he did not intimate practices with which they were doubtless well acquainted. But so did not I, because of the fear of the Lord. He did not this through ostentation, or vain glory, but from his sincere love to God and his country; for he esteemed religion far above riches, and the laws of God were dearer to him, than thousands of gold and of silver. Ver. 16. Neither bought we any land; That is, of their poor brethren, whose necessities gave him abundant opportunity of enriching himself by making good bargains. Ver. 19. Think upon me, my God, for good. He did not expect any recompense from the people, but from the Lord; and from him not in a way of merit, but of grace and good will, who forgets not what is done for his name's sake, Heb. vi. 10.

EXPLANATORY NOTES CHAP. VI. Ver. 10. Shemaiah. He was a prophet, whom Nehemiah probably took for his friend. Let us meet together in the house of God within the temple; That is, in the sanctuary and whither he

PRACTICAL OBSERVATIONS.—\* CHAP. V. Callous hearts must those wretches have, who can with indifference see their brethren's distress; and continue their usurious exactions. What a scandal to our holy religion, is a worldly minded and ungodly professor! There can be no uprightness towards God without restitution to the oppressed. It is proper that rulers shew their indignation against what is sinful, that their subjects may be deterred from it and exhorted to duty. But reproofs ought to be given with consideration and temper, lest otherwise they should fail of their full end.—The faithful discharge of the duties of one's station, when proceeding from the fear of God, gives a good conscience.



Before  
Christ  
445.

of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophets Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah the son of Arah: and his son Johanan had taken the daughter of Meshullam, the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.\*

### CHAP. VII.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register of the genealogy of them which came at the first out of Babylon, 8 of the people, 59 of the priests, &c.

**N**OW it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, were appointed.

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: (for he was a faithful man, and feared God above many.)

3 And I said unto them, Let not the gates of Jerusalem be opened till the sun be hot; and while they stand by, let them shut the doors, and bar them; and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

advised Nehemiah to retreat, because it was a strong and a sacred place. But his real design was, not only to disgrace Nehemiah, and dishearten the people, when they saw the cowardice of their governor; but also to prepare the way for the enemy's assaulting and taking the city, when there was none to defend the walls; and probably to destroy Nehemiah, or secure his person till the city was betrayed into the hands of the enemy. Ver. 11. His words on this occasion are very significant, as well as magnanimous. *Should such a man as I flee?* "I, the chief governor, upon whose pretence, and counsel, and conduct, the very life and being of the whole city and nation does, in a great measure depend; I, who have professed such resolution, courage, and confidence in God; I, who have had such eminent experience of God's gracious and powerful assistances, of his calling me to his employment, and carrying me through it, when the danger was greater than now; shall I dishonour God and religion, and betray the people and city of God by my cowardice? God forbid." Ver. 15. *The wall was finished in fifty and two days.* This prodigious dispatch will not appear incredible, when it is remembered, that a vast number of men, animated by the example of their rulers, and ranged and distributed in a proper manner for dispatch, were employed

4 Now the city was † large and great; but the people were few therein, and the houses were not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein.

6 \* These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, † Azariah, Raamiah, Nahamani, Mordecai, Bilshan, † Or, Mispereth, Bigvai, Nehum, Baanah; the number, † say, of the men of the people of Israel was this;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of † Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of † Hariph, an hundred and twelve.

in this work. Ver. 18. *His son Johanan had taken the daughter of Meshullam, the son of Berechiah.* This is noted to shew the mischief of such unequal and forbidden marriages, and how reasonable and necessary Ezra's action was in the dissolution of them.

EXPLANATORY NOTES. CHAP. VII. Ver. 2. *I gave my brother Hanani, and Hananiah—charge over Jerusalem.* Nehemiah was probably now returning to Shushan, to give the king an account of the state of affairs in Judea, and therefore he took care to place such men in the city, as he knew would faithfully secure it in his absence. Hanani had given proof of his zeal for God and his country, in taking a tedious journey from Jerusalem to Shushan, to inform Nehemiah of the sad state of Jerusalem, chap. i. 2. And the reason why Nehemiah put such confidence in Hanani, was, because he was a man of conscience, and acted upon religious principles, which would keep him from those temptations to perfidiousness, which the enemy during his absence might throw in his way. Ver. 3. *Let not the gates of Jerusalem be opened until the sun be hot;* that is, till the clear and broad day; when the approach of enemies may be discovered, and the people of the city will be ready for defence in case of an assault.

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] How insidious are the arts of Satan, and his malicious agents! Let this awaken us to vigilance and circumspection. They who have almighty power engaged for them may look up to God and be comforted. He will uphold them; and the more the enemies rage, the more shall Jehovah's strength be perfected in the weakness of his servants. Happy are those who, directed and encouraged of God, escape being enslaved in the nets of professed friends.



Before  
Christ  
536.  
Or,  
Gibbar.  
O,  
Azmaveth  
Or,  
Kirjath-  
wim.

25 The children of || Gibeon, ninety and five.  
26 The men of Bethlehem and Netophah, an hundred fourscore and eight.  
27 The men of Anathoth, an hundred twenty and eight.  
28 The men of || Beth-azmaveth, forty and two.  
29 The men of || Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.  
30 The men of Ramah and Gaba, six hundred twenty and one.  
31 The men of Michmas, an hundred and twenty and two.  
32 The men of Beth-el and Ai, an hundred twenty and three.  
33 The men of the other Nebo, fifty and two.  
34 The children of the other Elam <sup>b</sup> a thousand two hundred fifty and four.  
35 The children of Hiram, three hundred and twenty.  
36 The children of Jericho, three hundred forty and five.  
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.  
38 The children of Senaah, three thousand nine hundred and thirty.  
39 The priests: the children of <sup>c</sup> Jedaiah, of the house of Jeshua, nine hundred seventy and three.  
40 The children of Immer, a thousand fifty and two.  
41 The children of Pashur, a thousand two hundred forty and seven.  
42 The children of Harim, a thousand and seventeen.  
43 ¶ The Levites: the children of Jeshua, of Kadmiel, and of the children of || Hodevah, seventy and four.  
44 The singers: the children of Asaph, an hundred forty and eight.  
45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.  
46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabaoth,  
47 The children of Keros, the children of Sia, the children of Padon,  
48 The children of Lebana, the children of Hagaba, the children of Shalmal,  
49 The children of Hanan, the children of Giddel, the children of Gahar,  
50 The children of Reaiah, the children of Rezin, the children of Nekoda,  
51 The children of Gazzam, the children of Uzza, the children of Phaseah,  
52 The children of Bezai, the children of Meunim, the children of Nephisheim,  
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,  
54 The children of Bazlith, the children of Mehida, the children of Hartha,

<sup>e</sup> i Chron.  
24. 7.

Or,  
Hodaviah,  
Ezra  
2. 40. or,  
Judah,  
Ezra 3. 9.

Before  
Christ  
536.  
Or,  
Ami.  
d Ezra  
2. 59.  
Or,  
pedigree.  
Or,  
the govern-  
nor.  
Heb.  
part.  
445.  
a Ezra  
3. 1.

55 The children of Barkos, the children of Sifera, the children of Tamah,  
56 The children of Neziah, the children of Hatipha.  
57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,  
58 The children of Jaala, the children of Darkon, the Children of Giddel,  
59 The children of Shephatiah, the children of Hattil, the children of Pochereth, of Zebaim, the children of || Ammon.  
60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.  
61 <sup>d</sup> And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer; but they could not shew their father's house, nor their || seed, whether they were of Israel.  
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.  
63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, (which took one of the daughters of Barzillai, the Gileadite to wife, and was called after their name.)  
64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.  
65 And || the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.  
66 ¶ The whole congregation together was forty and two thousand three hundred and threescore:  
67 Besides their man-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred forty and five singing-men and singing women.  
68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;  
69 Their camels, four hundred thirty and five; fix thousand seven hundred and twenty asses.  
70 ¶ And <sup>†</sup> some of the chief of the fathers gave <sup>†</sup> unto the work: the Tirshatha gave to the treasure a thousand drachms of gold, fifty basons, five hundred and thirty priest's garments.  
71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.  
72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.  
73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.\*

CHAP. VIII.

The religious manner of reading and hearing the law.

AND all <sup>a</sup> the people gathered themselves together as one man into the street that was before 3. 1.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1. And the people gathered themselves together. This was the first great feast after the walls of Jerusalem were

finished. Ezra the scribe. The same who is called Ezra the priest, and scribe of the law of God, Ezra. vii. 6. 11, 12. He had come to Jerusalem thirteen years

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] (See Ezra ii. Practical Observations.) Happy are those whose dependants are faithful men; and happy is that nation whose governors fear the Lord. The careful preservation of the records which concern the public is of great importance, for when accurate they contribute to promote extensive happiness and peace. But the records of the world are of little importance compared to those of the ancient Jewish nation; for their accuracy greatly contributed to prove the truth of Messiah's character, on whose mission the eternal salvation of all nations depends.



Before  
Christ  
455.b Ezra  
7. 6.  
† Heb.  
that un-  
derstood in  
hearing.† Heb.  
from the  
light.† Heb.  
tower of  
wood.† Heb.  
eyes.|| Or,  
the gover-  
nor.

the water-gate, and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that was before the water-gate, † from the morning until mid-day, before the men and the women, and those that could understand: and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a † pulpit of wood, which they had made for the purpose: and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Misael, and Malchiah, and Hashum, and Hathbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the † sight of all the people; (for he was above all the people;) and, when he opened it, all the people stood up.

6 And Ezra blessed the LORD, the great God: and all the people answered, Amen, amen, with lifting up their hands; and they bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law: and the people stood in their place.

8 So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.

9 ¶ And Nehemiah, which is || the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord; neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great

mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even || to understand the words of the law.

14 And they found written in the law which the LORD had commanded † by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written.

16 ¶ So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so: and there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God; and they kept the feast seven days; and on the eighth day was † a solemn assembly, according unto the manner. \* † Heb. a restraint.

## CHAP. IX.

1 A solemn fast and repentance of the people. 4 The Levites confess God's goodness, and their wickedness.

NOW, in the twenty and fourth day of a this month, the children of Israel were assembled with fasting, and with sackcloth, and earth upon them. <sup>a Chap. 8. 2.</sup>

2 And the seed of Israel separated themselves from all † strangers, and stood and confessed their sins, and the iniquities of their fathers. <sup>† Heb. strange children.</sup>

3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the || stairs, of the Levites, || Or, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, She- <sup>scaffold.</sup> rebiab, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani,

before this time; but had very probably returned to Babylon, and was lately come from thence. The people desired him to read the law at this great feast, in obedience to the law of Moses, Deut. xxxi. 10—13. Ver. 8. *Caused them to understand the reading.* The people of Israel having for sometime been accustomed to the Chaldee, and partly lost the Hebrew language for want of use, the Talmudists explain the verse in the following manner: "The law," say they, "was read in Chaldee, which the people were best acquainted with; it was read distinctly; that is, as divided into sentences and periods; it was read so as to give the sense; that is, with the accents, which contribute greatly to that purpose." Ver. 17. *For since the days of Joshua.*—The sense is, that the joy since that time had never

been so great, as it was on this occasion; but indeed this festival was at that time and now celebrated on similar occasions; in the days of Joshua they rejoiced because they had got possession of the land of Canaan; and now they rejoiced for being again settled in it, after so long a captivity.

EXPLANATORY NOTES. CHAP. IX. Ver. 1. *Now in the twenty fourth day of this month.* The feast of tabernacles being ended, a day was appointed for a solemn fast, when they assembled, confessed their sins, deprecated the judgments due to the iniquity of their fathers. Ver. 2. *The seed of Israel separated themselves from all strangers;* that is, from all familiar and unnecessary intercourse with the heathens, and particularly from those strange women whom some of them had

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] Nothing is more necessary for the progress, establishment, and preservation of true religion, than a diligent study and thorough acquaintance with the word of God. It is pleasant to see persons of all ranks and ages earnestly endeavouring to know, in order to obey the will of God. Faithful preachers experience great pleasure when they behold their hearers hungering and thirsting after the word of the true God. His word ought not only to be read, but also explained, and enforced on the consciences of all. And solemn prayer and praise ought to be joined with public religious instructions. Attentive and candid hearers of the word of God are the most likely to profit by it. And those who indeed relish it will never think that the time which they have devoted to it is ill-spent. Short discourses on religious subjects, or languid hearers, are generally sad tokens of cold and careless hearts. What a happy preface is it when God's law cuts men's consciences to the quick, and makes them weep from the heart! Penitent, unfeigned mourning, makes way for spiritual mirth; and they who sow in tears shall reap in joy. When the heart is truly humbled, the word of God fails not to make a lively impression on it, and disposes it to relish the consolation of the word of God, which affords abundant hope to all who return to the Lord.



Before Christ 445. **H**ashabnah, Sherebiah, Hodijah, Shebaniah, and Pethabiah, said, Stand up and bless the LORD your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

**6** Thou, even thou, art LORD alone: <sup>b</sup> thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

**7** Thou art the LORD the God, who didst choose Abram, and broughest him forth out of Ur of the Chaldees, and gavest him the name of <sup>d</sup> Abraham:

**8** And foundest his heart <sup>c</sup> faithful before thee, and madest a <sup>f</sup> covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, *I say*, to his seed, and hast performed thy words; for thou art righteous:

**9** <sup>g</sup> And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

**10** And <sup>h</sup> shewed signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knowest that they dealt proudly against them: so didst thou get thee a name, as it is this day.

**11** <sup>i</sup> And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the <sup>k</sup> mighty waters.

**12** Moreover, thou <sup>l</sup> leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go.

**13** <sup>m</sup> Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and <sup>†</sup> true laws, good statutes and commandments:

**14** And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant:

**15** And <sup>n</sup> gavest them bread from heaven for their hunger, and <sup>o</sup> broughtest forth water for them out of the rock for their thirst, and promisedst them that they should <sup>p</sup> go in to possess the land <sup>†</sup> which thou hadst sworn to give them.

**16** But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

**17** And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed <sup>q</sup> a captain to return to their bondage: but thou art <sup>†</sup> a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

**18** Yea, <sup>r</sup> when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations;

**19** Yet thou, in thy manifold mercies, forsookest them not in the wilderness: the <sup>s</sup> pillar of the cloud departed not from them by day, to lead them in the

way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

**20** Thou gavest also thy <sup>t</sup> good Spirit to instruct them, and withheldest not thy <sup>u</sup> manna from their month, and gavest them <sup>x</sup> water for their thirst.

**21** Yea forty years didst thou sustain them in the wilderness, so that they lacked nothing: their <sup>y</sup> clothes waxed not old, and their feet swelled not.

**22** Moreover, thou gavest them kingdoms and nations, and didst divide them into corners; so they possessed the land of <sup>z</sup> Sihon, and the land of the king of Hethbon, and the land of Og king of Bashan.

**23** Their children also multipliedst thou as the stars of heaven, and broughtest them into the land concerning which thou hadst promised to their fathers, that they should go in to possess it.

**24** So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them <sup>†</sup> as they would.

**25** And they took strong cities, and a fat land, and possessed houses full of all goods, <sup>||</sup> wells digged, vineyards, and oliveyards, and <sup>†</sup> fruit trees in abundance: so they did eat and were filled, and became fat, and delighted themselves in thy great goodness.

**26** Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy <sup>a</sup> prophets, which testified against them to turn them to thee; and they wrought great provocations.

**27** Therefore thou deliverest them into the hands of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou hearest them from heaven; and, according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies.

**28** But after they had rest, <sup>†</sup> they did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou hearest them from heaven; and many times didst thou deliver them, according to thy mercies;

**29** And testifiedst against them, that thou mightest bring them again unto thy law; yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them,) and <sup>†</sup> withdrew the shoulder, and hardened their neck, and would not hear:

**30** Yet many years didst thou <sup>†</sup> forbear them, and testifiedst <sup>b</sup> against them by thy Spirit <sup>†</sup> in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

**31** Nevertheless, for thy great mercies' sake, thou didst not utterly consume them, nor forsake them: for thou art a gracious and merciful God.

**32** Now therefore, our God, the great, the <sup>c</sup> mighty and the terrible God, who keepest covenant and mercy, let not all the <sup>†</sup> trouble seem little before thee <sup>†</sup> that hath come upon us, on our kings, on our

Before Christ 445.

† Numb. 11. 17. u Exod. 16. 15.

Joshua 5. 12.

x Exod. 17. 6.

y Deut. 8. 4. z Numb. 21. 21, &c.

† Heb. according to their will.

|| Or, cisterns.

† Heb. trees of food.

a 1 Kings 19. 10.

† Heb. they returned to do evil.

† Heb. they gave a withdrawing shoulder.

† Heb. protract over them.

b 2 Kings 17. 13.

2 Chron. 36. 15.

† Heb. in the hand of thy prophets.

c Exod. 34. 6, 7.

† Heb. wearing.

† Heb. that hath found us.

married. Ver. 6. *Thou, even thou, art Lord alone.* This prayer was probably composed either by Nehemiah or Ezra, and delivered to the Levites, who were ordered to speak it distinctly before the whole congregation, from several scaffolds conveniently erected in different parts of the assembly, that every person might hear it. *Hosts of heaven* seem to denote the holy angels. Ver. 20. *Thy good spirit.* The spirit of prophecy which rested upon Moses, God imparted to seventy other persons that the people might be better governed. Ver. 22. *Didst divide them into corners.* That is, into every corner of the land of Canaan, so that they possessed the whole of it, a few cities excepted. Ver. 29. *Withdraw the shoulder;*

a metaphor taken from refractory oxen that will not submit to the yoke. Ver. 32. *Now therefore our God the great.* These are the same words with which Nehemiah began his address to God, before he came from Shushan; which affords an argument that this whole prayer was composed by him. But several commentators think that Ezra was the author of it. Ver. 37. *They have dominion over our bodies.* Notwithstanding they enjoyed the inestimable privilege of living by their own laws, yet they laboured under heavy and sore distress. They were liable to be pressed as soldiers, or obliged to serve in the king's works; and their cattle were likewise subjected to do daily service. Ver. 38. *And because of*



Before  
Christ  
445.

Before  
Christ  
522.

princes, and on our priests, and on our prophets and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou art just in all that is brought upon us; for thou hast done right but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold we are servants this day; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold we are servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure; and we are in great distress.

† Heb. are at the sealing, or, sealed. 38 And because of all this we make a sure covenant, and write it: and our princes, Levites, and priests, † seal unto it.\*

# CHAP. X.

1 The names of them that sealed the covenant. 28 The points of the covenant, &c.

† Heb. at the sealings.  
‡ Or, the governor.

**N**OW † those that sealed were Nehemiah ‡ the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluc,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Joshua the son of Azaniah; Binnui of the sons of Henadad; Kadmiel:

10 And their brethren, Shebaniah, Hodijah, Keliata, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Baninu.

14 The chief of the people; Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshazbeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Ananiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohef, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Abijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They came to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given † by Moses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we should not give † our daughters unto the people of the land, nor take their daughters for our sons:

31 ¶ And if the people of the land bring ware, or any victuals, on the sabbath-day to sell, that we would not buy it of them on the Sabbath or on the holy day; and that we would leave the † seventh year, and the † exaction of † every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God:

33 For the shew-bread, and for the † continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set-feasts, and for the holy things, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, as it is written in the law:

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year unto the house of the LORD:

36 Also the first-born of our sons, and of our cattle, (as it is † written in the law,) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 ¶ And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the

all this, we make a sure covenant and write it. It was of very little consequence what such a refractory people promised; for what regard could they have to their own hand-writing who had none to the ten commandments, written on tables of stone, by the finger of God. It was however necessary that there should be a public instrument to convince them of their impiety, that they might be confounded, when they perfidiously refused to obey the precepts of the law, by shewing them under their own hands their engagements to future fidelity.

EXPLANATORY NOTES. CHAP. X. Ver. 1. Now those that sealed were Nehemiah.—Nehemiah, being governor under the king of Persia, and therefore the chief prince among them, sealed first. It is observable that Ezra is not

among those that sealed this covenant; and therefore he was now either gone to Babylon or hindered by sickness. Ver. 28. And the rest of the people. As there were too many to subscribe and seal the writing, the principal persons did it in the name of the rest, who all declared that they looked upon it as their own act, and gave their full consent to what their rulers had done. Ver. 29. And entered into a curse, and into an oath. They also obliged themselves by oath to observe the law; adding an imprecation on themselves, wishing all the curses in the law might fall upon them, if they did not obey all the precepts of it. Ver. 30. And that we would not give our daughters unto the people of the land. From this and the three following verses, it is plain, that the principle articles they obliged themselves to observe, were not to make intermarriages with the Gentiles to ob-

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] How quick and powerful is the word of God! By it souls are afflicted for their sins, the bands of wickedness are loosed, and intimate fellowship with God is enjoyed. Let us cultivate a spirit of prayer; our wants are numerous, and none but God can supply them. Prayer is particularly seasonable in the time of affliction, which is fitted to awaken us to serious consideration, to dispose to confess our sins, especially our ingratitude, to celebrate the forbearance of God, and excite us to live more devoted to his service.



Before  
Christ  
445.

chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

k Numb.  
16. 26.

38 And the priest the son of Aaron shall be with the Levites, \* when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.\*

# CHAP. XI.

1 The rulers, voluntary men, and the tenth man chosen by lot dwell at Jerusalem; 3 a catalogue of their names.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city and nine parts to dwell in other cities.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin: Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez:

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer; and Judah the son of Senuah was second over the city.

10 Of the priests; Jedaiah, the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub; was the ruler of the house of God.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two; and Amashai, the son of Azareel, the son of Ahafai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, ¶ the son of one of the great men.

15 Also of the Levites; Shemaiah, the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

16 And Shabbethai and Jozabad, of the chief of the Levites, † had the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micah, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galai, the son of Jeduthun.

18 All the Levites in the holy city were two hundred fourscore and four.

19 Moreover, the porters: Akkub, Talmon, and their brethren that kept † the gates, were an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests and the Levites, were in all the cities of Judah, every one in his inheritance.

21 \* But the Nethinims dwelt in ¶ Ophel: and Ziha and Gispa were over the Nethinims.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers were over the business of the house of God.

23 For it was the king's commandment concerning them, that ¶ a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

25 And for the villages with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof.

26 And at Jethua, and at Moladah, and at Beth-pheret,

27 And at Hazar-shual, and at Beer sheba, and in the villages thereof,

Before  
Christ  
445.

¶ Or,  
the son of  
Haggadolim.

† Heb.  
were over.

† Heb.  
at the  
gates.

a See  
Chap.  
3. 26.

¶ Or,  
the town.

¶ Or,  
a sure or-  
dinance.

of the outward business of the house of God; That is, of those things belonging to the temple and its service, which were to be done without or abroad in the country, as the gathering in of the voluntary contributions, or other necessary provisions, out of the several parts of the land. This was a very honourable employment for the Levites. Ver. 23. It was the king's commandment concerning them. By the word king, is meant the king of Persia, who out of his great munificence gave it for their better support; it being common in all countries to have a particular regard for those who sung hymns in praise of their gods. Ver. 24. Was at the king's hand. He was authorized to take cognizance of every thing which related to the administration, was a minister of the king's court, and, on account of his

serve the sabbath and sabbatical years; to pay their annual tribute for the reparation of the temple; to bring their tithes and first fruits for the maintenance of the priests and Levites; and to exercise mercy and justice to their poorer brethren. Hence we may learn, that these laws had been chiefly neglected since their return from the captivity.

EXPLANATORY NOTES. CHAP. XI. Ver. 1. The rulers of the people dwelt at Jerusalem. The inhabitants of the neighbouring countries were so exasperated at seeing the walls of Jerusalem rebuilt, that many of the Jews were afraid to live there; the rulers of the people therefore settled at Jerusalem, in order to encourage the people to imitate their example. Ver. 16. The oversight

PRACTICAL OBSERVATIONS.—\* CHAP. X.] In our professed subjection to God, let us manifest respect to all his commandments, and guard especially against those temptations which have proved most dangerous to ourselves, and which have proved the occasion of other men's fall. Ministers of the sanctuary if they would be eminently useful, ought particularly to teach and enforce those duties which their hearers are most apt to neglect, and warn them of those dangers they are most ready to overlook. Great wisdom and prudence are necessary in framing the laws of civil society, in order that they may be easily understood by all concerned, and adapted to promote the general welfare. How invaluable the word of God, considered merely as the rule of duty; every precept commands itself to the consciences of all men as holy, just, and good.



Before Christ 445. 28 And at Ziklag, and at Mekonah, and in the villages thereof,  
 29 And at En-rimmon, and at Zareah, and at Jarmuth,  
 30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.  
 31 The children also of Benjamin || from Geba dwelt || at Michmash, and Aija, and Beth-el, and in their villages.  
 32 And at Anathoth, Nob, Ananiah,  
 33 Hazer, Ramah, Gittaim,  
 34 Hadid, Zeboim, Nebellat,  
 35 Lod, and Ono, the valley of craftsmen.  
 36 And of the Levites were divisions in Judah, and in Benjamin.\*

## CHAP. XII.

1 The priests which came with Zerubbabel. 10 The succession of high-priests. 27 The dedication of the wall, &c.

Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua; Seraiah, Jeremiah, Ezra,  
 2 Amariah, || Malluch, Hattach,  
 3 || Shechaniah, || Rehum, || Meremoth,  
 4 Iddo, || Ginnetho, Abijah,  
 5 || Miamin, || Maadiah, Bilgah,  
 6 Shemaiah, and Joiarib, Jedaiah, These were the chief of the priests, and of their brethren, in the days of Jeshua.  
 7 || Sallu, Amek, Hilkiyah, Jedaiah. These were the chief of the priests, and of their brethren, in the days of Jeshua.  
 8 Moreover, the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the || thanksgiving, he and his brethren.  
 9 Also Bakbukiah and Unni, their brethren, were over against them in the watches.  
 10 || And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,  
 11 And Joiada begat Jonathan, and Jonathan begat Jaddua.  
 12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;  
 13 Of Ezra, Meshullam; of Amariah, Jehohannan;  
 14 Of Melicu, Jonathan; of Shebaniah, Joseph;  
 15 Of Harim, Adna; of Meraioth, Helkai;  
 16 Of Iddo, Zechariah; of Ginnethon, Meshullam;  
 17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;  
 18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;  
 19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;  
 20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiyah, Hashabiah; of Jedaiah, Nethaneel.  
 22 || The Levites, in the days of Eliashib, Joiada, and Johannan, and Jaddua, were recorded chief of the fathers; also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers were written in the book of the Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites; Hashabiah, Shebubiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters, keeping the ward at the || thresholds of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 || And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi:

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung-gate;

32 And after them went Hoshaiah, and half of the princes of Judah.

33 And Azariah, Ezra, and Meshullam,

34 Judah and Benjamin, and Shemaiah, and Jeremiah;

35 And certain of the priest's sons with trumpets: namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azareel, Malalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain-gate, which was over against them, they went up by the stairs of the city of David,

nearness to his person, could at any time inform him of the true estate of his kingdom, and more particularly of that of the Jews. Others think he was a person appointed by the king of Persia for receiving and answering all petitions from the people.

EXPLANATORY NOTES. CHAP. XII. Ver. 1. Now these are the priests and the Levites: That is, the chief or heads of the priests and Levites. Ver. 11. Jaddua. This illustrious person was rendered still more illustrious, on account of his going in his pontifical habit to meet Alexander the Great, as he was advancing towards Jerusalem, after the conquest of Tyre and Gaza, and procuring from

him great privileges for the Jewish nation. "If this be really the same person," says Grotius, "The scripture history ends, when all things in profane history, respecting the Jews become in a great measure clear." Ver. 27. As Moses dedicated the tabernacle in the wilderness, and Solomon the house of the Lord; so Nehemiah, having put all things in good order, dedicated the city, as a place which God himself had chosen and sanctified by his temple and gracious presence; and by this dedication restored it to him after it had been laid waste and profaned by the devastations of the Heathen. Ver. 31. Then I brought up the princes of Judah upon the wall. He separated the priests, Levites, and the princes of the people into

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] The church of God, even on earth, ought to be the HOLY CITY. And since Jesus her great ruler, and his apostles and prophets, dwell in her, men ought cheerfully to fix their residence there. But alas! regard to carnal advantages, sinful liberties, or fear of persecution, often alienate many from the church of God. It reflects great honour on civil or religious rulers, when they zealously and faithfully fulfil the duties of their stations, and shew themselves patterns of self-denial and holy resolution. If God distinguish them with honour, they should distinguish themselves by increased zeal in his cause. They who for God's glory, forego their own advantage shall never lose their reward, while those, who command duty without practising it, shall be ashamed. How commodiously does God dispose men into their various habitations! In all situations, therefore, they ought to accommodate their circumstances to his honour, and always live as strangers and pilgrims on the earth, looking for the city which hath foundations, whose builder and maker is God.



Before Christ 445. at the going up of the wall, above the house of David, even unto the water-gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall:

39 And from above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood still in the prison-gate.

40 So stood the two companies of them that gave thanks in the house of God, and I and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah and Hananiah, with trumpets:

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers † sang loud, with Jezrahiah their overseers.

43 Also that day they offered great sacrifices, and rejoiced for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather unto them, out of the fields of the cities, the portions || of the law for the priests and Levites: † for Judah rejoiced for the priests and for the Levites † that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David <sup>a</sup> and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters every day his portion; and they || sanctified holy things unto the Levites, <sup>c</sup> and the Levites sanctified them unto the children of Aaron.\*

### CHAP. XIII.

1 Upon the reading of the law, separation is made from the mixed multitude. 10 Certain abuses reformed, &c.

ON that day † they read in the book of Moses in the † audience of the people; and therein was found written, <sup>a</sup> that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but <sup>b</sup> hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the

two companies, one of which walked on the left hand, and the other to the left on the top of the walls. The two companies met in the temple where they halted and offered up their sacrifices. Ver. 43. The joy of Jerusalem was heard even afar off. Either their loud voices and instruments were heard to a great distance, or the same of it was spread far and near; most probably the former.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. On that day they read

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] Happy are those whose names are recorded in the Lamb's book of life! for it is their privilege to serve God in his heavenly temple for ever. Notwithstanding the ravages of death, God will, (blessed be his name,) raise up a succession of righteous men in all generations. How delightful to behold all ranks and ages, share in the joys of the gospel, which dispose them to celebrate the praises of the Lord, and to devote themselves and their all to his honour and glory. Let the ministers of the sanctuary faithfully serve God and his church, and leave without anxiety, the care of all their concerns to the compassion and power of their sovereign Lord. And let those who are taught in the word, not fail to communicate of all good things to those who teach: for the labourer is worthy of his hire.

law, that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, † having the oversight of the chamber of the house of our God, was allied unto Tobiah;

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, († which was commanded to be given to the Levites, and the singers; and the porters,) and the offerings of the priests.

6 But in all this time was not I at Jerusalem; for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and † after certain days † obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the house-hold stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their † place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil unto the || treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah; and next † to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful: and † their office was to distribute unto their brethren.

14 <sup>c</sup> Remember me, O my God, concerning this; and wipe not out my good † deeds that I have done for the house of my God, and for the offices thereof.

15 ¶ In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens which they brought into Jerusalem on the sabbath-day: and I testified against them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day?

18 Did not your fathers thus, and did not our God

in the book of Moses. We must not suppose that this was done immediately after the dedication of the wall of Jerusalem, but upon some day after Nehemiah was returned from Persia; for it cannot be supposed that the people who were so well affected to the ministers of religion, as the foregoing chapter informs us they were, should so soon forget and neglect them. That the Ammonite and the Moabite should not come into the congregation of God for ever. For the sense of these words

Before Christ 445.

† Heb. being set over.

† Heb. the commandment of the Levites.

cir. 434. † Heb. at the end of days.

† Or, earnestly requested.

† Heb. standing.

† Or, store-houses.

† Heb. at their hand. † Heb. it was upon them.

c Ver. 22. † Heb. kindnesses.

† Or, observations.

† Heb. made their voice to be heard.

† That is, appointed by the law. † Heb. for the joy of Judah.

† Heb. that stood. c 1 Chro.

25. & 26. d 1 Chro. 25. 1, &c.

† That is, set apart. e Numb. 18. 27.

† Heb. there was read. † Heb. ears.

a Deut. 23. 3, 4.

b Numb. 22. 5. Joshua 24. 9.



Before  
Christ  
434.

bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel, by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

† Heb.  
before the  
wall?

Or,  
multitude

† Heb.  
had made  
to dwell  
with  
them.

† Heb.  
they dis-  
cerned not  
to speak.

† Heb.  
of people  
and peo-  
ple.

21 Then I testified against them, and said unto them, Why lodged ye † about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath-day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews that † had married wives of Ashdod, of Ammon, and of Moab:

24 And their children spake half in the speech of Ashdod, and † could not speak in the Jews' language, but according to the language † of each people.

25 And I contended with them, and † cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

Before  
Christ  
434.  
Or,  
reviled  
them.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: † nevertheless, even him did outlandish women cause to sin.

1 Kings  
11. 4, &c.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And one of the sons of Joiada, the son of Eliahish the high priest, was son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God; † because they † have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

† Heb.  
for the  
defiling.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business.

31 And for the wood-offering, at times appointed, and for the first fruits. Remember me, O my God, for good.\*

See Note on Deut. xxiii. 1—9. It seems also probable from the connection here, that the words imply that Israel were not to incorporate by marriage, any of the heathen into the nation. Ver. 4. The words *having the oversight of the chamber of the house of God*, imply the whole government of the temple, every chamber of it; the singular number being used instead of the plural; the government of the whole certainly belonged to the high priest. It seems thus probable, that Eliahish the high priest was the author of the following profanation of the house of God; but he might die before Nehemiah returned from Babylon; for we hear nothing of the governor's reprehending him for it; which he doubtless would otherwise have done. Ver. 6. *All this time was not I at Jerusalem*. They took this step while Nehemiah was retired to the court of Persia. Ver. 8. *And it grieved me sore*. He was filled with sorrow and indignation at seeing a stranger, nay, an enemy to the Israelites, brought into a part of the temple, that none of the sons of Jacob, except the priests

were permitted to enter; and even the holy things removed to make room for the household stuff of this Ammonite; and what is still a greater aggravation of the crime was, that all this was done by the high priest himself, who ought to have opposed such an attempt with all his power. Ver. 14. *Remember me, O my God concerning this*. That is, not in a way of strict justice, as if he thought he merited any thing at the hand of God; but in a way of grace and mercy, praying that he would graciously accept of what he had done, as done for the honour of his name, and overlook all infirmities therein. Ver. 22. *I commanded the Levites*. It was natural to think that the Levites, by virtue of their character, would meet with more deference and respect than his domestic servants. Ver. 25. *I contended with them*. That is, I argued with them, faithfully admonished them, and sharply reproved them.—*Cursed them*; that is, assured them that the curse of God would come upon them, unless they repented.

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] This chapter ought to be particularly considered by those who have the government of the church committed to them, and by Christian magistrates. We here see with what zeal Nehemiah set himself to reform the abuses that had crept in while he was going into Persia, and to procure the observation of what God had commanded in the law for the support of the Levites. Nothing is more worthy the care of persons in a public character than the concerns of religion. How remarkable is the zeal and resolution which Nehemiah shewed against those who kept not the sabbath, and on that day brought to Jerusalem burdens and several wares, as well as against those who had married strange women. Magistrates ought to employ their authority to hinder, yea, to oppose with vigour, every thing that is contrary to the law of God and good order.

## THE BOOK OF OF ESTHER.

### THE ARGUMENT.

In this book we see how God made use of queen Esther, who was a Jewess, and wife of king Ahasuerus, to bring about the deliverance of the Jews who were in that king's dominions, and to do them good. It is thought, what is related in this book happened some time after the Jews were returned from the Babylonish captivity; and that this Ahasuerus, who is called Artaxerxes, in the additions to the book of Esther, was Darius the son of Hystaspis; this prince, as well as others in that time, having different names in holy writ and in profane history.

#### CHAP. I.

Before  
Christ  
521.

1 Ahasuerus maketh royal feasts. 10 Vashti sent for, refuseth to come.

NOW it came to pass, in the days of Ahasuerus, (this is Ahasuerus which reigned from India

even unto Ethiopia, over an hundred and seven and twenty provinces,)

Before  
Christ  
519.

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

EXPLANATORY NOTES. CHAP. I. Ver. 1. Now it came to pass in the days of Ahasuerus. The learned have found it very difficult to discover who this

Ahasuerus was. Usher supposes him to be Darius Hystaspis; Scaliger makes him to be Xerxes; but Josephus positively asserts, that the Ahasuerus of scrip-



Before  
Christ  
519.

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces *being* before him.

4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days.

† Heb.  
found.

5 And when these days were expired, the king made a feast unto all the people that were † present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

|| Or,  
violet.

6 *Where* were white, green, and || blue hangings fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were* of gold and silver, upon a pavement || of red, and blue, and white, and black marble.

|| Or,  
of por-  
phyry, and  
marble,  
and ala-  
baster, and  
stone of  
blue co-  
lour.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and † royal wine in abundance, † according to the state of the king.

† Heb.  
wine of the  
kingdom  
according  
to the hand  
of the king

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which *belonged* to king Ahasuerus.

|| Or,  
eunuchs.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven || chamberlains that served in the presence of Ahasuerus the king.

† Heb.  
good of  
counte-  
nance.

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty; for she *was* † fair to look on.

† Heb.  
which was  
by the  
hand of  
his eu-  
nuchs.

12 But the queen Vashti refused to come at the king's commandment † by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner, toward all that knew law and judgment;

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom,)

Before  
Christ  
519.

a Ezra  
7. 14.

† Heb.  
What to  
do.

15 † What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

† Heb.

If it be  
good with  
the king.

† Heb.

from be-  
fore him.

† Heb.

that it pass  
not away.

† Heb.

unto her  
compon-  
ion.

† Heb.

was good  
in the eyes  
of the king

† Heb.

that one  
should  
publish it  
according  
to the lan-  
guage of  
his people.

19 † If it please the king, let there go a royal commandment † from him, and let it be written among the laws of the Persians and the Medes, † that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate † unto another that is better than she.

20 And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying † pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and that it should be published according to the language of every people.\*

ture was the Artaxerxes Longimanus of profane history, whose reign was one of the most prosperous of the kings of Persia. The Septuagint however throughout the whole book of Esther, where Ahasuerus is mentioned in the Hebrew text, translate it Artaxerxes. Ver. 2. *When the king Ahasuerus sat on the throne of his kingdom.* That is, when he enjoyed peace and tranquility throughout his large dominions. In Shushan the palace. Cyrus and the rest of the Persian kings, after they had conquered the Medes, whose country lay at a great distance, fixed their royal seat at Shushan, that they might not be far from Babylon, and make it the capital of the empire. Ver. 9. *And Vashti the queen.* They who make Ahasuerus to be Darius Hystaspis, suppose that she was Atossa, the daughter of Cyrus. Others suppose that she was sister to Ahasuerus, the Persians in those days making no scruple in these kind of marriages. But there is sufficient reason to think that before her marriage, there had been such a collection of virgins made for the king, as there was before that of Esther, and having the good fortune to obtain the preference in the king's esteem, she was created queen. And if this be granted, it may naturally be supposed, that being a woman of no high descent, her family might for that reason be concealed. Ver. 12. *Therefore was the king very wroth.* His anger was now immoderate, because his blood was heated with wine, which

made his passion too strong for his reason; otherwise he would not have thought it decent for the queen, nor safe for himself, to have her beauty (which was very great) exposed in this unusual manner. Ver. 13. *Wise men which knew the times.* That is, men well versed in ancient histories, and in the laws and customs of their countries; or persons whose wisdom and prudence enabled them to judge what was fit to be done on any occasion. Perhaps both senses may be included in the expression. Ver. 14. *The seven princes of Persia and Media.* The custom in Persia of having seven chief counsellors has given rise to various conjectures respecting this origiu. But it may be sufficient to observe here, that these princes were the chief judges and interpreters of the laws of the empire. Ver. 22. *Be published according to the language of every people,* or speak the language of his people. The former translation seems a repetition of what is stated in the preceding part of the verses, that the decree should be made known in all the provinces in the different language of the people; the latter translation, that every woman should speak the language of her husband, is thought to oppose a custom in Persia, of the men permitting the women whom they married out of other countries, to bring into the family their own languages, which custom tended to weaken the authority of husbands and introduce confusion into the family.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] How rich the gifts which God often bestows on those who know him not! But let us never think that he is more liberal to his friends than to his enemies. Earthly good is a curse to those who have not a heart to make a good use of it. The poorest of God's children are blessed with all spiritual blessings in Christ, and these are treasures of more inestimable value than all the possessions of the mightiest monarchs of the world. Happiness does not depend on riches or sensual gratification; if the rich are not temperate and active, they will be the worse, not the better of their riches. If the kingdoms of this world are glorious, what must be the glory of the new Jerusalem! No motive ought to induce us to violate the laws of temperance. The man who would compel us to wound our souls, by sinning against God, is no better than a barbarian, who would put a sword into our hands, and require us to sheathe it in our own bowels. To exclude women wholly from the society of men is doubtless grievous tyranny. But every thing may be carried to excess. How many mischiefs does the unrestrained intercourse of the sexes occasion in many public diversions! While women therefore enjoy the liberty which nature and revelation assign them, let them not forget, that to estimate domestic society, modesty and sobriety, above gold, pearls, or costly array, become them. Let them also learn to reverence their own husbands, and obey every lawful injunction. And if husbands expect due obedience from their wives, let them be always



## CHAP. II.

Before  
Christ  
518.1 Out of the choice of virgins a queen is to be chosen. 15 Esther elected.  
21 Mordecai discovereth a plot against the king.

**A**FTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king :

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, † unto the custody of ‖ Hegai the king's chamberlain, keeper of the women ; and let their things for purification be given *them* :

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king ; and he did so.

5 ¶ Now, in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite ;

6 <sup>a</sup> Who had been carried away from Jerusalem with the captivity, which had been carried away with Jeconiah king of Judea, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he † brought up Hadassah, (that is, Esther,) his uncle's daughter ; for she had neither father nor mother, and the maid was † fair and beautiful ; whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him ; and he speedily gave her her things for purification, with † such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house : and † he preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not shewed her people, nor her kin-

dred : for Mordecai had charged her that she should not shew it.

11 And Mordecai walked every day before the court of the women's house, † to know how Esther did, and what should become of her.

12 ¶ Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women,)

13 Then thus came *every* maiden unto the king ; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines : she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now, when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, (who had taken her for his daughter,) was come to go in unto the king, she required nothing but what Hagai the king's chamberlain, the keeper of the women, appointed : and Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house-royal, in the tenth month, (which is the month Tebeth,) in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and ‖ favour † in his sight ‖ Or, more than all the virgins : so that he set the royal *kindness*, crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast ; and he made a † release to the provinces and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred nor her people, as Mordecai had charged her : for Esther did

† Heb.  
unto the  
hand.  
‖ Or,  
Hagai,  
Verse 8.a 2 Kings  
24. 14.  
2 Chron.  
36. 10.  
Jeremiah  
24. 1.  
† Heb.  
nourished.  
† Heb.  
fair of  
form, and  
good of  
counte-  
nance.† Heb.  
her por-  
tions.  
† Heb.  
he chang-  
ed her.Before  
Christ  
518.† Heb.  
to know  
the peace.  
515.

cir. 515.

‖ Or,  
*kindness*.  
† Heb.  
before  
him.

cir. 514.

† Heb.  
rest.

## EXPLANATORY NOTES. CHAP. II. Ver. 1. He remembered Vashti.

Probably with grief and shame, that in his wine and rage he had so severely punished and irrevocably rejected so beautiful and desirable a person, and that for so small a provocation, to which she was easily led by the modesty of her sex, and by the laws and customs of Persia, where women were excluded the society of men in public places. Ver. 5, 6. Previous to this period the Jews were permitted and encouraged to return to Judca, and what could induce Mordecai to remain in Shushan? It was doubtless not from want of love to Jerusalem, the holy city, but probably from persuasion that his continuance in Shushan was necessary to the welfare of his people. Similar motives induced Daniel and Nehemiah to remain in a foreign land after the return of many of their brethren; Love to the habitation of the Lord fixed them at a distance from it. Ver. 7. He brought up Hadassah, (that is Esther) his uncle's daughter. She was born in Babylon and therefore, in analogy to that language, they gave her the name of Hadassah, which, in Chaldee, signifies a myrtle; but her Persian name was Esther, which some derive from the Greek word *aster* a star; and from *satur*, which implies hidden, because she was concealed in Mordecai's house; or because her nation was concealed, till Mordecai's merit and service to the crown came to be rewarded. Esther is called his daughter, either because he adopted

her as his own child, or because she was nearly related to him, in which latter sense the term is often used. Ver. 12. After that she had been twelve months according to the manner of women. They were kept so long partly for their better purification, as it here follows: partly out of state; and partly that of being so long in safe custody, the king might be sure that the child begotten upon any of them was his own. Ver. 16. The conduct of Esther and Mordecai in submitting to a domestic relation with a heathen king, has been thought sinful. The people of God may err, and it is certain that Israel were not to marry idolaters. But let us not pass judgment, without mature examination. We ought to remember that Mordecai and Esther were slaves to a despotic prince; and their consent was not asked. She was seized in common with many other young women, by the command of her master, who considered her as his property. She was not the actor, but the sufferer. Had she been left to her choice it is probable that she would have preferred the poorest Jew, faithful to his God, for her husband, before the king of Persia. Ver. 18. It was customary for the Persian monarch, to give his queen at her marriage such a city to buy her clothes, another for ornaments to her hair, another for necklaces, and so on for the rest of her expences. Ver. 19. Mordecai sat in the king's gate; or court as one of the king's guard or ministers; being advanced to this place by Esther's

reasonable in their commands. Nor let husbands and wives forget, there are no persons in the world from whom they can receive more decisive testimonies of their affection than from one another. The foolishness of the rich and great is consummate folly. A sober slave is more respectable than a drunken king. In the multitude of wise counsellors there is safety; and to judge impartially it is equally necessary to be divested of passion as well as prejudice. Let us ever attend to the influence which our conduct may have on others; the good or evil which we do will generally be in proportion to the extent of that influence. Heathens have asserted that the world is regulated by the example of the great. And it is to be lamented, that this maxim holds too much even in the minds of professed Christians who have an infinitely perfect example which they are enjoined to imitate.



Before  
Christ  
514.  
Or,  
Bigthana,  
Chap.  
6. 2.  
† Heb. the  
threshold.

the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, (while Mordecai sat in the king's gate,) two of the king's chamberlains, || Bigthan and Teresh, of those which kept † the door, were wroth, and sought to lay hand on the king Ahafuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree, and it was written in the book of the Chronicles before the king.\*

### CHAP. III.

*Haman advanced by the king, yet despised by Mordecai, seeketh revenge upon all the Jews.*

510.

AFTER these things did king Ahafuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman; for the king had so commanded concerning him: but Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand; for he hath told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahafuerus, even the people of Mordecai.

7 ¶ In the first month, (that is, the month Nisan,) in the twelfth year of king Ahafuerus, they cast Pur,

that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8 ¶ And Haman said unto king Ahafuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws: therefore it is not † for the king's profit to suffer them.

9 If it please the king let it be written † that they may be destroyed; and I will † pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' || enemy.

11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's || scribes called on the thirteenth day of the first month, and there was written, (according to all that Haman had commanded) unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people after their language; in the name of king Ahafuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, (which is the month Adar,) and to take the spoil of them for a prey.

14 The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.†

favour, though not as yet known to be a relation of hers; or perhaps what is more probable, his excellent character had attracted the notice of the king, who had appointed him to some office.

EXPLANATORY NOTES. CHAP. III. Ver. 1. *After these things.* It was about five years after the above transactions, as appears from ver. 7. *Haman the son of Hammedatha the Agagite.* He was descended in a direct line from Agag, whom Samuel hewed in pieces in Gilgal. Ver. 2. *But Mordecai bowed not nor did him reverence.* The reason of this obstinate refusal was, either, 1. The quality of the person; that he was not only an infamously wicked man, and a heathen, but of that nation which God obliged the Israelites to abhor and oppose from generation to generation; and therefore he durst not shew outward respect to a man whom he did, and ought inwardly to contemn. Or rather, 2. The nature of the thing; for the worship required was not only civil, but divine; which the kings of Persia did undoubtedly arrogate to themselves, and expect and receive from their subjects and others who came into their presence, and which the present king probably decreed should be shewn to his favourite. Ver. 4. *For he had told them that he was a Jew.* This shews that he did not deny this reverence to Haman out of pride, or any personal grudge against him, much

less out of a rebellious contempt of the king's authority and command; but merely out of conscience, because he was a Jew, who was obliged to give this honour to no created being. Ver. 6. *Wherefore Haman sought to destroy all the Jews;* Which he attempted, partly from that implacable hatred which, as an Amalekite, he had against them; partly from his rage against Mordecai; and partly, because he rightly judged, that Mordecai's reason for his contempt extended itself to all the Jews, and would equally engage them all in the same neglect and hatred of his person. Ver. 7. *They cast Pur;* that is, the diviners cast lots according to the custom of those ancient and eastern people, what day and what month would be most lucky, not for his success with the king. (of whose compliance with his request he made no doubt,) but for the most effectual and universal extirpation of the Jews. Ver. 15. *But the city Shushan was perplexed.* Not only the Jews, but a great number of the citizens, either because they were related to them, or engaged with them in worldly concerns, and whose innocence or excellence merited a better fate. Indeed the citizens had reason to be perplexed on their own account: for who could promise himself safety after such a fatal decree had passed?

PRACTICAL OBSERVATIONS.—\* CHAP. II.] The consciousness of our folly and guilt in gratifying our passions, is frequently a source of greater misery to ourselves than that which we have caused others to feel. The desires of men will be carried beyond all bounds where the laws of God and reason are contemned. The knowledge and obedience of the law, that every man ought to have his own wife, contribute equally to the happiness of both sexes. "A wise man's heart discerneth both time and judgment!" Though we ought never to be ashamed of our friends, yet on some occasions prudence requires that we say nothing of them. We must never be ashamed of the true religion, if we desire to be acknowledged by Christ: Yet there is a time to be silent as well as to speak to the honour and glory of God. What miseries might young people avoid, what happiness might they enjoy, if they renounced their own humour and wisdom, and obeyed those whom God has appointed to rule them. Moderation in the pleasures of sense is necessary to the enjoyment of them. But it is pleasant to contemplate the exercise of divine sovereignty and love, which rendered the vice and weakness of the Persian king subservient to the interests of the church. Truly "our help is in the name of the Lord, who is wonderful in counsel and excellent in working."—If we forbear to deliver those that are drawn into death, we are partners in the guilt of their blood. Men may forget our good works, but they are remembered by God, and he will render to every man according to his work.

PRACTICAL OBSERVATIONS.—† CHAP. III.] Many are exalted by providence more for the good of others than their own. Where the word of a king is there is power; but no one can controul the conscience. He who fears God will obey him rather than man; and he will not be ashamed of the laws of his

Before  
Christ  
510.

† Heb.  
meet, or,  
equal.

Heb.  
to destroy  
them.

† Heb.  
weigh.

|| Or,  
oppressor.

|| Or, se-  
cretaries.



Before  
Christ  
510.

## CHAP. IV.

Mordecai and the Jews mourn. 15 Esther appointeth a fast.

**W**HEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate; for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

† Heb.  
sackcloth  
and ashes  
were laid  
under  
many.  
† Heb.  
eunuchs.

† Heb.  
whom he  
had set be-  
fore her.

4 ¶ So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

5 Then called Esther for Hatach, one of the king's chamberlains, † whom he had appointed to attend upon her, and gave him a commandment to Mordecai to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate:

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy him.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai:

11 All the king's servants, and the people of the king's provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I

have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then shall there † enlargement and deliverance † Heb. re-  
arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? <sup>† Heb. re-  
spiration.</sup>

15 ¶ Then Esther bade them return to Mordecai this answer;

16 Go, gather together all the Jews that are † pre-  
sent in Shushan, and fast ye for me, and neither eat † Heb.  
nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish. <sup>† Heb.  
found.</sup>

17 So Mordecai † went his way, and did according † Heb.  
to all that Esther had commanded him. <sup>† Heb.  
passed.</sup>

## CHAP. V.

1 Esther obtaineth the king's favour, inviteth the king and Haman to a banquet. 8 Being encouraged, she nameth her suit, &c.

**N**OW it came to pass, on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne, in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared,

EXPLANATORY NOTES. CHAP. IV. Ver. 11. *Whosoever, whether man or woman, shall come unto the king into the inner court, there is one law of his to put him to death.* This was decreed partly to maintain both the majesty and the safety of the king, and partly by the contrivance of the greater officers of state, that few or none might have access to the king but themselves and their friends.

Ver. 15—17. From this passage, the influence of Mordecai among the Jews appears to have been already great. Esther applied to him as a person who would feel no difficulty in calling all his brethren together to devote several days to fasting and prayer.

EXPLANATORY NOTES. CHAP. V. Ver. 2. *So Esther drew near and*

God however they may be condemned or opposed by others. Pride by its nature, and inseparable consequences, involves its objects in unspeakable misery. May God preserve us from all unexpected heights of prosperity, or give us grace to hear, as it becometh saints, such dangerous changes in our condition! The wicked are snared in the works of their own hands. Little did Haman think that the whole disposing of lots belonged to the God of Israel, and that of consequence the season pointed out by the lot was to be the best season for preventing the execution of his diabolical purpose, and for turning the meditated vengeance on his own head. Miserable is the state of a nation when sycophants can sway the sovereign to every thing horrid at their pleasure. Haman thought by this edict to secure the total extirpation of the chosen people, but God made it a most effectual means of exciting all nations to observe the greatness of his power, wisdom, and faithfulness by counteracting the designs of his people's enemies, and accomplishing their salvation. May we spend our lives glorifying that God who is ever near to those that fear him!

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Every good man bewails the calamities of Zion; and feels peculiarly afflicted when others suffer for his sake. Princes may banish badges of sorrow from their courts; but they cannot banish sickness, vexation, or grief of heart from themselves or their servants. If we weep in sincerity with those that weep, it will be our desire if possible to remove their sorrows. It is necessary to consider well the designs of providence in putting us in our stations, and to endeavour earnestly to improve every opportunity of accomplishing them. And let us encourage ourselves in well-doing by the consideration, that though we be able to do little by our own power, yet we may do much by our influence with others. And if we trust in God he will never fail us. But, if through unbelief, we decline the path of duty, we may dread the danger which we sinfully shun. Dangerous services are too often not altogether acceptable to those who are called to undertake them, and best qualified to execute them. We are unworthy to live if we are unconcerned about the welfare of others. We deserve divine wrath if we seek not the good of Zion above our chief joy. And if we provoke God it is in vain to trust in princes for safety; for their favour is not more uncertain than their power is limited: Jehovah alone has power to save and to destroy. The safety of the church of God depends not on her best friends; but it is their highest honour to perform eminent services for her. And if God has done great things for us, it is probable that he requires some important services from us. But if we observe not the times and opportunities of doing good, we walk contrary to God, and he will walk contrary to us. A day of our life employed in the most hazardous duties, excels a thousand spent in the enjoyment of the service of the world. Those who continue in faith and prayer will surmount every difficulty, and rise above all their enemies.



Before Christ 510. 6 ¶ And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request is.

† Heb. to do. 8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and † to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

† Heb. caused to come. 10 Nevertheless Haman refrained himself: and when he came home, he sent and † called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

† Heb. tree. 14 ¶ Then said Zeresh his wife and all his friends unto him, Let a † gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.\*

## CHAP. VI.

1 Ahasuerus rewardeth Mordecai; 11 Haman doeth him honour.

† Heb. the king's sleep fled away. Or, Bigtham, Chap. 4. 21. ON that night † could not the king sleep; and he commanded to bring the book of records of the Chronicles; and they were read before the king.

2 And it was found written that Mordecai had told of † Bigthana and Zeresh two of the king's chamber-

lains, the keepers of the † door, who sought to lay hand on the king Ahasuerus.

3 And the king said what honour and dignity hath been done to Mordecai for this? Then said the king's † servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man † whom the king † delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

7 Then Haman answered the king, For the man † whom the king delighteth to honour,

8 † Let the royal apparel be brought † which the king useth to wear, and the horse that the king rideth upon, and the crown-royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man † withal whom the king delighteth to honour, and † bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; † let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel, and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man, whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate: but Haman hastened to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his

touched the top of the sceptre; In token of her thankful acceptance of the king's great favour, and of her reverence and submission to his majesty. Ver. 8. If I have found favour in the sight of the king. She did not present her petition at this time out of policy perhaps, that she might further engage the king's affection to her by a second entertainment; or rather, she was herein over-ruled by divine providence, that she might have a better opportunity, for it the next time, by the great and favourable events which happened in the interval. Ver. 13. Yet all this availeth me nothing. It may seem somewhat strange, that so proud a man as Haman certainly was, should not be prompted to avenge himself immediately on Mordecai for his contemptuous behaviour, since he had doubtless minions enough about him, who upon the least intimation of his pleasure herein, would readily have done it; and since he who had interest enough with his prince to procure a decree for the destruction of a whole nation might easily have obtained a pardon for killing one obscure member of it. But herein the wife and powerful providence of God did manifestly appear, in disposing the heart of Haman, contrary both to his interest and inclination, to put fetters, as it were, upon his own hands, instead of employing his power against his enemy.

EXPLANATORY NOTES. CHAP. VI. Ver. 1. On that night could not

PRACTICAL OBSERVATIONS.—\* CHAP. V.] They who venture all for God will find him able to do unspeakably better than their most sanguine hopes. The use of the best means for obtaining what we desire ought to accompany our hope in God. It is good to avoid undue delays in doing our duty; yet precipitancy is likewise to be avoided. It is impossible to calculate the advantages of embracing the proper season.—Miserable are they whose chief happiness lies in the favour of princes, or any created being. A proud man is not less an object of pity, than of contempt. He cannot be happy till every one give him all the respect which he thinks his due, and this will never be while the Almighty governs the world. Earthly good is uncertain and unsatisfactory; and he who is destitute of inward peace can never be satisfied from any thing without him. He finds gall and worm-wood spread over all his pleasures. He who knows not God and his son Christ Jesus is a stranger to the way of peace. In vain does he seek happiness in his friends; they are all miserable comforters; they are physicians of no value. Their very advice may hasten his ruin. Cursed is he who giveth heed to flatterers; for "he who flattereth a man spreadeth a net for his feet!"



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Before  
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friends every thing that had befallen him, Then said his wife men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.\*

CHAP. VII.

1 Esther sueth for her own life and for her people's. 7 The king causeth Haman to be hanged on his own gallows.

† Heb. to drink. **S**O the king and Haman came † to banquet with Esther the queen.

2 And the king said again unto Esther on the second day, at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

† Heb. that they should destroy and kill, and cause to perish. 4 For we are sold, I and my people, † to be destroyed, to be slain, and to perish: but if we had been sold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

† Heb. whose heart hath filled him. 5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, † that durst presume in his heart to do so?

† Heb. The man adversary. 6 And Esther said, † The adversary and enemy is this wicked Haman. Then Haman was afraid † before the king and the queen.

† Or, at the presence of. 7 ¶ And the king, arising from the banquet of wine in his wrath, went into the palace-garden: and Haman stood up to make request for his life to Esther

the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also † before me in the house? As the word went out of the king's † Heb. with me. mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the † gallows fifty cubits † Heb. high, which Haman had made for Mordecai, who † Heb. had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.†

CHAP. VIII.

1 Mordecai is advanced. 7 Ahasuerus granteth to the Jews to defend themselves. 17 Mordecai's honour and the Jews' joy.

**O**N that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, † and besought him with † Heb. and she wept and besought him. tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to † Heb. reverse † the letters devised by Haman the son of Ham- the device,

shall surely fall before him. This they conclude, either, 1st, By rules of policy, because Haman's reputation and interest were hereby sinking. Or, 2dly, By former experience and the observation of God's extraordinary actions on the behalf of the Jews, and against their enemies in this very court and kingdom.

EXPLANATORY NOTES. CHAP. VII. Ver. 4. For we are sold. By the craft and cruelty of that man who offered a great sum of money to purchase our destruction.—To be destroyed, to be slain, and to perish. She useth a variety of expressions to make the deeper impression upon the king's mind.—But if we had been sold for bond-men and bond-women, I had held my tongue; Because that calamity would neither have been irrecoverable nor intolerable, nor yet unprofitable to the king, for whose honour and service I should willingly have submitted myself and people to any kind of bondage. Ver. 5. Then the king—said,—Who is he that durst presume in his heart to do so? That is, to circumvent me, and by subtilty to procure an irrevocable decree. Ver. 7. And the king arising from the banquet. Partly as disdaining the company of so audacious and ungrateful a person; partly to cool and allay his spirit, struggling with such a variety of passions; and partly to consider within himself the heinousness of Haman's crime, and what punishment he should inflict on so vile a miscreant. Ver. 8. And Haman was fallen

upon the bed whereon Esther was. It was a custom among the Persians, as well as several other nations, to sit or rather lie upon beds, when they eat or drank; and therefore when Haman fell down as a suppliant at the feet of Esther, and probably embraced her knees, the king might pretend he was offering violence to the queen's chastity, not perhaps that he really believed this was his intention, but his passion prompted him to look upon it in the worst light, and to urge it as an aggravation of Haman's crimes. Covered Haman's face; this was according to the custom of Persia, assign that he was condemned to die. Ver. 10. So they hanged Haman on the gallows that he had prepared for Mordecai. Here the harmony and justice of divine providence is in nothing more remarkable than in not only bringing Haman to his deserved punishment, but entrapping him likewise in the same snare that he had laid for another, and turning a malicious invention upon the head of the contriver.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1. On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. With all his goods and estate, which being justly forfeited to the king, he no less justly bestows it upon the queen, to compensate the danger to which Haman had exposed her. Ver. 5. To reverse the letters devised by Haman. She prudently takes

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] How profound are the mysteries of providence. By events the most trivial in the eyes of man, God accomplishes the most important ends. God will not forget his faithful servants; and he will regulate all things, the minutest as well as greatest events, to advance their happiness and honour. Let us never impute to the ingratitude or folly of our friend what may have been the effects of inadvertence. Woe to those who devise evil upon their beds—and when it is light practise it. The vainest of men affect modesty to obtain gratification to their vanity. What an empty, what a transient shadow of felicity, can the greatest wealth or highest honours on earth confer! It is the greatest infelicity of all worldly pursuits, that there is no proportion between the pleasures of success and the pain of disappointment. If we have neglected to do good at the proper season, let us double our diligence in doing it, if time is left to repair our omissions. Every man finds it necessary to deny himself on many occasions. The humble man is happy; he preserves the even tenor of his soul in prosperity and adversity. But the triumphing of the wicked is short, and the hope of the hypocrite but for a moment. Miserable comforters were all Haman's friends; their words were the piercings of a sword. Heathens have been forced to acknowledge, that God takes care of his people; and that he leaves not his gracious work in their behalf unfinished. How wretched his condition, who must go with a heart full of grief to a feast where he must eat the bread of sorrow, and drink the water of affliction!

PRACTICAL OBSERVATIONS.—† CHAP. VII.] Boast not thyself of to-morrow, for thou knowest not what a day shall bring forth. Divine providence has so closely connected the interest of princes and people, that the throne is established by judgment and mercy, and subverted by unrighteousness. Men are often ready to shudder at the very mention of that wickedness to which inconsiderately, they had given their consent. How miserable is it to feel the torments which conscience of guilt or fiery indignation inflicts, when they obtain dominion over the soul! Haman was not the first nor will he be the last, of the enemies of the people of God, who shall reluctantly bow before them, and lick the dust of their feet. Anger is temporary insanity; and the words of an angry man are like the speeches of one that is desperate, which are as wind. The proud may be flattered, but they cannot be loved. They learn in adversity what sentiments others entertain concerning them. When the wicked perish there is shouting; but their wickedness may outlive them, and cause much distress when they are gone to receive their eternal reward.



<sup>Before</sup> <sup>Christ</sup> <sup>510.</sup> medatha the Agagite, || which he wrote to destroy the Jews, which are in all the king's provinces:  
6 For how can I † endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, <sup>a</sup> may no man reverse.

9 Then were the king's scribes called at that time in the third month, (that is, the month Sivan,) on the three and twentieth day thereof; and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring; and sent letters by post on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life to destroy, to slay and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

12 Upon one day, in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing, for a commandment to be given in every province, was † published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence

of the king in royal apparel of || blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.\*

CHAP. IX.

1 The Jews slay their enemies, with the ten sons of Haman. 20 The two days of Purim are made festivals.

**N**OW, in the twelfth month, (that is, the month Adar,) on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them,)

2 The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and † officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did † what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arifai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain

off all the odium of the action from the king, and lays it upon Haman, which he alledgeth as a reason why it should be repealed, because it was surreptitiously and craftily procured. This, however, the king could not do; for, (as he tells her, ver. 8.) *The writing which is written in the king's name, and sealed with the king's ring may no man reverse*, according to the law of the Medes and Persians. Therefore the second letter which he allows them to write, doth not contain one word about reversing of the former, nor doth it take away that power which was given to all rulers to destroy all the Jews, chap. iii. 12, 13. but only gives the Jews power and authority to stand up in their own defence. Ver. 9. *Then were the king's scribes called in the third month, on the three and twentieth day thereof*; which was above two months after the former decree; all which time God suffered the Jews to lie under the terror of this dreadful day, that they might be more thoroughly humbled for, and purged from those many and great sins under which

they lay. Ver. 11. *Both little ones and women*. When this decree came to be put in execution, we read nothing of the slaughter of women or children; nor is it probable, they that were so generous as not to meddle with the spoil, would be so cruel as to kill the innocent children. Ver. 15. *And the city of Shushan rejoiced, and was glad*. Not only Jews, but the greatest number of citizens, who, by the law of nature written upon their hearts, had an abhorrence of bloody counsels and designs, and a complacency in acts of benignity and mercy.

EXPLANATORY NOTES. CHAP. IX. Ver. 2. *The fear of them fell on all people*. As having such potent friends at court, and so great a God on their side, who by such unusual and prodigious methods (whereof doubtless they had been particularly informed) had brought about such a mighty and unexpected deliverance. Ver. 10. *But on the spoil laid they not their hand*. Either because they were desirous it should come into the king's treasury; or, because they would

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] The wealth of the sinner is laid up for the just. Let us not be solicitous to obtain riches, for they profit not in the day of wrath. Gratitude to benefactors is essential to a virtuous character. Those are fitted for high stations, who are best satisfied with any station appointed them by providence. Happy are those, who are satisfied with their own condition, if they but see the good of Israel; because Zion is nearer their heart than either grandeur or life. Men are never more foolish than when they affect the perfection of wisdom. The immutability of counsels assumed by the Persian court involved the counsellors in perplexity and the empire in distress. They well deserve to perish who are careless about their own safety. And who will bemoan the fate of those who may be safe in the day of evil, and despise the things that belong to their peace, till they be hid from their eyes? God can make good spring up to his people where it was least expected. From Shushan came the edicts for the destruction and deliverance of Israel. The best of all blessings came out of Galilee and Nazareth. How speedily does God turn his people's mourning into joy; and how often has he determined their enemies to become their steady friends, and religious associates. Afflictions have often terminated in joys never felt by those who have not known adversity.



Before  
Christ  
509.  
in Shushan the palace † was brought before the king.

† Heb. came. 12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now, what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done.

† Heb. let men hang. 13 Then said Esther, If it please the king let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and † let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: but on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey.)

509.  
† Heb. in it. 17 On the thirteenth day of the month Adar: and on the fourteenth day † of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar, a day of gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far.

21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their

enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is, the lot,) to † consume them, and to destroy † them;

25 But † when Esther came before the king, he † commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of ¶ Pur: therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them. † That is, Lot.

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not † fail, that they would † keep these two days according to their writing, and according to their appointed time every year;

28 And that these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not † fail from among the Jews, nor the memorial of them † perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with † all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth.

31 To confirm these days of Purim in their times appointed, according as mordecai the Jew and Esther the queen had enjoined them, and as they had decreed † for themselves, and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.\*

leave it to their children, that it might appear, that what they did that day was not out of malice to their persons and families, or covetousness of their estates: but out of mere necessity, and by that great and approved law of self-preservation. Ver. 13. To do to-morrow also according to this day's decree. That is, to kill their implacable enemies. And let Haman's ten sons be hanged upon the gallows. We are already told, ver. 11. that these ten sons were slain by the sword: but the reason why Esther appears to be so solicitous to have their dead bodies hung upon the gallows might be, because they had shewn more malice and indignation against the Jews, and on the day that the cruel edict came to take place had made more desperate attacks upon them than any; though the reason of state in this severity was doubtless to expose the family of Haman to the greater infamy, and to deter other counsellors from abusing the king by false misrepresentations. Ver. 20, 21. God alone has a right to appoint religious institutions. Why then did Mordecai appoint the feast of Purim? From his general character have we not reason to conclude that, if he meant it to be observed as a religious ordinance, he was directed by the Holy Spirit; but perhaps it was only to be viewed as a civil festival in commemoration of an event which ought never to be forgotten. Ver. 30. With words of peace and truth. Or, even words of peace and truth. This may respect the form of their writing; wherein, after the custom, he saluted them with hearty wishes for their true peace and prosperity. Ver. 31. The matters of the fastings and their cry, upon account of these great and overwhelming calamities which were decreed to all the Jews, and for the removing of which, not only Esther and

the Jews in Shushan, but all other Jews in all places, as soon as they heard those dismal tidings, did doubtless, according to the precepts of the scripture, and the constant practice of their ungodly predecessors in all ages, fly to that last and only refuge, of seeking God by fasting and earnest prayers; which God was pleased graciously to hear and answer, by giving them this amazing deliverance. And this was what they were now to remember, to wit, the greatness of their danger, and of their rescue from it. This feast is called Purim, from the Persian word pur, which signifies a lot because of Haman's casting lots, in order to know the most fortunate day for the execution of his malicious designs; and it is to this day celebrated by the Jews with some very peculiar ceremonies, which are reducible to reading, resting, and feasting. Before the reading, which is performed in the synagogue, and begins in the evening as soon as the stars appear, they make use of three forms of prayer; Then they read over the whole history of Haman from the beginning to the end, out of an Hebrew manuscript written on parchment, it being accounted unlawful for them to read out of any printed book. After the reading is finished, they return home and have a supper, not of flesh, but spoon meat; and early next morning they arise and return to the synagogue, where, after they have read that passage in Exodus which mentions the war with Amalek, they begin again to read the book of Esther with the same ceremonies as before, and so conclude the services of the day with curses against Haman and his wife Zeresh, with blessings upon Mordecai and Esther and with praises to God for having preserved his people.

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] The hope of the righteous is joy and gladness, but the expectation of the wicked shall perish. The wonderful works of providence have often struck terror into the hardiest enemies of Zion. Vain is it to fight against God, or against those whom he loves and protects. Sooner or later all his enemies shall perish! but the righteous shall be saved out of all their troubles. To call often to our remembrance the mercies of former days is our wisdom and happiness. This will prove a frequent renewal of former joys, and a means of preserving alive that gratitude which we owe to the God of all our mercies.



## CHAP. X.

1 Ahasuerus' greatness. 3 Mordecai's advancement.

Before  
Christ  
495.

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

† Heb.  
made him  
great.

2 And all the acts of his power, and of his might and the declaration of the greatness of Mordecai, whereunto the king † advanced him, are they not

EXPLANATORY NOTES. CHAP. X. Ver. 3. *Accepted of the multitude of his brethren.* Who did not envy his greatness as men most commonly do in such cases; but rejoiced in it, and blessed God for it, and loved him for his upright and mild management of his vast power. *Speaking peace to all his, or rather*

written in the book of the Chronicles of the kings of Media and Persia? Before Christ 495.

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.\*

their seed, to wit, the Jews, who were of the same seed and root from which he was descended. He spoke and acted with great kindness and friendliness to them when they resorted to him on any occasion.

PRACTICAL OBSERVATIONS.—\* CHAP. X.] The protection which government affords makes necessary tribute an act of justice. If we claim support to our rights from government, let us not defraud it of its rights. Many instances of vicious conduct are set before us, which we ought to abhor; many examples of goodness which we ought to imitate. The generous soul of a good man is filled with kindness to the rising race, and rejoices in the happiness of succeeding generations. Let us be followers of those who obtained a good report through the faith, which animated them in all their undertakings. According to the grace and nature given us, let us seek the good of the present generation and of posterity: Thus shall we obtain a good name which is better than precious ointment.

## THE BOOK OF JOB.\*

### THE ARGUMENT.

Job, who was a man illustrious for his piety, and for his patience, lived about the time that the children of Israel were in Egypt. There are three things contained in this book: I. The history of Job's afflictions. II. The disputes between him and friends, upon this question; Whether God afflicts good men in this world; and, Whether adversity is a proof of his wrath and displeasure? III. The end of Job's afflictions, and the prosperity which succeeded. This Book which is written in a figurative style, contains several excellent instructions; and we are there to observe particularly what sentiments the men in his age entertained concerning the principal points, and most important duties of religion. The testimony which God, by the prophet Ezekiel bears to Job, ranking him with men of the greatest piety, such as Noah and Daniel, and what the apostle St James says of him, confirms the truth of this history, and should engage us to consider what is contained in it with the greater attention.

## CHAP. I.

1 The holiness, riches, and religious care of Job for his children. 6 Satan appearing before God by calumny obtained leave to tempt him.

Before  
Christ  
cir. 1520.

a Chap.

2. 3.  
|| Or,  
cattle.|| Or  
husbandry  
† Heb.  
sons of the  
east.

THERE was a man in the land of Uz, whose name was Job; and that man was<sup>a</sup> perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His || substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great || household; so that this man was the greatest of all the † men of the east.

EXPLANATORY NOTES. CHAP. I. Ver. 1. *Uz*, is supposed to be that part of Arabia that bordered on Chaldea or the country of Edom called Uz in Lam. iv. 21. probably so denominated from one of Esau's posterity, who was called Uz, Gen. xxxvi. 28. Jer. xxv. 30. His name Job, is by some interpreted, *one hated*; as his sufferings seemed to speak. Others derive it from a word signifying *to desire*; as if he were the desire of his parents, though he lived to curse the day of his birth. His piety was remarkable and eminent; he was a *perfect man*, not in an absolute sense, but one who, compared with partial observers of the divine law, was in God's sight without spot, as accepted in the Saviour, and whose heart was sincere and upright before him. No allowed guile was entertained within; no known evil indulged in his conversation? *one that feared God*, continually influenced by a regard to his holy will; and eschewed evil, or departed from evil, as abominable in the sight of God, and carefully abstained from all appearance of evil. Ver. 3. *So that this man was the greatest of all the men of the east.* His children were numerous, his household large, and his substance vast in flocks and herds, so that in all that part of the country there was none like Job. Ver. 4. *And his sons went and feasted in their houses.* At stated times they visited each other in turn; invited their sisters to join in their entertainment; and round

4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters, to eat and to drink with them. Before Christ cir. 1520.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and † cursed God in their hearts. Thus did Job † continually. b1 Kings 20.10,13. † Heb. all the days. † Heb. the adversary. † Heb. in the midst of them.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also † among them.

the festal board, rejoiced in the gifts of God, but avoided intemperance or excess. Ver. 5. *Job sent and sanctified them.* To sanctify or separate from all impurity to serve God. The ancient patriarchs among whom Job must certainly be reckoned, acted as priests in their families. Job seems to have acted as priest for all the families belonging to his immediate children. The manner by which he sanctified them may perhaps be best understood by the conduct of Jacob on a particular occasion: compare carefully, Gen. xxxv. 1—5. *Burnt-offerings* were evidently designed by Job as expiatory. From the earliest period, the worshippers of God were persuaded of the necessity and efficacy of sacrifice to expiate guilt, see Notes on Gen. iv. 3, 6, 7. *Cursed God in their hearts*; an expression which strongly intimates that Job considered the law of God as extending to the state of the heart as well as conduct. The word translated *cursed* constantly signifies, and parting, and seems in this latter sense to answer our phrase, *fare you well*. and probably came, like it, to be used in a bad sense, *for renouncing an acquaintance*. Continually, that is, at the conclusion of every feast, he sanctified his kindred. He rose up early to sanctify them, which shewed the earnest concern of his soul that guilt might not for the shortest time abide on them. He well knew the



Before Christ  
cir. 1520.  
e 1 Peter  
5. 8.  
† Heb.  
hast thou  
set thy  
heart on.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From <sup>c</sup> going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, † Hast thou considered my servant Job, that *there is none like him* in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his <sup>||</sup> substance is increased in the land:

|| Or, cattle.  
† Heb.  
if he curse thee not to thy face.

11 But put forth thine hand now, and touch all that he hath, † and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy † power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

15 And the Sabeans fell *upon* them, and took them away; yea, they have slain the servants with the edge

Before Christ  
cir. 1520.  
Or,  
A great  
fire.

of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, || The fire of God is fallen from heaven, || Or, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and † fell upon the camels, and have carried them † Heb. rushed.  
away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating, and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind † from the † Heb. from wilderness, and smote the four corners of the house, † Heb. from  
and it fell upon the young men, and they are dead; † Heb. from  
and I only am escaped alone to tell thee.

20 Then Job arose, and rent his || mantle, and shaven his head, and fell down upon the ground, and worshipped, || Or, robe.

21 And said, <sup>d</sup> Naked came I out of my mother's <sup>d</sup> Ecclef. 5. 15.  
womb, and naked shall I return thither: the LORD <sup>1</sup> Tim. 6. 7.  
gave, and the LORD hath taken away; blessed be the  
name of the LORD. || Or, attributed  
folly to  
God.

22 In all this Job sinned not, nor || charged God foolishly.\*

value of the friendship of God, and hence he greatly dreaded his displeasure. Ver. 6. Some have supposed the sons of God to be angels, returning from their service on earth, to receive new orders from the eternal Majesty, and Satan as an intruder daring to appear, or as a criminal summoned to attend; but it is more probable that the phrase means the people of God, who had their solemn seasons of devotion before the institution of the sabbath; and even in their assemblies, the devil who is yet permitted to range about the earth, finds a place, and watches, seeking whom he may devour. Ver. 7. Satan, whence comest thou? This enquiry made by God, who knew his walks or designs, is expressive of his displeasure with Satan's bold intrusion; and excited him to declare his malicious purpose concerning Job. Though the way wherein spirits thus converse be mysterious, we see not therefore why the reality of it should be questioned nor any need to suppose this transaction merely allegorical. Satan's answer may be construed as the boast of pride, as though the earth was his own, and he stalked over the vast circumference, as a king in progress through his dominions; or it may refer to his restless misery, that suffers him no where to find ease; or to his indefatigable diligence in his work. Ver. 8. Hast thou considered my servant Job, observed his piety, or set thine heart upon him, to do him some mischief? I know thou hast. God calls him *my servant*, the most honourable of all titles, and expressive of the high approbation of Job's fidelity in his service; that *there is none like him upon earth*; not only in the land of Uz, but probably among the sons of men his fellow was not found for true piety. Ver. 9. Doth Job fear God for nought? We have here Satan's base insinuation and proposal. He had nothing whereof to accuse him; his character was allowedly sincere and upright, but by a sly interrogation, he would insinuate that his views were mercenary, and his service at bottom hypocritical. Ver. 10. Hast not thou made an hedge about him? Satan enumerates with a kind of envious grief, the many and singular mercies which Job enjoyed, and therefore would infer, that if Job served God, he was well rewarded for it; but let God strip him of his worldly comforts, and he would soon see an alteration. Such a severe trial, Satan hoped, would shake his fidelity; at least his own malice would be gratified in Job's misery. Ver. 11. Put forth thine hand: that is, inflict punishment, see Isa. v. 25. Ezek. xxv. 7, 13, 16. Touch, or destroy, as the word imports, Gen. xxvi. 11. Ruth ii. 9. Psal. cv. 15. Zech. ii. 8. Ver. 12. All that he hath *is* in thy power. God permits the trial which Satan suggested, and this he did not to gratify his malice, or as doubting of Job's integrity, but to confound the

devil, to make Job's graces appear more eminent, and to glorify the greatness of his own power and love in his support and salvation. Only upon himself put not forth thine hand. The devil's power is limited; he who permits his wickedness, saith to him, "Hitherto mayest thou come, and no farther." Ver. 15. The Sabeans were a savage people of Arabia, who led a wandering life, and like some who still inhabit that country, supported themselves by plunder and robbery. Ver. 17. From heaven, or our atmosphere, which is so denominated, and of which Satan is called the prince, on account of his influence on this earth, comp. Note on Eph. ii. 2, 3. The Chaldeans in very ancient times lived by spoil like the Sabeans, as Xenophon testifies. They afterwards became a powerful people, and under the king of Babylon, gave laws to a large empire. Ver. 19. A great wind from the wilderness, from which because of its exposed situation the fiercest winds frequently came. Jer. iv. 11. xiii. 24. Ver. 20. Then Job arose and rent his mantle. Behold the awful change that one short day made; the greatest man of the east stripped of every comfort, naked and destitute. He felt with deepest sensibility, the afflicting tidings, and with the most expressive signs of bitter anguish, expresses his grief. It was great, for which there was a cause; yet no indecent rage; no rash extravagance appears; he felt as a man, he mourned as a believer. The signs by which he testified his grief were such as the custom of the east sanctioned, and no man had ever greater cause to adopt them; see Notes on Ezra ix. 3. Isa. xv. 2—4. Jer. vii. 29. He worshipped: in which his piety and resignation appear most distinguished; far from being driven to curse God, as Satan vaunted he would, he blesses the hand that smote him, and humbly submits to the divine disposal. Ver. 21. Naked came I out of my mother's womb. I brought nothing into this world, and naked shall I return thither, to the dust from whence I came, and can carry nothing out of the world; if God therefore pleases to strip him of all, he is but as he was horn, and as he must be when he dies.—He acknowledges God's sovereign right to all he possesses. The Lord gave, out of his undeserved bounty, and when he pleases, may resume his gifts. The Lord hath taken away, nor have we any thing to complain of; they were his own, and that he hath lent them to us so long deserves our thankful acknowledgement. Ver. 22. In all this Job sinned not. God bears testimony to Job's gracious disposition. His grief was not excessive, his patience was exemplary, and his faith unshaken. Nor charged God foolishly. He did not blaspheme, as Satan hoped, nor arraign the wisdom, mercy, or goodness of God, in his afflictive dispensation.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] While we contemplate the character of Job, than whom no man has appeared more distinguished for piety toward God, and benevolence towards man, let us constantly remember the design for which God has been pleased to record it. "Ye," who are tried for righteousness' sake, "have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." Blessed therefore is the man who endureth temptation, for when he is tried, he shall receive the crown of life. It is a pleasing reflection, that notwithstanding the influence of Satan in the world, God has a people truly devoted to him in every age. And in every nation, he who feareth God and worketh righteousness, is accepted by him. Happy are those families over whom pious parents or masters preside, who will be more solicitous, if possible, to promote the welfare of their souls than that of their bodies? However lawful feasting may be on some occasions there is always need to remember that it presents peculiar temptations to sin, and that we need after it to examine our hearts and conduct, and to supplicate the pardon of our mistakes. How closely does Satan attend the saints particularly when they present themselves before God! We have great need to be always sober and vigilant, when our adversary the devil goeth about as a roaring lion seeking whom he may devour. The noted servants of God are particularly the objects of Satan's malice. As the limits of Satan's malice are marked with precision to those who approve themselves faithful servants to God, they will find him faithful in preserving them from the snares of their adversary. It is very common



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## CHAP. II.

1 Satan appearing again before God, obtaineth further leave to tempt Job ;  
7 he smiteth him with sore boils, &c.

**A** GAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? and <sup>a</sup> Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth*, <sup>b</sup> a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, <sup>†</sup> to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin; yea, all that a man hath will he give for his life:

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he is in thine hand; **||** but save his life.

**EXPLANATORY NOTES.** CHAP. II. Ver. 1, 2. *The sons of God.* See Notes on chap. i. 6, 7, 8. Another solemn assembly takes place, and Satan with hardened impudence appears among them filled with the same inveterate malice against the faithful sufferer. *Without a cause*; that is, without any cause, such as Satan pretended to exist, and which deserved punishment. But it must never be forgotten, that God cannot do any thing without a cause sufficient to justify all that he does. The cause must be just and good, and though unknown to us, it is plain to infinite wisdom. Ver. 3. *Although thou movedst me against him.* This like the rest of this representation, is not to be understood properly, as if God could be moved by any of his creatures to alter his purposes, which are all eternal and unchangeable, and especially by Satan, as if God would gratify his desire by granting his request; but the design is to signify both the devil's restless malice in promoting man's misery, and God's permission of it for his own wise and holy ends. Ver. 4. *Skin for skin; yea, all that a man hath will he give for his life.* This is plainly a proverbial form of expression, taken from the custom in ancient times of carrying on business by exchange. As one article was willingly given for another, so Satan insinuated that Job had cheerfully parted with his all, because his life or person was spared. Ver. 5. See Note on chap. i. 11. With persevering accusation this enemy dares support his plea; and though baffled pretends that it was more owing to the insufficiency of the test, than the integrity of Job, that he had not made good his allegation. Ver. 6. *Behold, he is in thine hand.* God consents that Satan shall try the experiment with this reserve, the preservation of Job's life; he is at liberty to afflict him to the uttermost; thus purposing ultimately to make a more glorious display of the power of his grace; to preserve to future ages an eminent monument of patience under every affliction; with deeper confusion to cover this accuser of the brethren, and by these works of wickedness permit him to fill up the measure of his iniquities. Ver. 7. *So went Satan forth from the presence of the Lord.* No sooner is the permission granted, than the devil is impatient to devour his prey. Job is smitten from head to foot with sore boils. What was his peculiar disease, has occasioned many conjectures. It probably was no common case, but some extraordinary effort of him who hath the power of death, to concentrate the force of every disease, in one, uniting the anguish, pain, sickness, nausea, restlessness, and every ill that flesh is heir to; whilst no comforter was near, no medicine to assuage, no oil to supple, no rags to cover,

for Satan's instruments, as well as himself to reproach the people of God as selfish and hypocritical in their religion. How inexpressibly forward is Satan to carry on mischief to the extent of that permission which God has granted for holy and infinitely important purposes! There is need in our happiest state to rejoice with trembling. One affliction is seldom alone; and it is truly a trial to our faith and patience, when our afflictions arise on every quarter, come suddenly, unexpectedly, and speedily like the tempestuous billows, when the last is the most severe. But we have abundant reason to be thankful when we are graciously weaned from created comforts, however quick and awful the manner in which we are deprived of them. Afflictions ought to excite us to religious worship, rather than indispose us for it. The more trouble we feel, the more we need to look to God for grace to support us. All we have is God's gift, lent or given to us; and whatever we lose enough is left to deserve our thankfulness. Indeed a spirit of meek submission to the will of God is a greater blessing than all earthly things which he may take from us.

**PRACTICAL OBSERVATIONS.**—\* CHAP. II.] What active venom agitates the old serpent! Though he be a liar convicted, yet he still persists in his accusations of the saints; but they have an advocate with the Father, Jesus Christ the righteous, to whom their eyes are ever to be directed. Heavy indeed is our trial when those who ought to be our sympathizing comforters, become our tempters; and when those who ought to comfort us have their mouths shut. But wife is he who abhors to parley with vile suggestions, from whomsoever they come or whatsoever form they assume, and who receives his troubles as from God, and as the messengers of divine love. By such conduct he gives good evidence of his title to a place in the family of God, and we may rest assured that all things shall work together for his good. His afflictions may increase, and possibly he may become immoderately depressed; but his God will support him, and in due time deliver and exalt him. What frightful, loathsome changes can diseases make on us! Why therefore are we proud of health, beauty, or strength! Solemn silence is frequently more expressive of deep unfeigned grief than the strongest language. If we cannot effectually deliver our friends out of the furnace of affliction, let us

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights; and none spake a word unto him: for they saw that his grief was very great.\*

not even a dog to lick his sores. Ver. 9. *Then said his wife unto him, Dost thou still retain thine integrity?* The wife of his bosom becomes the tempter of his soul, and no trials are so severe as those that come through their hauds who are dearest to us. She cannot with patience see her husband retain still his humble submission to God. *Curse God and die.* Blaspheme his name, and renounce all dependance upon him; get out of his reach, and by death rid thyself of thy troubles: or, as the words will bear a milder sense, *Bless God and die*; blest him, pray to him, to take thee away, as weary of a life now rendered insupportable. Ver. 10. *Thou speakest as one of the foolish women speaketh.* Job nobly repels this fiery dart thrown at him from Satan's quiver. Far different language should flow from those lips, that have been so long taught a wiser lesson. Such an advice might have been expected from heathens and idolaters, but the wife of Job had been better taught. *What! shall we receive good, and shall we not receive evil?* With indignation he repels the suggestion; many blessings they had received from God; if now he chose to afflict them, it was with meekness they should receive the trial, and under all submission wait in hope. Ver. 11. *Now when Job's three friends heard of all this evil.* We have here an appointment made by his friends to come and condole with him; Eliphaz, Bildad, and Zophar, generally supposed descendants from Abraham, by the sons of Keturah or Esau, men of deep knowledge and experience. They had been familiar with Job in the days of his greatness, and did not forsake him when in poverty; but thought themselves then especially bound to testify their regard, and sympathetic tears, to allieviate the sorrow of the mourner. Ver. 12. *And when they lifted up their eyes afar off.* This language paints forth in the strongest colours, their astonishment, grief, and anguish to behold his countenance changed, his body so disfigured, his appearance so wretched, that they at first knew him not; but soon discovering him to be the miserable sufferer, tears and cries testified their deep affliction. *Afar off*; that is, a considerable distance compared with that from which one may recognize his friends, see Note on Luke xv. 20. Ver. 13. *So they sat down with him upon the ground seven days and nights*; probably never stirred, and in bitterness ate the bread of mourners, and mingled their drink with weeping; or at least, each day and part of the night they spent with him, however painful and grievous the scene: *and none spake a word unto him.* They were silent, overwhelmed with such stupendous woe, too big for utterance.

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## CHAP. III.

1 Job curseth the day and service of his birth. 13 The ease of death.

**A**FTER this opened Job his mouth, and cursed his day.

† Heb.

answered.

a Chap.

10.18,19.

Jer.

20. 4.

|| Or,  
challenge  
it.

|| Or,

let them

terrify it

as those

who have

a bitter

day.

|| Or,

let it not

rejoice

among the

days.

|| Or,

a levia-

than.

† Heb.

the eyelids

of the

morning.

2 And Job † spake, and said,  
3 <sup>a</sup> Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death || stain it; let a cloud dwell upon it: || let the blackness of the day terrify it.

6 *As for* that night, let darkness sieze upon it; || let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up || their mourning.

9 Let the stars of the twilight thereof be dark: let it look for light, but *have* none; neither let it see † the dawning of the day:

10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck.

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest.

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as a hidden untimely birth I had not been; as infants which never saw light.

17 There the wicked cease from troubling; and there the † weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant is free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;

21 Which † long for death, but it *cometh* not; and † dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad when they can find the grave?

23 *Why* is light given to a man, whose way is hid, and whom God hath hedged in?

24 For my sighing cometh † before I eat, and my roarings are poured out like the waters.

25 For † the thing which I greatly feared, is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.\*

Before  
Christ  
cir. 1520.

† Heb.  
wearied in  
strength.

† Heb.  
wait.

b Chap.

9. 8.

† Heb.

before my

meat.

† Heb.

I feared a

fear, and

it came

upon me.

**EXPLANATORY NOTES.** CHAP. III. Ver. 1. *Opened Job his mouth:* that is, spake boldly, freely, according to the import of the phrase, Prov. xxxi. 8, 9. Eph. vi. 19. This imports that the object of his discourse had taken large possession of his soul. *Cursed his day;* that is the day of his birth, Hos. vii. 5. and in this he was imitated by Jeremiah; when the prophet was in great affliction, see Note on Jer. xx. 14—18. However much the strong expressive manner in which the ancients testified their grief, may account for the peculiarly forcible language by which these holy men bewailed their condition, their conduct does not seem justifiable; it certainly seems to indicate more than even secret and indirect dissatisfaction with divine Providence. The curse appears sinful; for it was applied to an unreasonable object, which was incapable of blessing and cursing; and it could not possibly be affected by their desires, hopes, or fears. Besides it was part of God's works, all of which are good in themselves, and declared good by their Maker, and rendered by him a blessing to us, if we do not by our folly or wickedness turn them into a curse. Job in particular had abundant reason to bless the day of his birth, for it introduced him, into a world, where he had enjoyed much good, as he formerly acknowledges with becoming gratitude; and it was the commencement of a life which had been devoted to the noblest pursuits, the glory of God, and good of man, and which was destined to enjoy eternal felicity. But while Job curses his day, he is preserved from blaspheming God; and thus Satan's insinuation respecting him was proved a lie. Ver. 3. *Let that day perish;* that is, let all remembrance of it, be utterly lost. This language seems to betray great ignorance or selfishness. For, however wretched that day might be as it respected Job, the least reflection would have taught him that, on account of others, it might deserve to be gratefully remembered eternally. But when the heart is overwhelmed by great adversity it is extremely difficult to indulge the least serious reflection. Oppression makes a wise man mad, and the same may be said of great and complicated trials of every kind. Ver. 5. *Shadow of death:* that is extreme darkness, see Chap. x. 21, 22. Ver. 7. *Solitary:* that is, destitute of all social meetings and feasts; for the night was usually devoted to such seasons of joy, Mark vi. 11. Luke xiv. 16. John xii. 2. Rev. xix. 9, 17. Ver. 8. In this verse Job is supposed by some to call those who were hired to mourn at funerals, to curse or bewail his birth day. But the sense is different according to Scott's translation, which is supported by the margin of our bibles. "Let them curse it that curse the day of those who shall awake the leviathan." To stir or awake the leviathan is represented, chap. xli.

8—10. to be inevitable destruction. It was natural to mention such a terrible casualty in the strongest terms of abhorrence; and to lament those who so miserably perished, with most bitter imprecations on the disastrous day. Ver. 11. Interrogation is a frequent mode of lamentation in sacred poetry, and does not always intimate that the speaker either wished or expected an answer, Psal. xxii. 1. lxxxix. 46—49. And therefore we may consider Job bewailing his unhappy birth, because of the misery which he now endured, but not desiring or looking for the reason which prevented his premature destruction in the womb of his mother. That this is the meaning seems confirmed by the following verses. Ver. 12. *Why did the knees prevent me!* That is, it is now my calamity, that the midwife or nurse did not utterly forsake me when I was born. *Why the breasts that I should suck?* It had been well if the woman's breasts, had yielded me no milk, and that I had died for want of nourishment. Ver. 13, 14. In these and the following verses, he speaks of the future state of men in reference merely to their complete deliverance from worldly calamities, such as he was enduring; his mind seems too much absorbed in melancholy reflection on temporal affliction to allow him to fix his attention, for the time, on the righteous eternal sentence which God shall pass on every man according to his works. *Desolate places;* that is, sepulchral grottos, or superb monuments, cut out of mountains or rocks. *Filled their houses,* or sepulchral mansions, Isa. xiv. 18. To deposit in them great treasures seems to have been an ancient custom, which continued to be practised by the kings of Judea, as we are informed by Josephus. Ver. 20. Compare Note on verse 11. The greatest comforts can only add to the misery of a man, sunk in spirit under the load of human woe; and as he cannot relish them they tend to aggravate his calamity. Ver. 21. *Dig for it,* use diligently every lawful effort to obtain the object of desire, Prov. ii. 4. Ver. 23. *A man whose way is hid,* who knows not what method to pursue for relief; *whom God hath hedged in,* not defended, as the phrase signifies, chap. i. 10 but shut up as in a prison, that he cannot escape. Ver. 24. The sight of his food renewed his distress; because it was the means of prolonging a miserable life; or because it brought to mind (chap. xxix. 5.) those happy hours when his children were about him. Ver. 25, 26. These expressions seem much too strong to denote the state of his mind in prosperity; he was then under no apprehensions of a calamitous change, chap. xxix. 18. But on the sudden destruction of his fortune and family, he no doubt persecuted some evil to his person, and every succeeding evil removed his mind farther from peace.

at least endeavour by our presence, our unfeigned and visible sympathy to soothe their agonizing minds. And if all our efforts fail, let us commit their case to the Lord, who wounds and makes whole, who kills and makes alive, and beware of aggravating our friends' calamity by either our words, our actions, or our bad behaviour. **PRACTICAL OBSERVATIONS.**—\* CHAP. III.] The best persons when left in any measure to themselves, may fall into the greatest folly and guilt; become mad in their wishes, liberal of their curses, cruel to their friends, and unthankful to their God. How much need have we therefore to keep our hearts with all diligence, to set a watch on the door of our lips, lest we sin against the Lord. And knowing our weakness and proneness to find fault with his ways, let us depend on his grace to support us, and pray that we may not enter into temptation. To quarrel with the life which God bestows, is to sin against one of our greatest mercies. Fretfulness and impatience at our lot can only aggravate our sufferings. And to reflect against the providence of God, is to accuse himself. It is surely our greatest happiness that our time is in God's hand. How helpless are men when they come into this world! But kind is the care of Providence about them. How levelling are the strokes of death; it respects not the persons of men; it conquers with equal ease the sovereign and subject, the master and slave, the rich



Eliphaz reproveth Job; his vision.

## CHAP. IV.

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1 Eliphaz reproveth Job for want of religion: 7 he teacheth God's judgments not to be for the righteous but for the wicked; 12 his fearful vision, to humble the excellency of creatures before God.

THEN Eliphaz the Temanite answered and said,  
2 If we assay † to commune with thee, wilt thou be grieved? but † who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened † the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 Is not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished being innocent? or where were the righteous cut off?

8 Even as I have seen, <sup>a</sup> they that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and || by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was † secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men.

14 Fear † came upon me, and trembling, which made † all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; || *there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he <sup>b</sup> put no trust in his servants; || and his angels he charged with folly:

19 How much less in them that dwell in <sup>c</sup> houses of clay, whose foundation is in the dust, which are crushed before the moth?

EXPLANATORY NOTES. CHAP. IV. Ver. 6. After bearing testimony to the excellency and usefulness of Job's life in promoting the comfort and edification of others, his friend Eliphaz proceeds to insinuate that all his professions of religious fear, confidence, hope, and integrity were hypocritical. Ver. 9. *Breath of his nostrils*, is a phrase which denotes the fierce indignation of Jehovah. Ver. 10. Powerful, wicked, and oppressive tyrants are frequently, as here, compared to the lion, who, as king of the forest, subdues and destroys indiscriminately all other animals, Ezek. xxxii. 2. xxxviii. 13. 2 Tim. iv. 17. But however improper such a figure was when applied to Job, it is evident from the confession of the accusers and from his own vindication of himself, the truth of which they called not in question, comp. chap. xxix, xxxi. Ver. 13. *Visions* differed from dreams in this respect, that the former happened when persons were awake, the latter during sleep. Though Eliphaz had this vision in the night, while men slept, which rendered it more solemn, yet it is plain from this account of it that he was completely awake. Ver. 17. However just or pure man may be, he owes all to his Maker, who therefore must be infinitely more just and holy. How presumptuous therefore must mortal man be to presume finding fault with his Maker or dictating to him! Ver. 18. *His servants* or angels, who are thus denominated, because, however exalted they may be, they are employed by Jehovah not to direct

and poor, and young and aged. Happy are those alone who die in the Lord. The more irksome this life, we ought to be the more solicitous to prepare for a better. And they only are fit to die, who are content to live; and who, satisfied under every burden, wait cheerfully the Lord's pleasure.

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Those who are in great trouble ought to be addressed and dealt with in great tenderness. But affliction must not hinder, but promote faithfulness in our reproofs and admonitions.

20 They are † destroyed from morning to evening: they perish for ever, without any regarding it.

21 Doth not their excellency *which is in them* go away? they die even without wisdom.\*

## CHAP. V.

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction, &c.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou || turn?

2 For wrath killeth the foolish man, and || envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although || affliction cometh not forth of the dust, neither doth trouble spring out of the ground,

7 Yet man is born unto || trouble as † the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause;

9 <sup>a</sup> Which doeth great things † and unsearchable; marvellous things † without number:

10 Who giveth rain upon the earth, and sendeth waters upon the † fields:

11 <sup>b</sup> To set up on high those that be low; that those which mourn may be exalted to safety.

12 <sup>c</sup> He disappointed the devices of the crafty, so that their hands || cannot perform *their* enterprise.

13 <sup>d</sup> He taketh the wife in their own craftiness: and the counsel of the froward is carried headlong.

14 <sup>e</sup> They || meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 <sup>f</sup> So the poor hath hope, and iniquity stoppeth her mouth.

17 <sup>g</sup> Behold, happy *is* the man whom God correcteth; therefore despise not thou the chastening of the Almighty:

thing. d 1 Cor. 3. 19. e Deut. 28. 29. || Or, run into. f Psalm 107. 42. g Prov. 3. 12. Heb. 12. 5. James 1. 12. Rev. 3. 19.

but to execute his counsels, which all originate in his infinite wisdom, and are carried into effect according to his sovereign uncontrollable will. Ver. 19. *Crushed before the moth*. No creature is so weak and contemptible but it may at one time or other have the human body in its power; and how foolish then for man to contend with his Maker. Ver. 20. *Without any regarding it*. It is so common for all men to moulder into dust, that death is generally viewed with indifference, or merely excites a temporary emotion.

EXPLANATORY NOTES. CHAP. V. Ver. 1. *Call, answer*, are supposed by some of the learned to be law terms; the former denoting the action of the complainant, the latter the part of the defendant, as in chap. ix. 16. xiii. 22. Ver. 2. *Foolish man, and silly one*, are phrases denoting the same character. *Wrath* kills him; his own impatience and indignation under humbling circumstances prey on his spirit, waste him inwardly, and so hasten his death; Prov. xiv. 30. xvii. 22. Ver. 3. *I cursed his habitation*; that is, I marked it as devoted to destruction. Ver. 4. *Far from safety*, signifies to be exposed to certain imminent danger. Ver. 6—8. *Although* or *because affliction*.—A reason is here assigned why we should seek God. Afflictions are not by chance, nor, as the fruits for food, naturally produced in the earth; but are the consequence and certain reward of wickedness in this world, inflicted by God to testify his hatred of the wicked.



Before  
Christ  
cir. 1520.

18<sup>h</sup> For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

19<sup>i</sup> He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death; and in war † from the power of the sword.

21 Thou shalt be hid || from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.

23<sup>\*</sup> For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

24 And thou shalt know || that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not || sin.

25 Thou shalt know also that thy seed shall be || great, and thine offspring as the grafs of the earth.

26 Thou shalt come to thy grave in a full age, like as a shock of corn † cometh in in his season.

27 Lo this, we have searched it, so it is: hear it and know thou it † for thy good.\*

CHAP. VI.

1 Job sheweth that his complaints are not causeless; he wisheth for death, wherein he is assured of comfort; 14 he reproveth his friends of unkindness.

† Heb. lifted up.

† Heb. That is, I want words to express my grief.

† Heb. a Psalm.

† Heb. at grass?

† Heb. my expectation.

**B**UT Job answered and said,

2 Oh that my grief were thoroughly weighed, and my calamity † laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore || my words are swallowed up.

4<sup>a</sup> For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass bray † when he hath grafs? or loweth the ox over his fodder?

6 Can that which is unfavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul refuseth to touch are as my sorrowful meat.

8 O that I might have my request; and that God would grant me † the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

Ver. 14. Darkness often signifies misery, but it here chiefly denotes ignorance.

Ver. 15. Sword of their mouth; that is, their censures, slanders or unrighteous judgments.

Ver. 17. Despise not, but esteem highly the chastening of the Almighty.

Ver. 22. shall laugh; that is, shall behold with joy and triumph, arising from conscious safety.

Ver. 24. Shall visit, or regard with care thy habitation,

Gen. xxi. 1. Ruth i. 6. Psal. viii. 4. lxxx. 14.

EXPLANATORY NOTES. CHAP. VI. But Job replied to Eliphaz. 2. O that my oppressive trouble, and sinking calamity and sorrow, were but impartially and thoroughly weighed! 3. It would be found so heavy as to hinder, and far surpass complaints! 4. For grievous pains in my body, and impressions of God's wrath on my conscience, by their violence, quite dispirit my soul, and waste my life. 5. You do no more than brute beasts, when you are easy and unconcerned amidst your prosperity? 6. Can ever such empty and unfavoury discourse as yours, be either acceptable or edifying to one in such distress? 7. Those grievous afflictions, which I was once afraid to touch, I must now in anguish endure. 8. O that God would quickly fulfil my request for death. 10.

PRACTICAL OBSERVATIONS.—\* CHAP. V.] The best of men quickly grow confident in their own mistakes. It betrays gross ignorance or depravity to suppose that any thing happens to us by chance. The more we are acquainted with the sinfulness of our nature, we shall see the less reason to murmur at our afflictions. If our minds submissively trust in Jehovah, let us never quit our hopes; for he is faithful who hath promised. Our malignant opposers may for a while open their mouths wide against us, and their oppressing hands may be heavy on us, but quickly their arms shall be broken, and their lips sealed up in death. But great and holy caution is necessary under trouble, that we may neither be averse to it, nor think ill of it, nor overlook and disregard it. When blessed of God, Almighty shall enjoy the surest protection, inward quietness, peace with God and his creatures, comfort in their families, and joy in their death. Let us regard attentively, and seek to profit by every truth which we hear, for this is for our good.

PRACTICAL OBSERVATIONS.—† CHAP. VI.] How insupportable is inward trouble, either felt or feared; and of all evils none are more intolerable than

Before  
Christ  
cir. 1520.

10 Then should I yet have comfort; yea I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?

12 Is my strength the strength of stones? or is my flesh † of bras?

13 Is not my help in me? and is wisdom driven † Heb. quite from me? brasen.

14 † To him that is afflicted pity should be shewed † Heb. from his friends; but he forsaketh the fear of the Al- To him mighty. that melteth.

15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, † they vanish: † Heb. when it is hot, they are † consumed out of their place, they are cut off.

18 The paths of their way are turned aside; they † Heb. go to nothing, and perish. in the heat thereof.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped: † Heb. they came thither, and were ashamed. exting- quished.

21 || For now ye are † nothing; ye see my casting || Or, down, and are afraid. For now ye are like to them.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.

25 How forcible are right words! but what doeth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, † ye overwhelm the fatherless, and ye dig- † Heb. a pit for your friend. ye cause to fall upon.

28 Now, therefore be content; look upon me: for it is † evident unto you if I lie. † Heb. before your face.

29 Return I pray you, let it not be iniquity; yea, return again, my righteousness is || in it. || That is, in this matter.

30 Is there iniquity in my tongue? cannot † my taste discern perverse things? † Heb. my palate.

The near views of this would comfort my spirit, and strengthen me to endure the severest pains. 11. My strength is so spent, that I can neither hold out nor expect to recover. 13. And, though I cannot deliver myself, am I therefore destitute of solid reason and true virtue? Surely he who is in distress should meet with pity and compassion! 15—20. My dearest friends promised me help and comfort; but failed me in a time of need: as torrents, which in winter make a great noise; but in the summer are quite dried up: and the Arabian travellers, who expected to refresh themselves with the water, find themselves shamefully and miserably disappointed. 21. Just so are ye deceitfully disappointing me in my adversity, when I most need your help. 22, 23. But, since I never asked aught of you for either my subsistence or deliverance, can you not afford me a few comfortable words? 24. If you can convince me of my mistake, I shall submit. 26. To what purpose rail ye at words, or critically censure the speeches of a man desperate with trouble? 28—30. Consider therefore my case and words more deliberately and impartially; you can easily detect me if I maintain a bad cause. Have I uttered aught that is false or wilfully wicked?



CHAP. VII.

Before Christ cir. 1520. 1 Job excuseth his desire of death; 12 he complaineth of his own restlessness, and God's watchfulness.

Or, a warfare.

† Heb. gapeth after.

† Heb. the evening be measured.

a Chap. 16. 22. Psalm 90. 6. & 102. 11. & 103. 15. & 144. 4. Isaiah 40. 6. James 4. 14. † Heb. shall not return. † Heb. To see, that is, to enjoy. † That is, I can live no longer.

18 And that thou shouldest visit him every morning, and try him every moment?

19 How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle?

Before Christ cir. 1520. 20 I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.\*

CHAP. VIII.

1 Bildad sheweth God's justice in dealing with men according to their works; 8 he alledgeth iniquity to prove the certain destruction of the hypocrites; 20 he applieth God's just dealings to Job.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away † for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the almighty;

6 If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we are but of yesterday, and know † nothing, because our days upon earth are a shadow:)

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb:

13 So are the paths of all that forget God; and the hypocrite's hope shall perish;

14 Whose hope shall be cut off, and whose trust shall be † a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

10. 28. † Heb. a spider's house.

EXPLANATORY NOTES. CHAP. VII. Is there not a warfare of trouble; and the set time thereof appointed, for wretched man upon earth? 2. As a servant wearied with the toils of the day desires a place of retirement, and as an hireling looks for the end and reward of his work, so long I for death. 3. For I have now allotted me for my portion, months of wretchedness and vanity without any solid comfort. 4. I am scarcely laid down on my bed when, through agony and pain, I wish to be up again. 5. For my body is overspread with ulcers, filled with worms, and crusted over with scabs. 6. My happy days have quickly run over in a moment, and there is no hope that I shall recover them. 7. Remember, O God, how short and unsubstantial my life is. 8. My friends shall never more see me in this mortal state. 11. Since there is no hope that my condition will be better in this world, therefore I will give some vent to the extremity of my sorrow, by complaining. 12. Am I so strong and unruly that nothing but such strong chains of affliction can tame, rule, or restrain me? 16. Either cease from afflicting me, or from preserving me in life. 17. What is man, that thou shouldest honour him so much as to contend with him. 18. And that thou shouldest visit him with new afflictions every morning, and try him with new strokes every moment? 19. If thou art so patient and kind to the generality of mankind, why wilt thou not turn away thy displeasure from me? 20. I cannot

satisfy thy justice for my sins, O thou Observer of men. 21. Why wilt thou not forgive me my sin, and at least release me so far from its punishment, that I may die?

EXPLANATORY NOTES. CHAP. VIII. Not without a mixture of mistake, rage, and pride, Bildad replied, 2. How long wilt thou outrageously pour forth what is dishonourable to God and unprofitable to men; 3. Can God who has no reason to fear the displeasure or court the favour of any, wretchedly and wickedly deal unjustly with men? 5. Yet thy humble, speedy, and penitent supplication to him for mercy, would meet with due regard. 6. And wert thou sincere in heart and upright in conduct, he would restore thee and thy family to its wonted peace and prosperity. 7. And, however low and contemptible thy condition is at present, he would render thy happiness and glory more eminent than ever. 11, 12. And that, as rushes and flags, without abundant moisture, quickly wither of their own accord; 13, 14. So, without true piety, and real enjoyment of the divine favour, the highest professions of religion, and the greatest prosperity and most extensive hopes of happiness, will quickly issue in apostacy, infamy, disappointment, and self-wrought wretchedness. 15. The wicked man may attempt to rely on his friends, family, or wealth, but to no purpose. 16. The external smiles of Providence may render his prosperity remarkable for a little time; 17. He may

a sense of God's wrath. It is difficult either to keep lips or heart aright under such complicated troubles. Alas! how often dejected spirits indulge despair, and refuse comfort, forgetting how God can strengthen or deliver for his own glory!

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] Our life is vanishing as a cloud and passing as a wind. How sweet must the heavenly rest be to those who get thither through much tribulation. When we have obtained a sense of the reconciliation with God through the merits of Jesus, we can comfortably commit our bodies to the dust, and bid farewell to the world with as much composure and satisfaction, as when we say good night to our friends on retiring to our beds. Should our spirit have taken its flight before morning, let weeping friends be comforted that we have so easily and suddenly escaped the pains of death.



Before Christ  
cir. 1520. 17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he destroy him from his place, then it shall deny him, *saying*, I have not seen thee.

† Heb. 19 Behold, this is the joy of his way, and out of the earth shall others grow.

take the ungodly by the hand. 20 Behold, God will not cast away a perfect man, neither will he † help the evil-doers;

† Heb. 21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

shouting for joy. † Heb. 22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked † shall come to nought.\*

## CHAP. IX.

1 Job, acknowledging God's justice, sheweth, there is no contending with him. 23 Man's innocence is not to be condemned by afflictions.

THEN Job answered and said,

2 I know it is so of a truth: but how should a man be just || with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not; which overturneth them in his anger;

6 Which shaketh the earth out of her place, and the pillars thereof tremble;

7 Which commandeth the sun, and it riseth not, and sealeth up the stars;

8<sup>b</sup> Which alone spreadeth out the heavens, and treadeth upon the † waves of the sea;

9<sup>c</sup> Which maketh † Arcturus, Orion, and Pleiades, and the chambers of the south;

10<sup>d</sup> Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12<sup>e</sup> Behold, he taketh away, † who can hinder him? who will say unto him, What doest thou?

13 If God will not withdraw his anger, the † proud helpers do stoop under him:

14 How much less shall I answer him, and choose out my words to reason with him?

Before Christ  
cir. 1520. 15 Whom, though I were righteous, yet would I not answer; but I would make supplication to my judge.

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul; I would despise my life.

22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now my days are swifter than a post; they flee away, they see no good.

26 They are passed away as the † || swift ships; as the eagle that hasteeth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself;

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain!

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall || abhor me.

32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 Neither is there † any || day's-man betwixt us, that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

appear deep-rooted amidst outward enjoyments; but quickly shall his native soil swallow him up into ruin; and he, and all that he had, shall quickly disappear and be forgotten. 19. Such is the mad and unsubstantial joy of the wicked, and the issue of their flourishing prosperity. 20. For—mark, it is a certain and important truth—the mighty God will never despise, or loathe, or refuse to help and comfort an upright saint; nor will he strengthen, support or deliver evil-doers. 21, 22. Wert thou perfect, or thoroughly penitent, he would bless thee, they who hate thee, and rejoice at thy present troubles, should be confounded at thy restoration, while they and theirs should irrecoverably perish.

EXPLANATORY NOTES. CHAP. IX. Immediately Job replied, 2. I know indeed that God is righteous, and that he ordinarily punishes the wicked and favours the godly. But what frail man can, in your sense be just before God? 4. And while God is infinitely righteous, his knowledge, wisdom, and power, are so unbounded, that it is impossible for any to harden himself in rebellion against him and peacefully prosper. 11. In his providential dispensations he can pass before and attack me; can quickly pass by and rush upon me, and continually set his works before me; and yet I cannot perceive him, nor understand them. 13. If he, the object of our adoration, continue the displays of his terrible majesty and almighty wrath in the infliction of just punishments, the most proud, powerful, and fierce helpers and avengers must yield to his influence, and confess their inability to relieve us. 14. How then can I, a poor, weak, unfriended wretch, answer him in judgment. 15. Though my case were ever so just, nothing would become me, but to make humble supplications to my tremendous and omniscient judge, who contends with me. 16. And, if he had graciously accepted my supplications

and even promised to grant the request of such a poor and wretched creature as I am, I could not believe it. 19. Should I be inclined to dispute with him by force, lo! he is infinitely more powerful than I. 20. Though I am guilty of no allowed crime, yet his majesty and holiness would make me to condemn myself. Though I were ever so perfect, I durst not, on my own consciousness, debate the matter with him, nor insist that my soul were really such in his view. 22. All that I have affirmed and insisted upon is this important truth, that God, in sovereignty, fearfully afflicts the righteous as well as the wicked. 24. Who but he prospers the wicked, and gives the earth to be possessed and ruled by such blind judges, by bribery or misinformation, or condemn them to death for their righteous decisions? 25, 26. I myself am an instance of his sovereign management. 27, 28. If I attempt to forget my calamities, lay aside my mournful looks, my tormenting pains and sorrows terrify my mind; and I find by experience that thou, O God, wilt not remove my trouble, as if I were innocent. 30. Though I could wash myself by the most effectual vindications, and thoroughly purge my practice with purity itself; 31. Thou, O infinitely holy God, would plunge me into depths of noisome afflictions and of filthy ulcers. 32. For God is so infinitely above me, that I cannot, dare not, enter into a debate or plea with him. 33. Neither, indeed, is any umpire or arbiter to be found who could order us to silence, or oblige us both to stand to his award. 34, 35. If he would remove from off me this heavy trouble, and not terrify me with the dread of his power and majesty, then would I freely speak, without any slavish fear of him, in my own vindication; for I am not such an hypocrite as you allege. But, alas! sorrows and fears oppress my spirits.

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] In every affliction it is right to seek God's help. Though men should brand us with hypocrisy, if God knows to the contrary we ought not much to be moved. Should worldly prosperity continue with sinners even to death, then at last will the axe be laid at the root of the tree, and all their enjoyments perish. Though here the same events happeneth alike to all, there is a day coming when God's justice shall be vindicated in the everlasting salvation of the righteous, and the eternal condemnation of the wicked.



Job expostulateth with God, &amp;c.

Before Christ  
cir. 1520. 35 Then would I speak, and not fear him; † but it is not so with me.\*  
† Heb. but I am not so with myself.

## CHAP. X.

1 Job taking liberty of complaint, expostulateth with God about his afflictions; 18 he complaineth of life, &c.

Or, cut off while I live. MY soul is || weary of my life: I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say, unto God, do not condemn me; shew me wherefore thou contendest with me.

3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise † the work of thine hands, and shine upon the counsel of the wicked?

† Heb. the labour of thine hands? 4 Hast thou eyes of flesh? or seest thou as man seeth?

5 Are thy days as the days of man? are thy years as man's days.

6 That thou inquirest after mine iniquity, and searchest after my sin?

† Heb. It is upon thy knowledge. 7 † Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

8 Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.

† Heb. look pains about me. 9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

a Psalm 139. 14, 15, 16. 10 <sup>a</sup> Hast thou not poured me out as milk, and curdled me like cheese?

† Heb. hedged. 11 Thou hast clothed me with skin and flesh, and hast † fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these things hast thou hid in thine heart: I know that this is with thee.

14 If I sin then thou markest me; and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion: therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me. Before Christ cir. 1520.

17 Thou renewest || thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. That is, thy plagues.

18 <sup>b</sup> Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! Chap. 3. 11.

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 <sup>c</sup> Are not my days few? cease then, and let me alone that I may take comfort a little. c See Chap. 7. 16. & 8. 9.

21 Before I go whence I shall not return, even to the land of darkness, and the shadow of death;

22 A land of darkness, as darkness itself: and of the shadow of death, without any order, and where the light is as darkness.†

## CHAP. XI.

1 Zophar reproveth Job for justifying himself. 5 God's wisdom is unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said, 2 Should not the multitude of words be answered? and should † a man, full of talk be justified? † Heb. a man of lips.

3 Should thy || lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? † Or, devices.

4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.

5 But Oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 It is † as high as heaven; what canst thou do? † Heb. the heights of heaven. deeper than hell; what canst thou know?

EXPLANATORY NOTES. CHAP. X. My soul bursts asunder with weariness of being detained in the cords of natural life. I will therefore permit my complaints to vent themselves freely be the issue what it will. 2. I will say to God, Do not condemn and punish me as a wicked man, but cause me to know for what sin or reason I am so peculiarly afflicted. 3. Is it either pleasant, profitable or honourable to thee, or is it just and equal, that thou shouldest spoil me of all I had, and thus load me with tormenting troubles? or that, by thy providential dispensations, thou shouldest appear to confirm the thoughts, or encourage the practices of the wicked! 4—6. Are thy views of my conduct and state short-sighted, biased or malignant? Are thy researches after truth tedious, that thou shouldest thus by tortures attempt to force a confession of guilt from me? 7. Thou canst not but know that I am no hypocrite, and that if thou punish, none can deliver me from thy judgments. 8. By thy creating power I have been curiously and elaborately bound together with sinews; and wilt thou as a raging lion, utterly tear me asunder, and swallow me up? 9. Remember that thou, as my potter, hast formed me out of the clay; 11. Didst thou not cover my inward parts with skin and flesh, and curiously fence and weave me together with bones and sinews? 12. Didst thou not grant me the entrance and continuance of life? and hath not thy providential care and kindness preserved me from dangers and death? 13. And, notwithstanding, hadst thou a secret purpose, thus to afflict me? 16. Shall my trouble still increase and exalt itself over me? 17. Wilt thou bring fresh plagues upon me, as witnesses of thy continued displeasure? 18. Why then didst thou bring me out of the womb at all? why did not I die in the womb, without ever being seen on this wretched earth? 20. Shall not the momentary duration of my life quickly cease? shall I not then be allowed a short reprieve from trouble, 21, 22. before I go to the dark region of the grave.

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] The knowledge of our fallen nature will prevent self-dependence, and cause us to seek a better righteousness than our own. The heavens are an expanded volume where men may read the power and wisdom of the Creator. Though the righteous suffer here with the wicked, their afflictions are of a different nature. To the righteous they are merciful corrections; while to the wicked they are angry judgments. We should always have kind and honourable thoughts of God; but above all praise him that Jesus Christ is the mediator between him and us.

PRACTICAL OBSERVATIONS.—† CHAP. X.] How readily rash speeches burst from wounded spirits; yet grace, where it exists checks the tide of impatience even in the midst of the most proud and peevish expostulations with God.



Before  
Christ  
cir. 1520.

Or,  
make a  
change.  
† Heb.  
who can  
turn him  
away.  
† Heb.  
empty.

† Heb.  
shall arise  
above the  
noon-day.  
a Lev.  
28. 5.  
† Heb.  
en're t  
thy face.  
† Heb.  
flight shall  
perish  
from them.  
b Chap.  
3. 14. &  
18. 14.  
Or,  
a puff of  
breath.

9 The measure thereof is longer than the earth, and broader than the sea.

10 If he || cut off, and shut up, or gather together, then † who can hinder him?

11 For he knoweth vain men; he seeth wickedness also; will he not then consider it?

12 For † vain men would be wise, though man be born like a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him:

14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot: yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget thy misery, and remember it as waters that pass away:

17 And thine age † shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and <sup>a</sup> thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall † make suit unto thee.

20 But the eyes of the wicked shall fail, and † they shall not escape, and <sup>b</sup> their hope shall be as † the giving up of the ghost.\*

## CHAP. XII.

1 Job maintaineth himself against his friends that reprove him. 7. He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,

2 No doubt but ye are the people, and wisdom shall die with you.

3 But I have † understanding as well as you; I am not inferior to you: yea, † who knoweth not such things as these?

4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

such an impossibility! How much superior is the language of poetry to that of prose *Vain men*; that is, impostors. He glanceth at Job, as a person, who notwithstanding his character for piety, had, as he supposed, lived in the practice of secret wickedness, particularly injustice. *Like a wild ass's colt*: that is, void of sound understanding, self-willed and untractable. Zophar thought that the intention of divine punishment was to recover depraved men to solid reflection, and to subject his mind to reason and the laws of God. Ver. 13—20. This passage is the same for substance with chap. v, viii. &c. but diversified by his manner of describing true repentance, and by the beautiful imagery in which he expresseth his glorious reward. *Tabernacle* or tent, the ancient dwelling of man. The term is retained, though it is certain from chap. xxix. 7 that Job lived in a city. *Lift up thy face*; comp. chap. x. 15. His face shall be erect, firm and clear, as the polished mirror: what a contrast to his former condition! *As waters that pass away*: that is, the memory of his afflictions would be wholly effaced; like the winter torrents, (chap. vi. 15, 17.) *Thine age*—That is thy afflictions shall be succeeded by a state of durable increasing felicity, compare chap. viii. 7. Prov. iv. 18. *Shalt dig*, probably refers to the digging successfully for wells or springs, a circumstance frequently mentioned in the history of the patriarchs, Gen. xxvi. 13—22. *Because there is hope* of that protection which God affords to all righteous men. *Make suit*, seek thy friendship, see Gen. xxvi. 26—29. *Giving up of the ghost*; that is, their distress and despair shall make them wish them to be out of the world. He evidently reflects on Job's passionate wishes for death, which he represents to be the practice of wicked men.

EXPLANATORY NOTES. CHAP. XII. Ver. 1. Job's reply in this

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand is the || soul of every living thing, and the breath of † all mankind.

11 <sup>a</sup> Doth not the ear try words? and the † mouth taste his meat?

12 With the ancient is wisdom; and in length of days understanding.

13 || With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again; he <sup>b</sup> shutteth † up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom; the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 <sup>c</sup> He removeth away † the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and || weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and † straiteneth them again.

24 He taketh away the heart of the chief of the

chapter is in a vein of plaintive argumentation. He alledgeth facts relative to himself for mankind, which demonstrate a strange inequality and seeming confusion in the distribution of good and evil: Whence it follows, that a man's worldly condition is no criterion of his moral character. This reasoning is in point. For his three antagonists had concluded him wicked, merely because he was wretched. Ver. 4. The derision or insult of his friends is contained in the middle clause, the just translation of which is, "He called to God, and let him answer him," which refers to chap. v. 1. xi. 5. Ver. 5. The literal version, says Scott, is "For calamity, contempt is ready, in the thoughts of him who is at ease; for them who slip with their feet," that is, the fallen, which refers to his own case. The meaning of the verse is, that "Adversity sinks a man into contempt with the prosperous." Ver. 6. He refers, perhaps, to those who had ruined him, chap. i. 15, 17. Ver. 7—10. He appeals to the animated creation, in proof that the great author and disposer of life had given them into the hands of the robber as well as the man of peace. Ver. 12. He allows that wisdom ought to distinguish the aged; but insinuates, as is plain from the connection, that his friends betrayed great ignorance of the ways of providence. Ver. 13—25. To establish his position, chap. ix. 12. that God *destroyeth the perfect and the wicked*, he alledgeth those great and general calamities, drought, inundation, and the overthrow of kingdoms, which make no distinction between the innocent and the guilty, involving all in one common ruin, in consequence of the infinitely wise and almighty God decreeing their destruction.—*The deceivers*, signifies those wicked rulers, who by their mal-administration, bring destruction on themselves and their country. *The deceived*, are the people so misguided and ruined. The terms in the

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] It is extremely sinful to use abusive language in religious controversy, and cruel to deal harshly with those whose spirits the Lord hath wounded. How little do we know of God's unbounded excellence, or of the mysteries of his wisdom and will! men often talk of them to serve a bad purpose. It is surely unreasonable to complain under troubles, mixed, with much undeserved mercy, and appointed us by God, whose counsels and perfection are, we know, deep and unsearchable. Men often proudly imagine that they know much, when they are amazingly ignorant; and the more ignorant they are, they are the more presumptuous and ungovernable. The most holy confidence in God, composure of mind, comfortable reflection in trouble, and joyful expectation of deliverance and honour, attend sincere and gospel repentance.



Before  
Christ  
cir. 1520.  
† Heb.  
wander.

people of the earth, and causeth them to wander in a wilderness where there is no way.

25 They grope in the dark without light, and he maketh them to † stagger like a drunken man.\*

## CHAP. XIII.

1 Job reproveth his friends of partiality; 14 he professeth his confidence in God, 20 and entreateth to know his own sins, and God's purpose in afflicting him.

**L**O, mine eye hath seen all this, mine ear hath heard and understood it.

2 What ye know, the same do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgers of lies, ye are all physicians of no value.

5 O that ye would altogether hold your peace; and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him.

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 † Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

† Heb.  
Be silent  
from me.

original are metaphors taken from sheep, which through the negligence and misconduct of their shepherds go astray to their destruction. The idea is, that God overrules all this madness and mischief to serve the wise ends of his inscrutable providence. He proceeds in ver. 17. to shew that no policy, eloquence, heroism, or power can preserve a state, which God has decreed to overturn; and excellence and the most noble talents for public affairs, are overwhelmed with ignominy and ruin. *Maketh judges fools*; by their wretched condition in captivity they are driven to madness. *He looseth the bond of kings*; deprives them of the royal belt, Isa. xlv. 1. an insignia of majesty; that is, he destroys their binding power, and their authority, by dethroning them. *He girdeth their loins*; that is, delivers them captive into the hands of their savage conquerors. *Speech of the trusty*; the patriotic orators, in the general destruction of their country, lose possession of their mental powers, and are no longer able to exert their eloquence. *He taketh away their heart*. The divine infatuation of governors is here described, in forcible and striking language. In their confusion, mistakes, perplexity, and distress, they resemble persons who have lost themselves in the Arabian solitudes, without a way-mark, without a light to guide them; and their resolution and unstable counsels are like the reeling motions of a drunken man.

**EXPLANATORY NOTES. CHAP. XIII.** Behold, all these things I know from my own experience or observation, or have learned from others. 3. It is with God himself that I wish to debate my own integrity, and to answer his objections against it: 4. For ye are all forgers of false doctrines and accusations against me. 5, 6. It would be more agreeable to me, and shew more wisdom in you, if ye would never speak a word more on the subject. 7. Doth God stand in need of your false doctrines, to justify his proceedings against me? 8. Hath he so little right on his side, that you must shew him favour, and oblige him by wronging me? 9. Would it be for your honour or advantage that he should

**PRACTICAL OBSERVATIONS.—\* CHAP. XII.]** Nothing is more offensive to God or man than vain boasting; contempt is its just reward. The most instructive lessons concerning God are afforded us in the volumes of creation, providence, and revelation, well vouched to be of heavenly origin. How mad and criminal to pretend contending with him who is possessed of all possible excellency, and who doth according to his will in the armies of heaven and among the inhabitants of the earth! No king so high but he can bring down; no politician so crafty or eloquent, but he can infatuate; no plot so well laid but he can frustrate; no

**PRACTICAL OBSERVATIONS.—† CHAP. XIII.]** Not truth but victory is generally the object of controversialists. How criminal to manage the cause of God in a wicked or deceitful manner! What men call pious frauds are with God impious cheats; and devout persecutions are but horrid profanations of his name. No good intentions, no pious pretence will avail at his bar. Never let us, so mean and mortal, dare to condemn or trample on our neighbour. How supporting is it under trouble to have the testimony of a good conscience! It is glorious in the extremity of trouble to be strong in faith, giving glory to God, and to come boldly to the throne of grace, to ask mercy and obtain grace to be p in the time of need. It is awful to behold the greatest saints mingling their passions with their prayers. What is man even in his best state, if left but a moment to himself!

15 Though he slay me, yet will I trust in him: but I will † maintain mine own ways before him.

16 He also shall be my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered my cause; I know that I shall be justified.

19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me; then will I not hide myself from thee.

21 Withdraw thine hand far from me; and let not thy dread make me afraid:

22 Then call thou, and I will answer; or let me speak, and answer thou me.

23 How many are mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and a makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and † lookest narrowly unto all my paths; thou settest a print upon the † heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.†

## CHAP. XIV.

1 Job entreateth God for favour, by the shortness of life, and certainty of death; 7 though life once lost be irrecoverable, yet he waiteth for his change. 16 By sin the creature is subject to corruption.

**M**AN that is born of a woman is † of few days, and full of trouble.

narrowly examine your discourses, and the springs and motives of them? 10. No; he will certainly, fearfully, and openly chastise you for your hypocritical attempts to gratify him by condemning me. 12. Ye yourselves are but mean worms, sprung out of the dust before him? and your boasted remonstrances and arguments, are worthless and weak as heaps of dirt or clay. 13. Keep silence therefore, and do not interrupt my speech. 14. I am so conscious of my integrity, that I must wonder why I suffer such enraging injuries, and am exposed to such evils. 15. Lo! should he utterly cut me off, and not leave me the least glimmering of hope, I would, to the last gasp, maintain mine integrity. 16. Nay, I am confident, that he himself, with whom no hypocrite dare lodge his appeal, will in due time vindicate me, and save me with an everlasting salvation. 17, 18. Hear me then with care and attention: I know that in the issue, I shall be cleared from every charge of hypocrisy, and manifested a righteous person. 19. What impartial person dare charge me with hypocrisy, or can prove his point? If he could, I should be silent, die with shame, and be strangled with grief. 20 —22. Do thou, great Judge, remove thy oppressing rod from off me, and let not the overwhelming awe of thy majesty terrify me. 23. What and how many, O God, are those heinous sins which require such grievous punishments? or, If I am thus afflicted for some particular crime, cause me to know it. 24. Why shouldst thou in anger thus withhold thy favours and comforts? why shouldst thou hold and treat me as an enemy to thee? 26. Thou passest the most severe sentences against me; and by afflicting me with the most tormenting troubles, bringest to my mind and punish me for, the crimes which were committed before I well knew what I did. 27. Thy fearful judgments compass me in so close and tormenting a manner, that I cannot escape. 28. And under these my frail carcase gradually rots into death.

**EXPLANATORY NOTES. CHAP. XIV.** Man that is born of a poor,

Before  
Christ  
cir. 1520.  
† Heb.  
prove, or,  
argue.

a Psalm  
25. 7.

† Heb.  
observe.

† Heb.  
roots.

† Heb.  
short of  
days.



Before  
Christ  
cir. 1520.  
a Chap.  
8. 9.  
Psalms  
102. 11.  
& 103.  
15. &  
144. 4.  
† Heb.  
Who will  
give.  
b Psalm  
51. 5.  
c Chap.  
7. 1.  
† Heb.  
cease.

2<sup>a</sup> He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4<sup>†</sup> Who<sup>b</sup> can bring a clean thing out of an unclean<sup>2</sup> not one.

5<sup>c</sup> Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass.

6 Turn from him, that he may<sup>†</sup> rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and<sup>†</sup> wasteth away; yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up;

12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16<sup>d</sup> For now thou numberest my steps; dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling<sup>†</sup> cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou<sup>†</sup> wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him; and he passeth: thou changeest his countenance, and sendest him away.

weak, frail woman, is of few days, and so surfeited with troubles, that he needs pity, rather than a violent hand to cut him off. 2. He makes a sparkling and fair show, and is cut down by an untimely death, or gradually, and without substantial happiness, passes through age into the eternal state. 3. And wilt thou, O God, debase thyself to take notice of, frown on, or contend with such an insignificant creature as me? 4. How is it possible for such as are sinfully corrupted themselves to procure innocent children? 7—12. And the rather, since there is no hope that men once dead will revive into life like the stumps of old trees in a well-watered soil, but will lie crumbled into dust, and quite insensible, till the last day. 13. Oh that thou wouldest hide me in the state of the dead, and cover me with a veil, till this storm of thy wrath blow over! or set some limit of time and degree to thy wrath, and in pity remember me! 14. Then, however impossible it be for men to rise from the dead before the last day, I should patiently, all the days of my troublesome warfare, wait for my dying hour; and no less patiently wait for my glorious change at the resurrection. 15. Then, in love to thy poor creature, thou shouldest by death call me to thy judgment-seat, and I should readily come: and at the resurrection, thou shalt, in love to me, call me up from the grave, and I will gladly obey. 18, 19. But there is no more hope of men's recovery from death, or of me from this calamity, than that fallen mountains should raise themselves up, or removed rocks resume their place, or

Before  
Christ  
cir. 1520.

21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.\*

## CHAP. XV.

1 Eliphaz reproveth Job of impiety in justifying himself; 17 he proveth by tradition the unquietness of wicked men.

Before  
Christ  
cir. 1520.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter<sup>†</sup> vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk; or with speeches wherewith he can do no good?

4 Yea, <sup>†</sup> thou castest off fear, and restrainest<sup>†</sup> prayer before God.

5 For thy mouth<sup>†</sup> uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.

7 Art thou the first man that was born; or wast thou made before the hills?

8<sup>a</sup> Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? what understandest thou, which is not in us?

10 With us are both gray-headed and very aged men, much elder than thy father.

11 Are the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

14<sup>b</sup> What is man that he should be clean? and he which is born of a woman, that he should be righteous?

15<sup>c</sup> Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight:

16 How much more abominable and filthy is man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that which I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid it;

19 Unto whom alone the earth was given, and no stranger passed among them.

worn stones should grow again; or that which is carried away by a flood should be brought back, and the devastations repaired. 22. But his body after pains in death, shall corrupt in the grave; and his soul imbibed in death, often removed to an eternal anguish in hell.

EXPLANATORY NOTES. CHAP. XV. Filled with indignation at the contempt which Job had discovered for him and his friends, Eliphaz replied, 2. Shouldest thou, who pretendest to wisdom, presume to throw forth such unsubstantial and boisterous nonsense; or to satisfy thy own conscience with such pernicious fancies? 5. Thy tongue proclaims the wickedness of thy heart, even while, by pretence of respect to God, thou attemptest to cover thy impious principles and practices. 6. I need produce no evidence of thy impiety; thy own words sufficiently manifest and prove it. 7. Wast thou formed before every other creature, that thou pretendest to be wiser and better than other men? 9. What secret hast thou learned that we do not fully comprehend? 12. Why do thy inward lusts thus violently transport thee into such pride, fury, and scornful contempt; 13. That thou shouldest dare to rage against the Most High, and innocently arraign the equity of his providence? 17—19. Listen carefully while I clearly declare and demonstrate unto thee what I myself have observed, and which the wisest, most powerful, and wealthy princes of former ages have observed, professed, or believed, and informed their children of. 20. The wicked ty-

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] Pride ought assuredly to have no place in the character of mortal man, whose life is short and full of trouble. It becomes him to be principally occupied about the coming world, and to look and long for that rest which remaineth for the people of God. Awful and awakening, though comfortable and heart composing, are believing views of death and the resurrection; and cheering the thought, that, while our bodies, as precious dust, sleep in the kind arms of the Lord, our souls shall retire to sit with him on his throne, and there wait till our great, our last change come! If grace has changed our souls; death has changed its nature to us; and the hope of a glorious resurrection is surely enough to support us under every trouble.



*Eliphaz proveth the wicked's unquietness.*

Before  
Christ  
cir. 1520.  
+ Heb.  
a sound  
of fears.

20 The wicked man travellet with pain all *his* days, and the number of years is hidden to the oppressor.

21 † A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it*? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the almighty.

26 He runneth upon him, *even* upon *his* neck, upon the thick bosses of his buckler;

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness: the flame shall dry up his branches; and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity; for vanity shall be his recompence.

|| Or,  
cut off.

32 It shall be || accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower, as the olive.

34 For the congregation of hypocrites *shall* be desolate, and fire shall consume the tabernacles of bribery.

tant is never free from inward torment. 21. Consciousness of guilt keeps him in perpetual terror of approaching mischiefs. 22 In trouble he despairs of deliverance; in the night he dreads being killed before morning. 24. Straiting distress and anguish shall terrify him; they shall quickly rush upon and prevail against him, as a strong and furious army commanded by a valiant prince; 25. As the punishment of his daring impiety, because he defied and set himself in opposition to the Almighty. 26. Daring to sin in the most insolent and presumptuous manner, even amidst the tokens of the divine indignation, inflicted or impending. 27. Because, grown rich, powerful, and successful, his only care is to pamper himself, and wallow in ease and luxury; 28. Dwelling in cities and stately houses, from whence he had driven or murdered the righteous proprietors; and which by the curse of God for his sake shall be quickly reduced to heaps of ruins, and he be obliged to shift for himself in the most miserable manner. 29. The riches and glory which he hath gotten by violence and oppression, shall neither be lasting, complete, nor firmly rooted. 30. Having once entered into terrible and confounding troubles, he shall never get out of them. The lightning, like flames of God's wrath, shall destroy his flourishing family and substance; and he himself shall be ruined and driven to hell by the threatened judgments of God amidst his proud boasting. 31. Let therefore, no one, who is seduced to wickedness or carnal security, trust in the uncertain profits, pleasures, or honours of this world; for vexations, losses, disappointments, and troubles, shall be all he will get by them. 32, 33. These shall come upon him far sooner than he thinks. His riches, hopes, or children, shall scarcely make their appearance, when, blasted by the vengeance of God, they shall all be reduced to ruin. 34. Thus suddenly and fearfully shall the stock and numerous family of hypocrites be utterly destroyed; and some terrible judgment of God shall consume the house built up by, or stored with ill-gotten goods. 35. With no small pains such wicked

35<sup>d</sup> They conceive mischief, and bring forth || vanity, and their belly prepareth deceit.\*  
d Psalm 7. 14. Isa. 59. 4. || Or, iniquity.

Before  
Christ  
cir. 1520.

## CHAP. XVI.

1 Job reproveth his friends for unmercifulness; 7 he sheweth his pitiful case; 17 he maintaineth his innocency.

THEN Job answered and said,

2 I have heard many such things: || a miserable || Or, comforters are ye all. *troublesome.*

3 Shall † vain words have an end? or what emboldeneth thee that thou answerest? *a Chap. 13. 4.*

4 I also could speak as ye do: If your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. *† Heb. words of wind.*

5 But I would strengthen you with my mouth, and the moving of my lips should assuage *your* grief.

6 Though I speak, my grief is not assuaged; and though I forbear, † what am I eased? *† Heb. what goeth from me.*

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which is* a witness against me: and my leanness rising up in me beareth witness to my face.

9 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God † hath delivered me to the ungodly, and turned me over into the hands of the wicked. *† Heb. hath shut me up.*

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

men plot and practise mischief against others; but in the issue it usually brings ruin on themselves.

EXPLANATORY NOTES. CHAP. XVI. To this Job replied, 2. Thou hast but repeated the senseless and tormenting jargon which I have heard before. Instead of comforting, you plague, harass, and tempt me to despair. 3. When wilt thou make an end of such idle and impertinent discourse? What has instigated and emboldened thee to answer me in this censorious, scornful, and peremptory manner? 4. Were your conditions and mine exchanged, I could easily insult you with a multitude of words, and deride you in a grave or scornful manner. 5. I could furiously bear you down with my mouth, and restrain my lips from uttering a single sentence of consolation;—though I hope I should rather attempt to encourage, strengthen, and comfort you. 6. But now indeed, whether I boldly defend my innocence, and pour forth my complaints, or whether I forbear, my frightful sorrows and griefs are nothing eased. 7. This terrible trouble has quite tired me out, and made my life a burden to me. Thou, O God, hast with thy thunderbolts and fiery tempests utterly destroyed my large family, and all that pertained to me. 8. While others murder my character, and torment my spirit, thou by plagues and griefs hast so wasted and disfigured my body, that it testifies my great affliction, and is employed against me as a witness of my great wickedness. 9. Meanwhile, my pretended friends, who indeed implacably hate me, tear my reputation, and torment my spirit with their speeches. They reproach me in the most spiteful and outrageous manner; and while their eyes sparkle with anger, they cruelly set themselves to spy out every, even the least occasion to calumniate me. 10. They behave like wild beasts, gaping to devour or deride me; they treat me with the most cruel, and abusive scorn, and contempt; they have met together to satisfy their infernal malice in tormenting me. 11. And God hath quite abandoned me,

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] Men are apt to hold fast the false principles which they have imbibed: and it is much easier to treat an adversary with contempt than to answer him with reason. Unprofitable conversation merits censure. Man having to give an account for every idle word, need to set a watch upon the door of their lips. Disputants often turn revilers rather than reasoners; and charge their opponents with what they utterly abhor. And none are more ready to indulge pride and self conceit in themselves, than those who rage against it in their neighbours. There are secret things which belong to God. When we pretend to unfold them, we rather proclaim our pride and folly than our wisdom. Numbers appeal to antiquity to strengthen their arguments; but error though ancient is not a whit the better of being so. The oracles of God is the only sure guide. The aged are not always the wisest; whatever veneration is due to them on that account; truth should never be sacrificed to humour any description of men. Experience teaches us as well as scripture, that man is naturally disposed to evil, and only evil, and that continually. Our nature and our practice being both unclean in the sight of God, it is folly and presumption to expect to be justified by our own doings. Iniquity God will assuredly punish, unless the soul be cleansed in the blood of Jesus. In the study of true knowledge, the experience and observation of others, as well as our own are an excellent help. But how unbounded is the patience of God, that can bear with wicked monsters so long!



Before  
Christ  
cir. 1520.

13 His archers compass me round about; he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach; he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids is the shadow of death;

17 Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is <sup>†</sup> on high.

20 My friends <sup>†</sup> scorn me: but mine eye poureth out tears unto God.

21 Oh that one might plead for a man with God, as a man pleadeth for his <sup>||</sup> neighbour!

22 When <sup>†</sup> a few years are come, then I shall go the way whence I shall not return.\*

## CHAP. XVII.

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish but not discourage the righteous; 11 his hope is not in life but in death.

† Heb. in the high places.  
† Heb. are my scorners.  
|| Or, friend.  
† Heb. years of numbers.

|| Or, spirit is spent.  
† Heb. lodge.

**M**Y <sup>||</sup> breath is corrupt, my days are extinct, the graves are ready for me.

2 Are there not mockers with me? and doth not mine eye <sup>†</sup> continue in their provocation?

chained me up, and dreadfully cast me down into the hands of these and other wicked men, to be abused by them as they please. 12. Great was my former happiness and prosperity; but now God has trodden and bruised me in the press of his wrath, and made me, as it were, to boil over with dregs of trouble and desperate complaints. In the most tormenting manner he has ruined my soul, my body, my children, and all that I had; he has set me as a distinguished butt of his fearful indignation. 13. Devils, wicked men, calamities, and diseases as the instruments of his vengeance, compass me round about. Without mercy he torments me with the most exquisite pains in my body, anguish of mind, and terrors of conscience. 14. As a battering ram he breaks through me with breach upon breach, still adding one dreadful plague to another; he furiously rushes upon me with the almighty force of his wrath, which I can by no means withstand or support. 15. The sackcloth I had put on all over my body, to mark my deep mourning and humiliation under his mighty hand, sticks to my ulcers; and, exhausted with wounds of trouble, I have sat down on this dunghill, where all my former authority and honour are changed into contempt. 16. My face is terribly burnt, and tormented with trickling tears; and the very substance of my eyes is almost consumed with weeping, so that I look like one dead and rotting. 17. Although I was never a violent oppressor of men, or a hypocritical worshipper of God. 18. O earth, if I had been guilty of bloodshed or oppression, conceal it not; let the dogs lick my blood when I am dead, and let neither God nor men regard my complaints or cries for pity while I am alive. 19. But what need these imprecations, which even now the all-seeing God, who dwells in the lofty regions of heaven, is the ear and the eye witness of my virtue and true piety. 20. My companions mock and scoff at me as an hypocrite; but my soul, with floods of tears, earnestly appeals to God, and begs. 21. That he would thoroughly and clearly examine my cause, and give a decision between me and my reproaching friends; 22. Since, if it be not done quickly, my troubles will soon make an end of me, and then it will be too late.

EXPLANATORY NOTES. CHAP. XVII. My spirit is maimed, broken, and confounded with trouble: and my breath stinks, as in dying persons; the days of my life are thunderstruck, shortened, and debased; nothing but the

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] Often much is said, and yet nothing to the purpose: and miserable comforters to a wounded spirit are all duties, all friends, if God continue his friends! Nothing but Jesus' blood—Nothing but Jehovah's mercy can grant any solid relief; Men are often most cruel and harsh when they ought to be most tender and compassionate; and those who riot in prosperity and ease, seldom lay much to heart the case of their extremely distressed brethren. To censure men for sins we cannot prove, and persist in repeating accusations which have been confuted and answered, is cruel and deserves a sharp rebuke. Though terrible and complicated are the afflictions of the righteous in this world, unspeakably more so will be the troubles of the wicked in hell, where curses and an inexpressible torment will be their portion for ever. Happy will they be who are purged from all their dross in God's furnace! They sow in tears, but shall reap in joy. And however difficult it may be to bring their mind to their lot, the testimony of a good conscience sprinkled with the blood of Jesus, will at last more than make amends for their sufferings. They have a gracious God to appeal to as their friend and their judge. Their tears shall be remembered, and those who unjustly cause those tears to flow will be rewarded. Death may be compared to a journey into a far country, from whence we shall never return; the moment we depart from earth, our eternal state is determined for heaven or hell. Our time here is but short! Happy they who employ it in making ready for their departure, that when the hour comes they have nothing to do but to die.

PRACTICAL OBSERVATIONS.—† CHAP. XVII.] Happy are those who have spiritual breath which cannot corrupt; life that can never fail; who have their portion in eternal blessedness, and are ready for their grave. Wisdom is God's gift; when those who possess it abuse their talent, he can insatiate and con-

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and <sup>||</sup> aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all <sup>||</sup> my members are as a shadow.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way; and he that hath clean hands <sup>†</sup> shall be stronger and stronger.

10 But as for you all, do ye return, and come now; for I cannot find one wise man among you.

11 My days are past, my purposes are broken off, even <sup>†</sup> the thoughts of my heart.

12 They change the night into day: the light is <sup>†</sup> short because of darknes.

13 If I wait, the grave is mine house: I have made my bed in the darknes.

14 I have <sup>†</sup> said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when our rest together is in the dust.†

Before  
Christ  
cir. 1520.

|| Or, before them.

|| Or, my thoughts.

† Heb. shall add strength.

† Heb. the possessions.

† Heb. near.

† Heb. cried, or, called.

grave remains for me. 2. O God, do not my friends bitterly mock and deride me as a wicked hypocrite? And does not my mind so dwell and pore on their proud, insolent, and exasperating speeches, that I cannot sleep, or mine eyes refrain from tears? 3. Come then, give me undoubted assurance that thou wilt take my cause in hand and do me justice, or give me an impartial man like myself, who in thy stead shall debate the matter with me. 4. For, as for these my friends, thou hast withheld from them a common capacity to understand thy providential dispensations, therefore they can never be honoured to judge my plea. 5. He who flatters friends in their wickedness because of their prosperity, or who manifestly makes a prey of them, his posterity shall pine away in disappointment and misery. 6. Alas! both God and my friends now combine to expose me to the common contempt of the people, though lately I was their darling and the matter of their praise. 7. My eyes are rendered dim, and my mind stupified with grief, and my body is wasted to a skeleton. 8. Upright saints in after-times shall be astonished at the sovereign dispensations of God, and the cruel abuse of my friends with respect to me, and shall be excited to the utmost detestation of hypocrites, who uncharitably censure the afflicted. 9. And, notwithstanding every scandal and discouragement, persons truly righteous shall persevere in their course of piety and virtue, and become more and more confirmed and active in it. 10. And as for you, my friends, either repent of your rash censures, or examine my cause over again; for hitherto none of you have spoken to the point. 11. Whatever hopes you give me of recovering my wonted prosperity, I find I am a dying man, and all my designs, even the most fixed and dear, are at an end. 12. My tormenting pains and anxious thoughts keep me awake through the whole night; or, if it get any moments of ease, it is but little and soon over. 13. I expect, I wait for, nothing now but an entrance into the state of the dead; and I have prepared for, and expect speedily to lie down in the grave. 14. In the form of my trouble, and in the exercise of my mind, I have contracted a relation to, and familiarity with death, corruption and worms. 15. The future prosperity with which you attempt to flatter me, and the temporal happiness you would have me expect, are a mere imagination; 16. These hopes shall quickly appear buried in the grave along with myself.



Before  
Christ  
cir. 1529.

CHAP. XVIII.

1 Bildad reproveth Job of presumption and impatience. 5 The calamities of the wicked.

**T**HEN answered Bildad the Shuhite and said, 2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, and reputed vile in your sight?

† Heb.  
his soul.

4 He teareth † himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shalt not shine.

† Or,  
lamp.

6 The light shall be dark in his tabernacle, and his † candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

† Heb.  
hidden.

9 The gin shall take him by the heel, and the robber shall prevail against him.

† Heb.  
scatter  
him.

10 The snare is † laid for him in the ground, and a trap for him in the way.

† Heb.  
bars.

11 Terror shall make him afraid on every side, and shall † drive him to his feet.

a Chap.  
8. 14. &

12 His strength shall be hunger-bitten, and destruction shall be ready at his side.

11. 20.

Pfalm  
112. 10.

Prov.  
10. 28.

13 It shall devour the † strength of his skin: even the first-born of death shall devour his strength.

14 <sup>a</sup> His confidence shall be rooted out of his

tabernacle, and it shall bring him to the king of terrors.

Before  
Christ  
cir. 1520.

15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 <sup>b</sup> His remembrance shall perish from the earth, and he shall have no name in the street. <sup>b Prov. 2. 22.</sup>

18 † He shall be driven from light into darkness, and chased out of the world. <sup>† Heb. They shall drive him.</sup>

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after him shall be astonished at his day, as they that † went before † were afflicted. <sup>† Heb. lived with him.</sup>

21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God. <sup>† Heb. laid hold on horror.</sup>

CHAP. XIX.

1 Job complaining of his friends' cruelty sheweth there is misery enough in him to feed their cruelty: 21, 28 he craveth pity; 25 he believeth in the resurrection.

**T**HEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed that ye † make yourselves strange to me. <sup>† Or, harden yourselves against me.</sup>

4 And be it indeed that I have erred, mine error remaineth with myself.

**EXPLANATORY NOTES. CHAP. XVIII.** In no small heat of spirit Bildad replied, 2. How long wilt thou cast forth such confused double meaning and unintelligible words, as if you want to entrap us? Declare plainly what you intend, and after that we shall deliver our minds with the utmost clearness, freedom and boldness. 3. For to what purpose is it to talk with one who looks upon us as a company of dull beasts, into whom nothing of wisdom can enter? 4. With impatient rage you tear and torment yourself. Must God, to humour thee, suspend or cease his government of the world, and leave every thing to chance; or must he alter his immutable counsels, or the fixed laws of his providence? 5. But, say what thou wilt, though the wicked man may prosper for a while, all his splendour and apparent happiness shall quickly come to an end. 6. The wealth and honour of his family shall be turned into misery, contempt and sorrow, together with himself. 7. His bold and resolute attempts, to increase or maintain his prosperity shall be unsuccessful, and involve him in insurmountable difficulties; and his own devices shall prove the means of his overthrow. 8. His own wiles and works bring him into inextricable difficulty and distress; and every step he takes in prosecution of his designs, or in the way of pleasing himself, is attended with perpetual danger, and farther ensnare him. 9. While ruinous snares take hold of and entangle him, they, who thirst for his blood, wealth, or honours, shall prevail against him. 18. Even when he neither foresees nor fears it, he is always in danger of some sudden mischief. 11. Unexpected and overturning terrors shall fearfully affright him on all hands, and waste him away on his feet, while they make him to run from place to place for safety. 12. Sorrows shall insatiably, as with intense hunger, feed upon him, till his strength, wealth, and honour, be entirely wasted; and nothing but prepared and

terrible destruction shall every where attend him. 13. Rottenness, fearful affliction, and a miserable death, shall consume his flesh and bones. 14. Whatever he relied upon for the support of himself and family, shall utterly fail him and hasten his unhappy death; while terrors, as a mighty king, shall drive him into the depths of hell. 15. Terrors, despair, and destruction shall dwell in his habitation, which he unjustly acquired; and thunder and lightning, or some exemplary judgment, like that of Sodom shall destroy it. 16. His whole estate, habitation, and family, shall be irrecoverably ruined. 17. And the very name of him shall be buried in everlasting infamy and forgetfulness. 18. He shall be driven from his prosperity and life into misery and death, and chased out of the world, as a nuisance, into eternal fire. 19. None of his descendants or kindred shall long survive him, to keep up his remembrance. 20. They on every side, who behold, and they who afterward read or hear of the fearful vengeance of God upon him, shall be astonished and terrified at it. 21. This, indeed, is a just description of the miserable condition of the wicked at last; and thus shall those who dishonour God be abased.

**EXPLANATORY NOTES. CHAP. XIX.** Job replied, will ye never cease tormenting my soul, and bruising me as in a mortar, with your senseless revilings! 3. Ye have too often wounded me with the vilest reproaches. Ye have been shamefully obstinate in your rebukes and cruel usage of me. 4. If I indeed have been mistaken in my opinion or practice, I have sufficiently smarted for it in my own person and estate; and so am a fit object of pity rather than of your reproach. 5. If you will still insolently declaim against me, and allege my debasing calamities as a proof of my impiety. 6. Know that I am sensible that it is God, who hath in this fearful manner cast me down from my prosperity

found them. Those who employ their wisdom to the injury of the cause of God and his people will not pass unpunished. We should never place much confidence on men's regard; for love and loathing, honour and infamy, are often successive. Great men have many admirers; but when reduced in circumstances how despicable do they appear. Vain is the inconstant applause of men. Though we behold things in Providence which we cannot account for, we must not stagger through unbelief. If we are faithful to God, we must be zealous for his cause, and take the part of his oppressed people whose bitterest enemies are generally formal and hypocritical professors. They who are brought once into the ways of God, never utterly faint nor fail; difficulties and opposition quicken and strengthen them. Many great pretenders to wisdom can give no profitable instructions in a day of trial; and empty are the promises, and vain the hopes, of carnal minds. Death will put a termination to all our purposes, therefore what our hands findeth to do, we should do it with all our might. Night is dreary and tiresome to the sleepless eye, and the day wearisome to the sorrowful: let us praise God for refreshing sleep, and arise cheerful to behold the morning sun. The righteous are too apt to faint in adversity, and despair of possessing that which God really intends for them. It is wise to keep death in view, and to be as familiar with the grave as our house. To a gracious soul death hath lost its terror. The grave is but our house of passage, as travellers from time to eternity, from life to immortality; since the Saviour slept in it. Happy are they who rest in him, for they shall enjoy his presence in heaven for ever and ever.

**PRACTICAL OBSERVATIONS.—\*CHAP. XVIII.** They that engross the conversation, and withal say nothing to the purpose, deserve censure. Angry dispute should be carefully avoided; as it heats men's spirits, and tends to make them misinterpret every thing said or done by their antagonist; nay, it makes them misapply the most precious or tremendous truths of God! They suspect even affronts that were never intended. They even torment themselves,—their pride and passion proving hurtful to both soul and body. The joys of the wicked are but as sparks from a furnace, so quickly do they fly and are gone. There is even a curse upon the house and family of the wicked. His ill example destroys those who belong to him, until they perish together. Being abandoned of God, Satan first ensnares and afterwards torments them. Agitated by their lusts they rush headlong to their ruin. Many a wretched soul flies to amusements, cares and dissipations for ease; but how vain the attempt. Death to such impenitent sinners will be the king of terrors, the most terrible of terrors. Their friends, physicians, and human supports are vain.—Their glorious prosperity is quickly turned into everlasting shame and contempt.



Before  
Christ  
cir. 1520.

† Or,  
violence.

5 If indeed ye will magnify yourselves against me, and plead against me my reproach;

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of || wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me on every side, and I am gone; and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of his* enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's sake of † mine own body.

18 Yea, || young children despised me; I arose, and they spake against me.

19 <sup>a</sup> All † my inward friends abhorred me; and they whom I loved are turned against me.

20 My bone cleaveth to my skin || and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

and compassed me about with unavoidable miseries. 7. And my case is the more pitiable, that, while friends abuse me with reproach, God, to whom I have repeatedly committed my cause, refuses to redress my wrongs, or vindicate my innocency. 8. Nay, his plagues so surround me on every side, that I can find no way of escape; and I am so overwhelmed with perplexity that I know not whither to turn myself. 9. He has deprived me of all my dignity, authority, wealth, and family. 10. In respect of children, wealth, honour, authority, and health, he has entirely destroyed me; and all my hopes of future comfort in this world he hath plucked up by the roots. 12. He has in the most violent and furious manner afflicted me, as if I had been one of his principal enemies. 13. Whole armies of troubles have, by his order invaded me; and, as with raised batteries, so straitly besieged me that not the smallest comfort I had could escape their fury. 14—16. While friends and neighbours are alienated from me, and refuses to do me any office of kindness, my maidens and men-servants treat me with the utmost disobedience and contempt. 17. My wife regards my complaints and cries no more than if she were a mere stranger, though I have begged her sympathy for the sake of our dear children, who have been so dreadfully hurried into death. 18. The very children and ignorant people about, following the example of the rest, despise me, and treat me with the most abusive language. 19. The very men whom I had trusted with my secrets, and who had received the most distinguished tokens of my affection, abhor and hate me. 20. I am wasted with afflictions till I am little more than skin and bone; I am bruised till the teeth have fallen out of my head; and I have scarcely left me a mouth to complain. 21. O my friends, have pity upon me, when God's afflicting hand has so grievously smitten and wounded me! 22. Why do ye persecute and harass me, as if ye were an avenging God! why, as if unsatisfied with my external calamities, do ye cruelly torment my spirit?—23. O that my protestations of uprightness, and appeals to God, were in the most legible and indelible manner registered in a book

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 † Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter day upon the earth;

26 || And *though* after my skin worms destroy this *body*, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not † another: *though* my reins be consumed † within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know *there* is a judgment.\*

† Heb. in my bosom. || Or, and what root of matter is found in me!

## CHAP. XX.

Zophar sheweth the state and portion of the wicked.

**T**HEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* † I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 <sup>a</sup> That the triumphing of the wicked is † short, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the † clouds;

7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?

of public records for my vindication, and for the encouragement of other upright persons under sore troubles! 24. O that they were registered in the most indelible manner in some marble rock or pillar, to continue legible to all generations! 25. For, notwithstanding these present miseries, I by faith know, and am firmly persuaded, that Jesus Christ, my Kinsman-Redeemer, liveth, having life in himself; and shall victoriously stand as the last Adam, upon the dust of the earth, in his incarnation, resurrection, and appearance to judgment. 26. And, though these vermin, bred, or breeding, in my afflicted body, should quickly devour the whole of it, yet even in this body, when fashioned like unto his glorious body, shall I see God in my nature! 27. Whom I shall see for my own particular comfort, in my own person when raised from the dead—though at present I am at the point of death through sore trouble, and earnestly longing for deliverance. 28. Ye should therefore say, Why do ye persecute one in whom there is such soundness, and strength and faith, and who hath the right cause in the present debate? 29. Beware lest God punish your inhuman cruelty to me with some terrible judgments. Such rage as your's deserves, and such wrath as God's provoked by your sin, will bring fearful calamities upon you, that ye may know, to your cost, that God vindicates his own people, and punishes their enemies.

**EXPLANATORY NOTES. CHAP. XX.** Interrupting Job, Zophar the Naamathite, in no small fury, replied, 2. My thoughts make me burn and swell with matter of refutation, and oblige me to answer; therefore, highly provoked with thy speech, I make haste to the dispute, as a person fully prepared. 3. I have indeed heard a most reproachful answer to my own and my friends' former speeches; but my heart enables me to answer in the most prudent and considerate manner. 4, 5. Knowest thou not, that all along from the creation, the prosperity of a wicked man and hypocrite, has been very short-lived and momentary. 6. Though his high-towering excellency mount up to heaven, and his temporal honours and happiness be advanced to the

**PRACTICAL OBSERVATIONS.—\* CHAP. XIX.]** Heavy is the trial when inward vexation and outward reproach meet together; but this has been the lot of many good men. In adversity false friends discover themselves. Those that are low, are often trampled upon. It requires great patience when men abuse us with revilings, and God shuts out our prayer, and loads us with troubles! It is difficult to discern God's love and endeared affection, amidst many and heavy strokes of paternal wrath. But happy are those who, when the earth yields nothing but misery, can by faith solace themselves with the views of a future judgment; and being for ever with Jesus Christ—their Relation, their Husband, their Deliverer, their Lord! Though our bodies return to the dust they are not lost in the grave, but every particle is secured as in a storehouse, and preserved against the resurrection day. In the vision of the ever blessed God, consists the glorious happiness of the redeemed. If a man have the root of the matter in him, and is found in the leading principles of christianity, lesser differences should be overlooked. All perfection for conscience' sake is defensible.



<sup>Before Christ cir. 1520.</sup> 8 He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

<sup>Or, The poor shall oppress his children.</sup> 10 || His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of the sin of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, though he hide it under his tongue;

<sup>† Heb. in the midst of his palate.</sup> 13 Though he spare it, and forsake it not, but keep it still † within his mouth;

14 Yet his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps; the viper's tongue shall slay him.

<sup>Or, streaming brooks.</sup> 17 He shall not see the rivers, || the floods, the brooks of honey and butter.

<sup>† Heb. according to the substance of his exchange.</sup> 18 That which he laboured for shall he restore, and shall not swallow it down: † according to *his substance shall* the restitution be, and he shall not rejoice therein.

<sup>† Heb. crushed.</sup> 19 Because he hath || oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

<sup>b Eccl. 5. 13, 14.</sup> 20 <sup>† Heb. know.</sup> Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

<sup>Or, There shall be none left for his meat.</sup> 21 || There shall none of his meat be left; therefore shall no man look for his goods.

<sup>Or, trouble-some.</sup> 22 In the fulness of his sufficiency he shall be in straits: every hand of the || wicked shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.

26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage † appointed unto him by God.\*

## CHAP. XXI.

<sup>1 Job sheweth that, even in the judgment of men he hath reason to be grieved. 7 Sometimes the wicked do so prosper as they despise God. 16 Sometimes their destruction is manifest, &c.</sup>

**B**UT Job answered and said,

2 Hear diligently my speech; and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, *is* my complaint to man? and if *it were* so, why should not my spirit be † troubled?

5 † Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 <sup>a</sup> Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses † are safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

highest pitch, 7—9. He shall quickly perish in the most disgraceful and contemptible manner without any hope of recovery. 10. His children in their wretchedness, shall court the favour of the meanest, or attempt to satisfy them for the wrongs done to them by their father; and the works of his hands shall render him sorrow for his reward. 11. His youthful and secret wickedness, shall bring such distempers upon him as shall hasten him to his grave, and shall attend him to hell. 12—14. If he with great fondness and pleasure indulged himself in his wickedness, it shall prove most bitter, unwholesome, painful, and destructive to him, in the fearful miseries attending it. 15. The riches which he has greedily and unjustly got into his possession, he shall be forced to restore with great shame and torment. God shall so torment him with trouble and anguish of mind, that he shall be sick of them. 16. That which he has been so eager in getting, shall bring upon him the most terrible, painful and destructive judgments. 17. Never shall he enjoy the least real comfort in all his plenty of outward things. 18. He shall be obliged to restore the hire which he unjustly withheld; nay, even what he laboured for shall be cursed to him, and quickly lost with his unjust gain; and he shall have no comfort in any thing he has. 19. Because he furiously oppressed the poor till he rendered them destitute, and violently seized houses which he built not. 20. Therefore shall he have no solid satisfaction in his own mind, but be in pain, as a travelling woman; and shall be deprived of all his desirable things. 21. He shall scarcely have wherewith to sustain himself in life, and shall have no goods left for any to look after. 22. In the very height of his prosperity he shall be terribly distressed; and even his fellows in impiety shall concur to render him miserable. 23. Whenever he shall attempt to satisfy himself in what he has, some extraordinary judgment shall of a sudden overtake him. 24. When he shall attempt to avoid one danger, another more dreadful shall overtake him. 25. And terribly shall the judgments of God torment and destroy him. Horrors

of conscience shall seize upon him, as one who cannot live, and who dare not die. 26. Every kind of fearful calamities shall be reserved for him as his treasure, and shall follow him wherever he thinks to hide himself. Some awful judgments, which comes none knows how, shall consume him. His posterity and family shall, for his sake, be cursed of God, and entirely wasted and ruined. 27. God, by remarkable judgments, of thunder, lightning, or the like, shall discover his notorious wickedness; and all creatures on earth shall exert themselves for his ruin. 28. His estate, which he had gotten by the labour of his family, shall be quickly taken from him, or destroyed in the day when God manifests his wrath against him. 29. This is the portion and reward which God has allotted to impious and insolent sinners.

**EXPLANATORY NOTES. CHAP. XXI.** Job immediately replied, 2. instead of pretending to comfort me, patiently and attentively hear my speech. 3. Permit me freely to declare my mind, without interrupting me: and, when I have finished my pertinent reasoning, mock on as long as you please. 4. I have made my appeal to God; and, had it been to man, I could not but be vexed to find myself thus interrupted, reproached, and abused. 5. To see in me a religious and upright man so fearfully afflicted might overwhelm you with the most confounding astonishment at the awfully sovereign providence of God, and at least, make you willing to hold your peace while I speak. 6. For truly, when I think on it, I am filled with the most terrifying awe of his sovereign judgments. 7. But, if wicked men always meet with such fearful calamities as you have pretended, whence is it that many of them, for a long time flourish in uncommon prosperity and power? 8. Nay, live to see their children, and children's children, settled and prosperous? 9. Their habitations and families, live in peace and security, and are not loaded with any afflictions; 10. While their cattle are extremely healthful, prosperous and fruitful. 11, 12. Their wives with the greatest ease bring forth multitudes of children, who em-

**PRACTICAL OBSERVATIONS.—\* CHAP. XX.]** The self-confident are injudicious reasoners. The truths of God are often excellently explained while they are miserably applied. Short lived are the prosperity of the wicked and the profession of the hypocrite. What terrible consequences have the sins of youth! Bitter are the issues of those crimes which the sinner reckons sweet; and inexpressible the loss of those which are accounted gainful. Dreadful shall it be to the wicked when all their dreams of happiness shall be disappointed, their secret sins revealed, and the wrath of God shall take hold of them!



Before  
Christ  
1250.Or,  
in mirth.  
b Chap.  
22. 17.Or,  
lamp.† Heb.  
stealeth  
away.  
That is,  
the pun-  
ishment  
of his in-  
iquity.† Heb.  
in his very  
perfection,  
or in the  
strength of  
his per-  
fection.  
Or,  
milk pails.  
† Heb.  
the tent of  
the taber-  
nacles of  
the wicked?

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days || in wealth, and in a moment go down to the grave.

14<sup>b</sup> Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the || candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm † carrieth away.

19 God layeth || up his iniquity for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?22 Shall *any* teach God knowledge? Seeing he judgeth those that are high.

23 One dieth † in his full strength, being wholly at ease and quiet.

24 His || breasts are full of milk, and his bones are moistened with marrow:

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, Where is the house of the prince? and where are † the dwelling-places of the wicked?

ploy themselves in nothing but carnal joy and mirth. 13. Even unto old age they spend their days in earthly prosperity and carnal indulgence, and at last die very easily, without any sense of pain. 14, 15. Gratified and puffed up with their prosperity, they, in the most daring manner, testify their dislike and contempt of the knowledge, service, and worship of God. 16. It is God, however, not themselves, who renders them wealthy and powerful. Yet far be it from me, to join with them in their impiety: 17. But let facts speak for themselves. How often are wicked men's shining prosperity and honour extinguished by fearful judgments, and justly merited destruction? How often does God, as by lot, distribute to them entangling bonds of trouble and sorrow in his anger? 18. How often are they of a sudden fearfully carried away before the sweeping whirlwinds of his awful judgments? 19. How often are either wicked men's children or themselves rewarded with fearful punishments? 20. How often do wicked men on earth experience the distinguishing judgments and hot burning wrath of the Almighty? 21. And, though their children should prosper, what pain, care, or pleasure, can they have about their house and family, after they are cut off by an early death? 22. Dare any of you pretend to teach God how to govern the world, and whom to prosper, and whom not? or to prescribe rules by which he must judge men, who, even the highest, are in death but the food of worms? 23, 24. Some men, both good and bad, die in the very prime of their life and height of their prosperity, and in a very easy manner. 25. Others die amidst torments of body, and anguish of mind, without ever partaking of earthly happiness or pleasure: 26. They lie down together in the same condition in the grave, and the vermin make an equal prey of both! so that none can tell who is good or who is bad by any external events. 27. I can indeed easily surmise what you, in your reproachful speeches and imaginations, will think and say. 28. You will ask, What is become of my own once princely family, and of the dwellings of my children? And if Providence hath not plainly marked us out for wicked by the fearful

29 Have ye not asked them that go by the way? and do ye not know their tokens.

30<sup>c</sup> That the wicked is reserved to the day of destruction? they shall be brought forth † to the day of wrath.31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the † grave, and shall † remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth † falsehood?\*

## CHAP. XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God: 5 he accuseth Job of divers sins; 21 he exhorteth him to repentance, with promise of mercies.*

THEN Eliphaz the Temanite, answered and said, 2 Can a man be profitable unto God, || as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain to him, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is not* thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and † stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* † the mighty man, he had the earth; and the † honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken:

judgments which have befallen us? 29, 30. But cannot even the most common passenger tell you, that they have observed that even wicked men are often preserved, as in a secret place, amidst destructive judgments, and are carried forth with pomp in the day of overflowing wrath, and the punishment of their crimes reserved for the other world? 31. Their power is often so great on earth, that nobody dare reprove, or can punish them for their crimes. 32. Nay, they are brought in pomp to the grave, and honourably and quietly rest in their tombs. 33. They sleep as quietly in their graves as the best; and all men, whether good or bad, by little and little, follow them into the state of the dead, without any visible difference betwixt them. 34. Why then attempt ye to comfort me with unsubstantial hopes of future happiness! And why doth the vilest prevarication, inconsistent with the cause of God or your duty, continue to be the whole sum of your discourses?

EXPLANATORY NOTES. CHAP. XXII. Imagining that Job had accused God of injustice, in suffering the wicked to prosper, and the righteous to be afflicted, Eliphaz in great anger, replied, 2. Darest thou imagine that God is a gainer by our virtue, as we ourselves are, and so bound to reward us for it? 3. Can it add any thing to his joy or profit that thou art ever so righteous or perfect? 4. Dost thou imagine that he corrects thee out of reverence to thee, or for fear thou shouldest hurt him? Will he, for fear of thee, either punish thee, or give thee an account of his conduct? 5. Are not thy own monstrous and unnumbered iniquities the true cause of thy fearful sufferings? 6. For without any just cause thou hast taken pledges from thy very brethren, and hast in the cruelest manner deprived the poor of their small remains of the preservatives of life. 7. Most inhumanly thou hast withheld, from the weary and starving, the most cheap and common supports of their life. 8. But the man who was high-born, wealthy, and honoured, was thy favourite, and had thy land and estate at his service, and was sure to carry his cause at thy tribunal. 9. Thou hast spoiled widows of their just property, and cruelly op-

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] What a mercy is it that the saints have a gracious God to complain to when men condemn, and when even their friends refuse to hear them, or disregard their distress! Though the present dispensations of providence sometimes stagger the faith and hope of the best men, the whole will be clearly unfolded at the final judgment. The prosperity of the wicked often hardens them in presumptuous impiety, in their own destruction, and it frequently stumbles even the godly. But it will never reconcile the saints to the life of the wicked; whose life entails misery on themselves and their families. However seemingly happy their lot on earth, or easy their death, or pompous their burial, everlasting punishment awaits them. Let therefore their thoughts, their counsel, and their practice be far from us. And, while we adore the high sovereignty of God in his providence, let us never comfort ourselves with vain words.



Before  
Christ  
cir. 1520.

† Heb.  
the head  
of the  
stars.  
|| Or,  
What.  
† Heb. a  
flood was  
poured  
upon their  
founda-  
tion.  
a Chap.  
21. 14.  
|| Or,  
to them?  
b Chap.  
21. 16.  
c Psalm  
107. 42.  
|| Or,  
estate.  
|| Or,  
their ex-  
cellency.  
|| That is,  
with God.  
d Chap.  
8. 5, 6.  
|| Or, on  
the dust.  
|| Or,  
gold.  
† Heb.  
silver of  
strength.

10 Therefore snares are round about thee, and sudden fear troubleth thee;  
11 Or darkness, that thou canst not see; and abundance of waters cover thee.  
12 Is not God in the height of heaven? and behold the height of the stars, how high they are!  
13 And thou sayest, || How doth God know! can he judge through the dark cloud?  
14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.  
15 Hast thou marked the old way which wicked men have trodden?  
16 Which were cut down out of time, † whose foundation was overflowed with a flood.  
17 <sup>a</sup> Which said unto God, Depart from us: and what can the Almighty do || for them?  
18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.  
19 <sup>c</sup> The righteous see it, and are glad; and the innocent laugh them to scorn.  
20 Whereas our || substance is not cut down; but the remnant of them the fire consumeth.  
21 Acquaint now thyself || with him, and be at peace; thereby good shall come unto thee.  
22 Receive I pray thee, the law from his mouth, and lay up his words in thine heart.  
23 <sup>d</sup> If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.  
24 Then shalt thou lay up gold || as dust, and the gold of Ophir as the stones of the brooks.  
25 Yea, the Almighty shall be thy || defence, and thou shalt have † plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.  
27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.  
28 Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways.  
29 When men are cast down, then thou shalt say, There is lifting up; and he shall save † the humble person.  
30 || He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.\*

Before  
Christ  
cir. 1520.  
† Heb.  
him that  
hath low  
eyes.  
|| Or,  
The inno-  
cent shall  
deliver the  
island.

CHAP. XXIII.

1 Job longeth to appear before God in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocency. 13 God's decree is immutable.

THEN Job answered and said,  
2 Even to-day is my complaint bitter: † my stroke is heavier than my groaning.  
3 Oh that I knew where I might find him! that I might come even to his seat!  
4 I would order my cause before him, and fill my mouth with arguments.  
5 I would know the words, which he would answer me, and understand what he would say unto me.  
6 Will he plead against me with his great power? No: but he would put strength in me.  
7 There the righteous might dispute with him; so should I be delivered for ever from my judge.  
8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him:  
9 On the left hand, where he doeth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him.

† Heb.  
my hand.

pressed, broken, and crushed the orphans, depriving them of all their supports and comforts. 10. Therefore entangling troubles and dangers are every where round about thee, and sudden fears and terrible judgments affright thee. 11. Fearful troubles and perplexities so overwhelm thee that thou hast neither a comfortable sense nor hope of relief left; and multitudes of afflictions have with violence burst forth upon thee. 12. Is not God higher in place and dignity than the loftiest stars which thou observest? 13, 14. But, like an Atheist, you seem to think that God cannot know, or doth not care, what is done upon earth, but merely amuses himself, in walking round the heavens. 15. Hast thou not eagerly followed, rather than prudently observed, the conduct or fate of those companions of vanity and wickedness who lived before the flood? 16. To whose horrid impieties God put a stop, by destroying them before their time, and carrying them off the earth by an overflowing deluge. 17. Who in the most insolent manner, wished to have nothing to do with God, and imagined that nothing he could do for them, could really profit them? 18. Yet it was he who granted them their whole prosperity. But God forbid that I should ever join in either principles, purposes, or practices, with such abandoned wretches. 19. The righteous shall with pleasure behold the destruction of such men as a vindication of the honour, holiness and justice of God; and shall deride their folly in taking such courses as issue therein. 20. While the estates of such as are truly pious and virtuous remain unhurt by the providence of God, those who imitate these ancient sinners, are consumed by thunder, lightning, or some other fearful judgment. 21. But since God hath not entirely consumed thee, try, without a moment's delay, to get the spiritual knowledge of God; accustom thyself to him by repeated application; receive peace from him: and quietly submit to him, by an unfeigned repentance. Thus shall all manner of blessings, temporal and eternal, come on thee. 22. Receive, and duly meditate on, the instructive revelations, which he may be pleased to afford thee. 23. If by a true faith and sincere repentance, thou turn to the Lord, thou shalt be again advanced to thy former honours and prosperity; and the punishments which thy sins have brought upon thee shall be removed far from thee, and whatever belongs to thee. 24. Then shalt thou lay up gold, and fine gold, in such amazing plenty, and with such ease, as if they were the most common things. 25. For the all-sufficient and Almighty God shall be thy portress, and the protector of thy treasures; and thou shalt have astonishing heaps of silver. 26. Thou shalt delight thyself in the enjoyment of God's love and favour; and shalt with confi-

dence and comfort present thyself at his throne of grace, and hope for his eternal felicity. 27. With sweet pleasure shall he hear thy prayers; and thou shalt pay thy vows of gratitude to him with the warmest affection. 28. Whatever thou hast purposed shall be accomplished; and divine direction, success, and comfort shall attend all thy proceedings. 29. When wicked men around thee are distressed or destroyed, thou shalt confidently expect honour and felicity; and God shall bring to eminent and extensive happiness the person, who is cast down in his own eyes. 30. Nay at thy request he shall marvellously deliver, not only many innocents, but even the guilty and their country, by means of thy prayers, piety, and virtue.

EXPLANATORY NOTES. CHAP. XXIII. Job replied, 2. Notwithstanding all your pretended advice and comforts, I have as much reason for bitter complaints as ever; and my sufferings far exceed my expressions of grief. 3. O that I were admitted into God's own immediate presence, and allowed to present myself before his judgment seat! 4. I would in an orderly manner set the justice of my cause before him, and fully support it with arguments, vindicating my self, and consulting your reproachful allegations. 5. I would insist for his decision whether I be an hypocrite, or not; and that he would shew me plainly why he hath so afflicted me. 6. Would he employ his infinite power and majesty to bear me down? No; but would mercifully strengthen and encourage me to plead with him. And, suppose he would plead against me, in the multitude of his strength, he certainly would lay no false charge against me, nor make any hostile attack upon me. 7. For at his throne of grace a righteous person such as I am, may argue the matter with him; and by this means I should fully and for ever escape damnation, being acquitted by him as my judge. 8, 9. I have tried all methods to obtain a fair hearing for my cause before him, but have not hitherto been able to procure it. 10. But he knows the integrity of my heart and life: and whenever I am tried at his bar, I shall come off sufficiently vindicated; and it is to render me more holy and pure that he tries me in this furnace of affliction. 11. I have always, in the most fixed and steady manner, followed his pattern and guidance. I have steadfastly observed his commandments, without ever swerving from them. 12. I have never apostatized from his doctrines nor precepts; and have more earnestly sought more highly prized, more highly delighted in, and more carefully stored up, his words of revelation, than my necessary food, or more valuable and precious things. 13. But his purposes are unchangeable, and he immovably persists in afflicting me,

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] How absurd to imagine that God can be a debtor to any of his creatures, seeing their very being and all their virtuous qualities depend on him. How tremendous are the judgments of heaven and happy they who can safely rejoice amidst them, or who in a Christian manner, take warning from them! Through ignorance of God, or enmity against him, and through negligence and contempt of his word, men lose the greatest blessings, and incur the greatest evils.



Before Christ  
cir. 1520.  
† Heb.  
the way  
that is  
with me.  
† Heb.  
I have hid,  
or, laid up.  
|| Or,  
my ap-  
pointed  
portion.  
a Psalm  
113. 3.

10 But he knoweth † the way that I take : when he hath tried me, I shall come forth as gold.  
11 My foot hath held his steps ; his way have I kept, and not declined.  
12 Neither have I gone back from the commandment of his lips, † I have esteemed the words of his mouth more than || my necessary food.  
13 But he is in one mind, and who can turn him ? and what <sup>a</sup> his soul desireth, even that he doeth.  
14 For he performeth the thing that is appointed for me : and many such things are with him.  
15 Therefore am I troubled at his presence : when I consider, I am afraid of him.  
16 For God maketh my heart soft, and the Almighty troubleth me :  
17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.\*

## CHAP. XXIV.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

**W**HY, seeing times are not hidden from the Almighty, do they that know him not see his days?

a Deut.  
19. 14. &  
27. 17.  
|| Or,  
feed  
them.

2 Some remove the <sup>a</sup> land-marks ; they violently take away flocks, and || feed thereof :  
3 They drive away the asses of the fatherless : they take the widow's ox for a pledge ;  
4 They turn the needy out of the way : the poor of the earth hide themselves together.  
5 Behold, as wild asses in the desert, go they forth to their work, rising betimes for a prey : the wilderness yieldeth food for them and for their children.  
6 They reap every one his † corn in the field ; and † they gather the vintage of the wicked :  
7 They cause the naked to lodge without clothing, that they have no covering in the cold ;  
8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter ;  
9 They pluck the fatherless from the breast, and take a pledge of the poor ;  
10 They cause him to go naked without clothing, and they take away the sheaf from the hungry :

and does whatever he pleases, without giving to any a reason for his conduct. 14. Whatever trouble he has intended for me he will inflict ; and in his purposes and providential conduct there are many instances of high sovereignty, of which though both wife and just, we cannot see the reason. 15. In consideration of his infinite majesty, and sovereign and irresistible power, I am troubled at the tokens of his anger ; and, when I leisurely consider his hard dealings with me, I am afraid of him. 17. For he keeps me still alive under these terrible troubles and perplexities, and refuses me the favour of dying by his fearful and confounding strokes.

EXPLANATORY NOTES. CHAP. XXIV. But if God always punishes the wicked in this world, as you pretend, why are not particular seasons of it fixed by him ? and why do not those who are best acquainted with him, observe those days of vengeance on his enemies ? 2. Certain it is, that, in this world, some are notoriously covetous and unjust, and even open robbers. 3. They cruelly oppress widows and fatherless children. 4. They harass, terrify, or even imprison the meek, poor, and afflicted. 5. In the most unconcerned manner they carry on their oppressions ; and, by rapine and violence, maintain themselves and families in the desert. 6. They reap fields, and gather vintages not their own. 7, 8. They force from the poor whatever they have, till they reduce them to absolute misery, in a state similar to that of wild beasts. 9—11. While they inhumanly deprive infants of their provision, that the enslaved mothers may work, and deprive their poor underlings of the meanest necessities of life, they force them to labour in the hardest services. 12. Those, whom they have oppressed, wounded, or unjustly condemned, mightily cry to God for vengeance against them ; yet he

11 Which make oil within their walls, and tread their wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out ; yet God layeth not folly to them.

13 They are of those that rebel against the light ; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me ; and † disguiseth his face. † Heb. settleth his face in secret.

16 In the dark they dig through houses which they had marked for themselves in the day-time : they know not the light.

17 For the morning is to them even as the shadow of death : if one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters ; their portion is cursed in the earth : he beholdeth not the way of the vineyards.

19 Drought and heat † consume the snow-waters ; † Heb. so doth the grave those which have sinned. violently take.

20 The womb shall forget him ; the worm shall feed sweetly on him : he shall be no more remembered ; and wickedness shall be broken as a tree.

21 He evil-entreateth the barren that beareth not ; and doeth not good to the widow.

22 He draweth also the mighty with his power ; he riseth up, || and no man is sure of life ;

23 Though it be given him to be in safety, whereon he reileth ; yet his eyes are upon their ways. † Heb. Or, he trusteth not his own life.

24 They are exalted for a little while, but † are † Heb. gone and brought low ; they are † taken out of the way † Heb. are not. † Heb. as all other, and cut off as the tops of the ears of corn. closed up.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth ? †

## CHAP. XXV.

Bildad sheweth that man cannot be justified before God.

**T**HEN answered Bildad the Shuhite, and said,  
2 Dominion and fear are with him ; he maketh peace in his high places.

punishes them not, even in the slightest manner. 13. They sin impudently in the face of the sun, and against the light of nature, conscience, and revelation ; they do not approve, delight in, or observe God's laws ; and if at any time they stumble on a good action, they quickly give it over, however easy and reasonable. 14—17. Hating the light, robbers and unclean persons, in defiance of an all-seeing God, earnestly carry on their murder and whoredom in the night season. 18. Lighter than froth, they rush on every opportunity of uncleanness or bloodshed ; their inheritance is spent in the most accursed manner ; and they quite disregard the management of the vineyards, or other most profitable business. 19. After all, the grave in a quick and easy manner, consumes these notorious sinners. 20. Their very mothers easily forget their death, it is apparently so pleasant. Rottenness shall be sweet to them. They do not become infamous in the world, but their crimes are quickly and altogether forgotten. 21, 22. They abuse barren women, injure widows, and with great activity, craft, and cruelty oppress every body around. 23. And though men give them presents, that they may have their protection and friendship, they still watch for opportunities to injure these dependants. 24. After being exalted a while, they come to their graves, as seasonably, in appearance, and as easily as their neighbours. 25. But, if you will insist that the wicked are always fearfully punished in this life, I dare challenge the whole world to find me the person who can disprove the facts here stated. N. B. Ver. 18—20, 23, 24. may be interpreted as a representation of the miserable state of wicked men after all their posterity.

EXPLANATORY NOTES. CHAP. XXV. Bildad replied. 2. To God

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] Our groanings should never be heavier than our strokes. God allows us to complain, but never to murmur under our afflictions. Happy are the saints when amidst all they cleave to his commandments, walk uprightly in his way, and live by faith on his word. Their trials shall issue to their everlasting honour and advantage.

PRACTICAL OBSERVATIONS.—† CHAP. XXIV.] Divine sovereignty, ever wise and just, hath fixed the time and manner of punishing sinners. While the saints and poor, who are the special charges of God, are remarkably afflicted, the most daring sinners are often remarkably prosperous in this world, but they will at last be discovered and punished for ever.



Men cannot be justified before God.

Before  
Christ  
cir. 1520.  
a chap.  
4. 17, &c.  
& 15. 14,  
&c.  
b Psalm  
22. 6.

3 Is there any number of his armies; and upon whom doth not his light arise?

4 <sup>a</sup> How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man, *that is* <sup>b</sup> a worm; and the son of man, *which is* a worm?\*

## CHAP. XXVI.

1 Job reproveth the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

**B**UT Job answered and said,  
2 How hast thou helped *him that is* without power? how savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead things are formed from under the waters, *||* and the inhabitants thereof.

6 <sup>a</sup> Hell is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath compassed the waters with bonds, *†* until the day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

† Heb.  
until the  
end of  
light with  
darkness.

belongs that supreme authority over all things in heaven and earth, and that infinite majesty which strikes every beholder into solemn awe. In perfect quietness and order he rules all the luminaries in the firmament, and all the angels and glorified saints above. Why then darest thou pretend to find fault with him? 3. His creatures are absolutely innumerable to us, and every one shares of his light, his benefits of nature or grace;—why then contend with him? 4. And how then can a poor wretched man stand as righteous before God? and he that is born of a sinful woman be pure before him? 5. In his view the bright luminaries of heaven are spotted and dark. 6. How mean and vile then must the frail and dying children of a corrupted progenitor and covenant head be in his sight.

EXPLANATORY NOTES. CHAP. XXVI. To this, Job, in a derisive manner answered, 2, 3. To what purpose serve these hints, either to support the cause of the Almighty, or to direct him in the government of the world, or to comfort a dispirited, and instruct an ignorant soul? Who can be a whit bettered by aught you have so confidently uttered, that is quite foreign to the point in hand? 4. Do you imagine that I need to be instructed in these points? or that you, as one inspired of God, can by such hints revive and refresh my spirit? 5. I myself can discourse to far better purpose concerning God. While terrible monsters, minerals, pearl, coral, and the like, are formed in the bottom of the sea, or heart of the earth, and fishes and animals on the surface of it, the departed ghosts tremble, and travail in pain, in the deep and dark regions of misery. 6. The whole state of the dead, whether of soul or body, is perfectly obvious to God's all-seeing eye; and all the depths and miseries of hell, are perpetually visible to him. 7. He spreads the heavens over the apparently empty regions of air; and so balances the earth by his power, that it hangs like a ball in the air, supported by nothing. 8. He binds up large collections of water, in the clouds by which he covers his glory, and on which he rides in majesty as in firm bags, till he pleases, to make them distil in dew, rain, snow, or hail. 9. He conceals his own glorious abode; he firmly fixes the visible heavens, and spreads his vailing collection of clouds over them, to conceal his glory and

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] Glowing controversy might often terminate in warm concord, were the disputants sufficiently attentive to the supposed or real difference between them. Job's friends were obliged to acknowledge that the wicked might prosper for a time, and he never denied that they would be at last punished. It were a great mercy for religious controversialists, to have exalted thoughts of God and humble thoughts of themselves. How infinite the condescension of Jehovah, to hold fellowship with man, so mean and vile.

PRACTICAL OBSERVATIONS.—† CHAP. XXVI.] Sometimes the self-conceited may be ridiculed out of their false sentiments when reasoning is ineffectual. Little is it remembered that not the displays of God's greatness, but his grace and mercy can give ease to the wounded spirit. It is well when disputes end in men's glorifying God with one mind and mouth. The perfections of the Deity are plainly marked in all the works of nature and grace, and all things must be well performed when he is the sole or principal agent. And if he conceals the glories of his throne from this lower world, let us walk by faith. If his perfections are unsearchable, let us always admire and adore him.

12 He divideth the sea with his power, and, by his understanding he smiteth through *†* the proud.

13 By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?†

## CHAP. XXVII.

1 Job professeth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked have are turned into curses.

**M**OREOVER, Job *†* continued his parable, and *†* said.

2 As God liveth, *who* hath taken away my judgment; and the almighty, *who* hath *†* vexed my soul; *†*

3 All the while my breath is in me, and *||* the Spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove my integrity from me.

6 My righteousness I hold fast, and will not let it go; my heart shall not reproach *me* *†* so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 <sup>a</sup> For what is the hope of the hypocrite, though he hath gained when God taketh away his soul?

9 <sup>b</sup> Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you *||* by the hand of God; *that* which is with the Almighty will I not conceal.

22 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?

restrain the scorching beams of the sun. 10. Every where, while the revolutions of day and night continue, he has fixed the shores and boundaries of the sea, that rage as it will, it cannot exceed them. 11. The lofty mountains, which seem the supporting pillars of heaven, tremble and shake when he corrects men by earthquakes, thunders, or tempests. 12. By his power he tosses the sea into a terrible fury, as it were, divides it into ridges and mountainous billows; and by his wise government he again calms at pleasure, and mortally wounds the crocodiles, and other proud monsters which inhabit it. 13. By the influence of his Holy Spirit he at first adorned the heavens by his power; he formed the milky-way, and all their winding constellations. By his wind he clears up the sky; and his almighty power strikes prostrate the most dire and destructive monsters of sea or land. 14. Nay, behold, these are but the outlines, and a small parcel of his works. It is but very little that we either hear or know concerning him; but the thunder-like declarations of his prevailing, his infinite excellency, who can comprehend.

EXPLANATORY NOTES. CHAP. XXVII. None offering to speak, Job continued his substantial but dark and mysterious discourse, saying, 2. I protest by the Almighty God, who refuses me an opportunity of clearing myself before him, and who has tormented me with all these fearful strokes of his vengeance, 3, 4. That, while I live, I will never utter an untruth, either to vindicate myself where I am guilty, or to condemn myself where I am innocent. 5, 6. God forbid that ever I should justify your opinions and censures, deny my own sincerity, and confess myself to be an hypocrite. 7. It is mine enemies and opposers whom God will condemn and punish as wicked. And indeed I could wish nothing worse to my greatest enemy and injurer than to be wicked. So much I detest it. 8. For what avails the firmest hope of the hypocrite in all his covetously gained prosperity, or even inward tranquility of soul, when he comes to die? 9. Will God always hear his prayers in the time of trouble and death? 10. Or will he find comfort in God when the world affords none? or, will he in prosperity as well as in adversity continue in the earnest worship and service of God? 11. Attend therefore, while, by God's assistance, I candidly inform you



Before  
Christ  
cir. 1520. 13 This is the portion of a wicked man with God, || and the heritage of oppressors, which they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.

c Psalm 78. 64. 15 Those that remain of him shall be buried in death; and <sup>c</sup> his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth that the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

d Chap. 18. 11. 20 <sup>d</sup> Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth; and, as a storm hurleth him out of his place.

22 For God shall cast upon him, and not spare; <sup>†</sup> he would fain flee out of his hand.

† Heb. in fleeing he would flee. 23 Men shall clap their hands at him, and shall hiss him out of his place.\*

## CHAP. XXVIII.

1 There is a knowledge of natural things: 12 but wisdom is an excellent gift of God.

|| Or, a mine. SURELY there is || a vein for the silver, and a place for gold where they find it.

|| Or, dust. 2 Iron is taken out of the || earth, and brass is molten out of the stone.

3 He setteth an end to darkness, and searcheth out all perfection; the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant: even the waters forgotten of the foot: they are dried up, they are gone away from men.

of some of the mysteries of his almighty providence. 12. Certain it is that every one of you know from experience the truth of what I am to say. Why then should you thus absurdly attempt to prove the contrary? 13. Far be it from me to imagine that God loves hypocrites and oppressors. No: though for a time they prosper, the Almighty has reserved treasures of vengeance for them and their posterity, as the just reward of their wickedness. 14 Their numerous and once flourishing families are condemned to destruction by the sword of justice or war, or to be starved by famine. 15. Such as escape the sword and famine shall be cut off by the noisome pestilence. And, none adventuring to bury them, they shall lie unburied, or be interred in an ignominious manner; and their widows shall either want affection, or not be in life, to bewail their unhappy end. 16, 17. Though these wicked men should treasure up ever so much wealth or costly apparel, they shall only have the labour of procuring it; for God shall destroy them, and bestow their wealth upon such as will do more good with it. 18. They may build their houses as strong as they please, and settle their estates in the surest forms; but God will quickly shake them out of all, or render them useless to them. 19. In the twinkling of an eye death shall overtake these rich sinners, and carry them off as wretchedly poor, into the eternal state; and even perhaps without an honourable burial or monument on earth. 20. manifold terrors seize upon them; and some surprising calamity often hurries them unexpectedly into the other world, where the terrors of God shall overwhelm them, as the waters did the old world; and in that eternal night shall the sweeping tempest of infinite wrath unexpectedly seize on and ruin them. 21. Some violent and pestilential affliction, some raging and burning storm of God's just vengeance, hurls them out of their wonted felicity, residence, and life, and deprives them of all the good which they expected. 22, 23. While God pursues them with manifold forms of unmixed and unavoidable vengeance, men, who are thereby delivered from their oppressions, shall deride them, rejoice at their fall, and detest their memory.

EXPLANATORY NOTES. CHAP. XXVIII. No wonder that I cannot

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII.] Appeals to God ought to be necessary, deliberate, serious, and in matters of much importance. Prevarication or concealment of truth necessary to be known, is perjury with God as well as the assertion of direct falsehood. Not our most solemn vows or best works, but Jesus' blood must chiefly maintain a good conscience: and while the saints are enabled by faith in the efficacy of that blood to pardon and purify, to exercise a conscience void of offence, they ought not to believe either the devil or men, who suggest that they are hypocrites. It is best to refute the calumnies cast on us by living so as to please God. Miserable is the condition of the hypocrite and ungodly even in this life; and what must it be in hell!

5 As for the earth, out of it cometh bread; and under it is turned up as it were fire.

6 The stones of it are the place of sapphires; and it hath || dust of gold.

7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the || rocks; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods <sup>†</sup> from overflowing; and <sup>†</sup> the thing that is hid bringeth he forth to light.

12 But where shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 <sup>a</sup> The depth saith, It is not in me; and the sea <sup>a</sup> saith, It is not with me.

15 <sup>†</sup> It <sup>b</sup> cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it; and the exchange of it shall not be for || jewels of fine gold.

18 No mention shall be made of || coral, or of pearls: for the price of wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 <sup>c</sup> Whence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the || air.

22 Destruction and death say, We have heard the fame thereof with our ears.

tell you the reasons why God punishes some wicked men in this world and not all, when, after all our researches, we have so scanty a knowledge of natural things.—There are secret mines for the silver, and a country for gold, which men melt and refine. 2. And iron is, with art and labour dragged from the dust, and stones are melted into brass; 3. The miners, in the most earnest and daring manner, dig till they have quite lost the light of day, and bring their ore from the dark caverns of the earth, where pestilential damps, and other dangers often prove mortal. 4. While, with infinite labour, they drain off the springs that disturb them, they break into veins of metal about the bottom of mountains; and, unheeded by the men who walk above them, they wander in the dark bowels of the earth. 5, 6. While the surface of the ground produces herbs and corn for food to animals, lime, brimstone, and such other combustibles, are found in its bowels; nay, the most precious stones and gold, in some parts of it. 7, 8. So mysterious are the passages of these miners, that the most quick-sighted fowls never looked into them, and the most fierce and courageous animals never dared to enter them. 9. But the miners artfully cut their way through rocks of flint, and dig to the bottoms of mountains, to come at the precious metals. 10. They make passages for draining off the water that breaks in upon them, and cleave asunder the veins of ore, and earnestly discover the precious stones and metals. 11. They stop the springs from overflowing their mine, turning them another way, and bring up these precious gems or metals, which had been long sealed up in the heart of the earth.—12. But to find out solid wisdom, or obtain the knowledge of God's reasons in his providential conduct, is still more difficult. 13. God hath so deposited it, that no man knows the order, method, or importance of his procedure; and no man on earth can attain to it. 14. No search into the depths of the earth or sea can procure it. 15—19. Not all the precious metals or gems in the world can purchase it. 20, 21. No, not the most quick-sighted creatures on earth can point a method to obtain it. 22. The solid consideration of death and hell are a proper introduction to true wisdom; and yet in death and damnation there are manifold instances of God's



Job bemoaneth himself of his

Before  
Christ  
cir. 1520.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, and seeth under the whole heaven:

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder;

Or,  
numbered.

27 Then did he see it, and || declare it; he prepared it, yea, and searched it out.

111. 10.

28 And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.\*

Prov.

1. 7.

&amp; 9. 10.

## CHAP. XXIX.

Job bemoaneth himself of his former prosperity and honour.

† Heb.  
added to  
take up.

MOREOVER, Job † continued his parable, and said,

2 Oh that I were as in months past, as in the days when God preserved me;

Or,  
lamp.

3 When his || candle shined upon my head, and when by his light I walked through darkness;

4 As I was in the days of my youth, when the secret of God was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When I washed my steps with butter, and the rock poured † me out rivers of oil;

† Heb.  
with me.

7 When I went out to the gate through the city; when I prepared my seat in the street!

8 The young men saw me and hid themselves; and the aged arose, and stood up.

† Heb.  
The voice  
of the nobles  
was  
loud.

9 The princes refrained talking, and laid their hand on their mouth.

10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth.

wife procedure, which are not sufficiently comprehended in the reasons of them. 23—27. God alone; who is infinite in wisdom and knowledge, and who orders and disposes all things at his pleasure; who manages winds and waters, rains and thunders, in all their circumstances, degree, time, place or form; properly understands the reason of whatever he does, particularly his dealings with men. 28. But what he inculcates and bestows upon men, as their proper wisdom, is such a knowledge and filial awe of his unbounded excellencies as makes them to flee to him as their only refuge and portion; and hating every thing sinful, to love him and keep his commandments.

EXPLANATORY NOTES. CHAP. XXIX. After another pause, Job proceeded in his spirited vindication of himself, saying, 2. O that God would re-establish me in my former prosperity of person, family, and estate, as in the days wherein he watched over and protected me! 3. When his blessing and favour directed and prospered me in all my affairs, and made me to pass untouched through all the troubles and inconveniences of life, and the various dangers, difficulties, and calamities, which befell others around me. 4. When I was in the days of my ripe prosperity, and had the authority, the oracles, and secrets of God with me; 5. When God Almighty continued so kind to, and familiar with me, and my children and servants were round about me; 6. When whithersoever I turned myself, I abounded in all sorts of the choicest blessings; 7. When I took my seat in the places of judicature and concourse. 8. The young men stood in the most profound awe of me, and the aged stood up in reverence, and ceased to speak. 9, 10. Nay, from regard to my superior authority, princes, the most noble not accepted, refrained from speaking. 11. They who heard me judge in a cause pronounced me highly favoured of God, and richly endowed with his gifts and graces, and prayed for his distinguished blessings upon me; and they who observed my just procedure attested my pious,

PRACTICAL OBSERVATIONS.—\* CHAP. XXVIII.] Though painful experience hath obliged every generation to exclaim, Vanity of vanities, all is vanity and vexation of spirit, yet, alas! how eagerly do men pursue deceitful riches! Why does not experience teach them to dig for heaven's hid treasures, which answer all things, and endure for ever.—How great is that God whose eye beholds all things, whose power affects all, whose purposes fix all things! Let us never dare to pry into his private counsels, by which he regulates his conduct. Let us leave the secrets of men's hearts, and the mysteries of providence to the Lord. And let us all study what he has revealed to us as the standard of our faith and practice.

PRACTICAL OBSERVATIONS.—† CHAP. XXIX.] Those who blossom in youth know little what dark and cloudy days may be in reserve for them. It is pleasant, however to commemorate our early intimacies with God, and his kind protection and mercies toward us; and it is proper to pray for their continuance or restoration. Faith in God, and intimate fellowship with him, remarkably contribute to render men truly honourable and useful in the world. How happy for society, when judges are grave, solemn, and impartial, helpers of the poor, and terrors to the oppressors; and when the people are modest, submissive, and grateful. But when men have great wealth and are regarded as the oracle, the support, and glory of their country, how apt they are to suppose their felicity secured, and to forget the evil day!

11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

Before  
Christ  
cir. 1520.

12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13 The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor: and the cause which I knew not I searched out.

17 And I brake † the jaws of the wicked, and † plucked the spoil out of his teeth.

† Heb.  
the jaws-  
teeth, or,  
the grin-  
ders.

18 Then I said I shall die in my nest, and I shall multiply my days as the sand.

19 My root was † spread out by the waters, and the dew lay all night upon my branch.

† Heb.  
cast.

20 My glory was † fresh in me, and my bow was † renewed in my hand.

† Heb.  
opened.

21 Unto me men gave ear, and waited and kept silence at my counsel.

† Heb.  
new.

22 After my words they spake not again; and my speech dropped upon them.

† Heb.  
changed.

23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they believed it not: and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.†

## CHAP. XXX.

1 Job's honour turned into extreme contempt; 15 his prosperity into calamity.

BUT now they that are † younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

† Heb.  
of fewer  
days than  
I.

just, and blameless conversation: 12. Because I never failed to redress the grievances of poor, fatherless, and destitute persons, who complained to me. 13. Many blessed me, as the instrument of delivering them when they were upon the point of being ruined by false accusations; and I caused the widow's heart to sing with joy for her great and unexpected deliverances, and the favours which I granted her. 14. In all my sentences I fixed my attention on what was just and upright; and the decisions I gave were an honour to me. 15. I instructed, directed, and assisted such as could not manage their own affairs; and was ever ready to help and comfort such as could not help themselves. 16. I was a kind teacher, provider, and protector to the poor; and carefully enquired into their circumstances, as well as into their difficult and obscure pleas. 17. By proper punishments and restraints I rendered the wicked incapable of oppressing and forced them to restore that which they had violently extorted. 18. Then I vainly imagined that, after a long life of amazing prosperity, I should die quietly in my own house, among my children and friends; 19. That my remarkable happiness should certainly continue, as I had every mean of preserving and securing it; 20. That the honour and respect which I had from others, and my abilities and powers, should still continue with me; 21, 22. That men should still regard my advices and decisions with the most profound respect: 23. That they should always be exceedingly desirous to hear my opinion and judgment on a point: 24. That though I carried myself familiarly towards them, they should still stand in awe, and carefully avoid every thing which might deprive them of my favour; 25. And that I should still be regarded as their principal director in their conduct, and affectionate comforter under their troubles.

N. B. Ver. 20—25. may also be read in the past time, as in our translation.

EXPLANATORY NOTES. CHAP. XXX. But now alas! the youths, who



Before Christ  
cir. 1520

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

3 For want and famine they were || solitary; fleeing into the wilderness † in former time desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots for their meat.

5 They were driven forth from among men, (they cried after them as *after* a thief,)

6 To dwell in the cliffs of the valleys, in † caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

† Heb. *men of no name.*  
a Psalms 35. 15. & word.  
69. 12.

8 They were children of fools, yea, children of † base men; they were viler than the earth.

9 <sup>a</sup> And now am I their song; yea I am their by-word.

10 They abhor me, they flee far from me, † and spare not to spit in my face.

† Heb. *and withheld not spittle from my face.*

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path; they set forward my calamity; they have no helper.

14 They came upon me as a wide breaking-in of waters; in the desolation they rolled themselves upon me.

† Heb. *my principal one.*

15 Terrors are turned upon me: they pursue † my soul as the wind; and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season; and my sinews take no rest.

18 By the great force of my disease is my garment changed; it bindeth me about as the collar of my coat.

durst scarcely look me in the face, mock and deride me, even those whose infamous parents I would have disdained to have employed in attending my dogs, or in other of the vilest services; 2. Being indeed so lazy, listless, and weak, that it was in vain to employ them in any thing, after they had lived so long abandoning themselves to wickedness; 3—6. Base and beggarly fellows, who ashamed of their poverty, and to prevent the punishment of their wickedness has fled into deserts, and there, like wild beasts, lived upon roots and herbs, and lodged in dens, caves, and bushes. 9. But now they triumph over me, and make my calamities the subject of their songs and merry conversation. 10. Heartily abhorring me they disdain to come near me, unless it be contemptuously to spit in my face. 11. Because God has deprived me of my authority, wealth, and honour, and has grievously afflicted me, they take an unrestrained liberty in their insolent behaviour towards me. 12. The very boys place themselves as my accusers; they insolently abuse me; and attempt, by different methods, to destroy me. 13. They endeavour to obstruct all means of comfort and relief to me. They so disturb my mind, that I know not what to do. Without having or needing any assistance, they, in the most presumptuous manner, increase my calamities. 14. With most furious and destructive violence they assault me; and when God has deprived me of my substance, family, and health, they insult me in the most noisy forms. 15. Terrors, directed by God against me, seize upon me in the most violent and irresistible manner: and my abundant prosperity is quickly, in a moment, over and gone. 16. By reason of my terrible afflictions my courage and resolution are quite exhausted, and the power of my soul so wasted, that I can do nothing but melt into tears, and faint away with grief. 17. In the night, when others rest, my bones are, as it were pierced and bruised with pain: and the worms, terrors, and agonies that torment, never take rest. 18. By their fearful force my boils which cover me all over, are like an outer garment to me, and gird me

Before Christ  
cir. 1520

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not.

21 Thou art † become cruel to me; with † thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my || substance.

23 For I know that thou wilt bring me to death, and to the house appointed for all living.

24 Howbeit he will not stretch out his hand to the † grave, though they cry in his destruction.

25 <sup>b</sup> Did not I weep † for him that was in trouble? was not my soul grieved for the poor.

26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not; the days of affliction prevented me.

28 I went mourning without the sun; I stood up, and I cried in the congregation.

29 <sup>c</sup> I am a brother to dragons, and a companion to || owls.

30 My skin is black upon me, and my bones are burnt with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.\*

## CHAP. XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with my eyes; why then should I think upon a maid?

2 For what portion of God is there from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

4 <sup>a</sup> Doth not he see my ways and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 † Let me be weighed in an even balance, that God may know mine integrity.

round about; and their filthy matter stains my clothes, and glues them fast to my skin, that I can scarcely get them changed. 19. I am fearfully plunged into filthy troubles. My soul fores render me like dust and ashes, and reduce me to the point of death. 20. When I present myself before thee, O God, and continue instant in the most fervent supplications, thou dost but condemn me. 21, 22. Acting as an implacable enemy to me, thou exercise thy almighty power to destroy me. Thou liftest me up to the wind of thy vengeance, and makest me to ride upon it as stubble driven to and fro. My body is consumed by the violence of my trouble; and my firmest things are made to reel as the waters of the sea tossed with a storm. 23. Truly by thy thus dealing with me I see that I need look for nothing but death and the grave, that common sanctuary of mankind. 24. And I hope God will neither exert his almighty power to rescue me from the grave, nor let me in my passage cry out of pains; let friends entreat for my life as they will: nor use it to molest me there, but give me refreshing ease in the state of the dead. 25. Did not I always sympathize with others in their distress and poverty? And do not I now weep as one condemned to a period of trouble? Does not my soul, as a poor distressed object, pine away with grief? 26. For, when I firmly expected great and lasting prosperity, terrible miseries came upon me. 27. How insupportable are the inward torments of my body, and the anguish of my soul? Days of fearful affliction have rushed upon me before I was aware. 28. I spend my days without any comfort; and sadness makes me quite unconcerned about light, or any other agreeable object. My trouble forces me to cry out, be as many around me as will. 29. I can do nothing but seek to be alone, and hiss and howl over my dreadful case. 30. The hot moisture of my bones has rendered my skin black, and has inflamed all my bones. 31. All my joy and mirth are laid aside; and nothing but weeping and wailing are come in their stead.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 6. Let me be tried by an

PRACTICAL OBSERVATIONS.—\* CHAP. XXX.] How transient, even to the best of men, are all things but God and the blessings of the eternal covenant, The youngest, the meanest, the poorest, and most worthless, are generally the most ready to condemn, insult, and abuse, the greatest and best, when Providence frowns on them. Ah! how difficult for wounded spirits to bear up under complicated troubles, contempt of inferiors, terrors of mind, and loathsome and painful diseases of body. But happy are they who can by faith account the eternal enjoyment of God a full balance to all the trouble which they can suffer on earth! Happy are they who have the testimony of a good conscience that in simplicity and godly sincerity they have had their conversation in the world!



Before Christ cir. 1520. 7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands :  
8 Then let me sow, and let another eat ; yea, let my offspring be rooted out.  
9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door ;  
10 Then let my wife grind unto another, and let others bow down upon her.  
11 For this is an heinous crime ; yea, it is an iniquity to be punished by the judges.  
12 For it is a fire that consumeth to destruction, and would root out all mine increase.  
13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me ;  
14 What then shall I do when God riseth up ? and when he visiteth, what shall I answer him ?  
15 Did not he that made me in the womb make him ? and || did not one fashion us in the womb ?  
16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail ;  
17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof ;  
18 (Far from my youth he was brought up with me, as with a father, and I have guided || her from my mother's womb .)  
19 If I have seen any perish for want of clothing, or any poor without covering ;  
20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep ;  
21 If I have lifted up my hand against the fatherless, when I saw my help in the gate ;  
22 Then let mine arm fall from my shoulder-blade, and mine arm, be broken from || the bone.  
23 For destruction from God was a terror to me, and by reason of his highness I could not endure.  
24 If I have made gold my hope, or have said to the fine gold, Thou art my confidence ;  
25 If I rejoiced because my wealth was great, and because mine hand had † gotten much ;  
26 If I beheld † the sun, when it shined, or the moon walking † in brightness ;  
27 And my heart hath been secretly enticed, or † my mouth hath kissed my hand ;  
28 This also were an iniquity to be punished by the judge : for I should have denied the God that is above.  
29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him ;  
30 (Neither have I suffered † my mouth to sin, by wishing a curse to his soul ;)  
31 If the men of my tabernacle said not, Oh that we had of his flesh ! we cannot be satisfied ;

upright impartial judge, that God may acknowledge and approve mine integrity. 7, 8. If I have knowingly, willingly, and ordinarily wandered out of the way of my duty, have indulged my heart in covetousness or lust, or my hands in bribery and injustice, let all that I have bestowed on others, and my children, plants, and trees be rooted up. 9, 10. If I have been enticed to unclean lust by any woman, or if I have watched for opportunities to defile my neighbour's bed, let my own wife be a slave and a whore to others. 26, 27. If I have beheld the sun or moon with any idolatrous regard, or have had any inward inclination to esteem them as deities, or have given them any external worship. 24. Did ever fear of men terrify me from candid confession of my

32 (The stranger did not lodge in the street ; but I opened my doors || to the traveller ;) Before Christ cir. 1520.  
33 If I covered my transgressions || as Adam, by hiding mine iniquity in my bosom : || Or, to the way.  
34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door ? || Or, after the manner of men.  
35 Oh that one would hear me ! || behold my desire is, that the Almighty would answer me, and that mine adversary had written a book : || Or, behold my sign is that the Almighty will answer me.  
36 Surely I would take it upon my shoulder, and bind it as a crown to me.  
37 I would declare unto him the number of my steps : as a prince would I go near unto him :  
38 If my land cry against me, or that the furrows likewise thereof † complain ; † Heb. weep.  
39 If I have eaten † the fruits thereof without money, or have caused the owners thereof to lose their life : † Heb. the strength thereof.  
40 Let thistles grow instead of wheat, and || cockle instead of barley. The words of Job are ended.\* † Heb. caused the soul of the owners thereof, to expire, or, breathe out. || Or, noisome weeds,

CHAP. XXXII.

1 Elihu is angry with Job and his three friends ; 11 he reproveth them for not satisfying Job : 16 his zeal to speak.  
SO these three men ceased † to answer Job, because he was righteous in his own eyes. † Heb. from answering.  
2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram ; against Job was his wrath kindled, because he justified † himself rather than God. † Heb. his soul.  
3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. † Heb. expected Job in words.  
4 Now Elihu had † waited till Job had spoken, because they were † elder than he. † Heb. elder for days.  
5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. † Heb. few of days.  
6 And Elihu the son of Barachel the Buzite answered and said, I am † young, and ye are very old ; wherefore I was afraid, and † durst not shew you mine opinion. † Heb. feared.  
7 I said, Days should speak, and multitude of years should teach wisdom. a Chap. 38. 36. Prov. 2. 6.  
8 But there is a spirit in man : \* and the inspiration of the Almighty giveth them understanding. Eccles. 2. 26. Daniel 1. 17. & 2. 21.  
9 Great men are not always wise ; neither do the aged understand judgment. † Heb. under-standings.  
10 Therefore I said, Harken to me : I also will shew mine opinion. † Heb.  
11 Behold, I waited for your words ; I gave ear to your † reasons, waitst ye searched out † what to say. words.

sin, or from any other duty ; or, if I have concealed my faults, let me be overwhelmed with the terror and contempt of men till I be ashamed to be seen. 35—37. O that I had but an impartial judge, and that my accuser would give me a written charge ! I should prize it as an honour, since every article would then be proved false ; I would with undaunted courage and confidence of success, give a candid account of my past conduct, to see of what he would accuse me.  
EXPLANATORY NOTES. CHAP. XXXII. Ver. 1. He was resolutely bent to justify himself, let them say what they would. 2. He insisted too much upon his own vindication. Yea, not without reflecting upon the severity of God. 7, 8. Old men ought to instruct their inferiors in age in the matters of

PRACTICAL OBSERVATIONS —\* CHAP. XXXI.] How dangerous to our souls are fleshly lusts. They call for constant and special watchfulness. If we would keep our heart pure, our eye must be single. However unexceptionable our outward conduct may be, God marks our secret sins, and no allowed impurity of temper or conduct can consist with the enjoyment of his favour. Such as lodge sin in their hearts, must suffer the wrath of God.—Great humanity is due to servants and the poor ; they have the same God, Creator, and Judge as ourselves. There is need of much grace to wean our hearts from the world, and every rival but God. It is a hard task to forgive injuries without reluctance. But to rejoice in the fall of an enemy, is to betray great meanness and wickedness. The greatest provocation will never justify revenge.



Before  
'Christ  
cir. 1520.

12 Yea, I attended unto you : and, behold, *there* was none of you that convinced Job, or that answered his words ;

13 Left ye should say, We have found out wisdom : God thrusteth him down, not man.

Or, ordered his words.  
14 Now he hath not || directed *his* words against me : neither will I answer him with your speeches.

† Heb. they removed speeches from themselves.  
15 They were amazed ; they answered no more ; † they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more,

17 I said, I will answer also my part ; I also will shew mine opinion.

† Heb. words.  
18 For I am full of † matter ; † the spirit within me constraineth me.

† Heb. the spirit of my belly.  
19 Behold, my belly *is* as wine which † hath no vent ; it is ready to burst like new bottles.

† Heb. is not opened.  
20 I will speak, † that I may be refreshed : I will open my lips, and answer.

† Heb. that I may breathe.  
21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles : *in so* doing my Maker would soon take me away.\*

## CHAP. XXXIII.

1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job ; God calleth man to repentance by visions, &c.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

† Heb. in my palate.  
2 Behold, now, I have opened my mouth, my tongue hath spoken † in my mouth.

3 My words *shall be* of the uprightness of my heart ; and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

a Chap. 9. 34. & 13. 20. 21.  
† Heb. according to thy mouth.  
6 <sup>a</sup> Behold, I *am* † according to thy wish in God's stead ; I also am † formed out of the clay.

† Heb. cut out of the clay.  
7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

† Heb. in mine ears.  
8 Surely thou hast spoken † in mine hearing, and I have heard the voice of *thy words*, saying,

9 I am clean without transgression, I am innocent ; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy ;

God. But I find that, whatever advantage old age may give for knowledge and experience, it is chiefly men's own rational soul, and the inspiring Spirit of God, which qualify them to apprehend the mysteries of religion and providence. 13. Left you should think you have said all that needs to be said in the cause, and that God's immediate strokes upon Job are an evidence that he is a hypocrite.—14. Job hath given me no provocation to speak ; nor will I use such weak reasoning and provoking language as you have done.—21. Do not expect that I should flatter you in your errors and mistakes, out of respect to your age, gravity, or the like ; for I am resolved to deal freely, plainly, and impartially with you.

EXPLANATORY NOTES. CHAP. XXXIII. Ver. 3. I shall not speak from passion or prejudice, as others have done before me, but from a sincere desire of doing thee good, and in such a clear manner that thou mayest be fully convinced of the truth of what I say. 4—6. I am a man like thyself, fit to reason with thee on equal terms, and inclined to plead the cause of God against thee. 7. There is nothing about me to terrify or torment thee. 8—11. Nor do I intend to charge thee with hypocrisy, but with uttering of self justifying language, dishonourable to God, as if he had dealt more severely than was just with thee. 12, 13. Let thy former life be as holy and unblameable as it will,

Before  
'Christ  
cir. 1520.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just : I will answer thee, that God is greater than man.

13 Why dost thou strive against him ? for † he giveth not account of any of his matters.

14 For God speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed ;

16 Then † he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* † purpose, † and hide pride from man.

18 He keepeth back his soul from the pit, and his life † from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain :

20 <sup>b</sup> So that his life abhorreth bread, and his soul † dainty meat.

21 His flesh is consumed away, that it cannot be seen ; and his bones *that were* not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand to shew unto man his uprightness ;

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit ; I have found † a ransom.

25 His flesh shall be fresher † than a child's : he shall return to the days of his youth :

26 He shall pray unto God, and he will be favourable unto him ; and he shall see his face with joy : for he will render unto man his righteousness.

27 || He looketh upon men ; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not ;

28 || He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God † oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job ; hearken unto me : hold thy peace, and I will speak.

yet thou art certainly culpable in quarrelling with the dispensations of God, who is infinitely superior to thee in every respect, and accountable to none for his conduct. 14—18. Nay, so dull are men, that, when God takes repeated pains in dreams, visions, or the like, to instruct them effectually for their humiliation, and eternal salvation, they do not take notice of, or do not understand his meaning. 19—22. Hence for their awakening to a proper attention he severely afflicts them, till they are brought to the very point of death. 23, 24. If then by the instruction of some faithful minister, and especially by the instruction of Jesus Christ, the unparalled Angel and Interpreter of the new covenant, the afflicted man be brought, not only to discern the equity of God, in afflicting him, but to discern, and by faith, apply Jesus' imputed righteousness to himself, God intimates to his soul a full and free redemption through that all covering atonement. 25, 26. In consequence hereof, not only the man's body and mind recover their wonted health and alacrity, but he is enabled with boldness and success to pour forth his requests before God, who allows him the comfortable sense and gracious reward of that righteousness imputed to, or implanted in him. 27, 28. While God exactly observes, the man, all influenced by cordial gratitude, shall publicly confess his sinfulness of heart and life, and

PRACTICAL OBSERVATIONS.—\* CHAP. XXXII.] In very doubtful matters we ought to be diffident of our own judgment, and be more swift to hear than to speak. Yet, after we have given others a patient hearing, it is reasonable that we also should be heard on a subject which may as much, if not more, interest us than them.—How often are disputes finished, before the question is rightly stated or impartially handled ; and hence the parties seldom come to be agreed. When the subject is important, they have good right to speak who can set it in a convincing and striking light. And they who speak for God ought to be earnestly influenced with zeal for his glory and the good of souls ; and to be so impressed with his perfections and laws, as to regard neither the fear, nor the favour of men.



Before  
Christ  
cir. 1520.

32 If thou hast any thing to say, answer me : speak ;  
for I desire to justify thee.  
33 If not, hearken unto me : hold thy peace, and  
I shall teach thee wisdom.\*

CHAP. XXXIV.

a Chap.  
12. 11.  
† Heb.  
palate.  
† Heb.  
mine ar-  
row.  
† Heb.  
men of  
heart.  
b Gen.  
18. 25.  
Denter.  
32. 4.  
Ch. 8. 3.  
& 36. 23.  
Psaln  
92. 15.  
Rom.  
9. 14.  
c Psalm  
62. 12.  
Proverbs  
24. 12.  
Je emiah  
32. 19.  
Ezekiel  
33. 20.  
Matth.  
16. 27.  
Romans  
2. 6.  
2 Cor.  
5. 10.  
1 Peter.  
1. 17.  
Revel.  
22. 12.  
† Heb.  
all of it.  
† Heb.  
upon him.  
d Psalm  
104. 29.  
e Gen.  
3. 19.  
Ecclef.  
12. 7.  
† Heb.  
bind.

1 Elihu accuseth Job for charging God with injustice. 10 God omni-  
potent cannot be unjust. 31 Man must humble himself unto God, &c.

**F**URTHERMORE, Elihu answered (and said,  
2 Hear my words, O ye wise men : and give  
ear unto me, ye that have knowledge :

3 <sup>a</sup> For the ear trieth words, as the <sup>†</sup> mouth tasteth  
meat.

4 Let us choose to us judgment ; let us know  
among ourselves what is good.

5 For Job hath said, I am righteous ; and God  
hath taken away my judgment.

6 Should I lie against my right ? <sup>†</sup> my wound is in-  
curable without transgression.

7 What man is like Job, who drinketh up scorning  
like water ?

8 Which goeth in company with the workers of  
iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that  
he should delight himself with God.

10 Therefore hearken unto me, ye <sup>†</sup> men of un-  
derstanding : <sup>b</sup> Far be it from God, that he should do  
wickedness ; and from the Almighty, that he should  
commit iniquity.

11 <sup>c</sup> For the work of a man shall he render unto  
him, and cause every man to find according to his ways.

12 Yea, surely God will not do wickedly, neither  
will the Almighty pervert judgment.

13 Who hath given him a charge over the earth ?  
or who hath disposed <sup>†</sup> the whole world ?

14 If he set his heart <sup>†</sup> upon man, if he <sup>d</sup> gather  
unto himself his spirit and his breath ;

15 <sup>e</sup> All flesh shall perish together, and man shall  
turn again into dust.

16 If now thou hast understanding, hear this ; heark-  
en to the voice of my words :

17 Shall even he that hateth right <sup>†</sup> govern ? and  
wilt thou condemn him that is most just ?

18 Is it fit to say to a king, Thou art wicked ? and  
to princes, Ye are ungodly ?

19 How much less to him that <sup>f</sup> accepteth not the per-  
sons of princes, nor regardeth the rich more than the  
poor ? for they all are the work of his hands.

20 In a moment shall they die, and the people shall  
be troubled at midnight, and pass away ; and <sup>†</sup> the  
mighty shall be taken away without hand.

21 <sup>g</sup> For his eyes are upon the ways of man, and  
he seeth all his goings.

22 There is no darkness, nor shadow of death where  
the workers of iniquity may hide themselves.

23 For he will not lay upon man more than right,  
that he should <sup>†</sup> enter into judgment with God.

24 He shall break in pieces mighty men <sup>†</sup> without  
number, and set others in their stead.

25 Therefore he knoweth their works, and he over-  
turneth them in the night, so that they are <sup>†</sup> destroy-  
ed.

26 He striketh them as wicked men <sup>†</sup> in the open  
fight of others ;

27 Because they turned back <sup>†</sup> from him, and  
would not consider any of his ways ;

28 So that they cause the cry of the poor to come  
unto him, and he heareth the cry of the afflicted ?

29 When he giveth quietness, who then can make  
trouble ? and when he hideth his face, who then can  
behold him ? whether it be done against a nation, or  
against a man only :

30 That the hypocrite reign not, lest the people  
be ensnared.

31 Surely it is meet to be said unto God, I have  
borne chastisement, I will not offend any more :

32 That which I see not teach thou me ; If I have  
done iniquity, I will do no more.

33 <sup>†</sup> Should it be according to thy mind ? he will  
recompense it, whether thou refuse, or whether thou  
choose ; and not I : therefore speak what thou  
knowest.

34 Let men <sup>†</sup> of understanding tell me, and let  
a wise man hearken unto me.

35 Job hath spoken without knowledge, and his  
words were without wisdom.

36 <sup>||</sup> My desire is that Job may be tried unto the  
end, because of his answers for wicked men.

37 For he addeth rebellion unto his sin ; he clap-

Before  
Christ  
cir. 1520.  
† Deut.  
10. 17.  
2 Ch. o.  
19. 7.  
AAs  
10. 34.  
Romans  
2. 11.  
Gal. 2. 6.  
Eph. 6. 9.  
Col. 3. 25.  
1 Peter  
1. 17.  
† Heb.  
they shall  
take away  
the  
mighty.  
g 2 Cor.  
16. 9.  
Ch. 31. 4.  
Prov.  
5. 21. &  
15. 3.  
Jerem.  
16. 17.  
† Heb. go  
† Heb.  
without  
searching  
out.  
† Heb.  
crushed.  
† Heb.  
in the  
place of  
beholders.  
† Heb.  
from af-  
ter him.  
† Should  
it be from  
with thee ?  
† Heb.  
of heart.

Or,  
My father  
let Job be  
tried.

that the due reward of his deeds has never been rendered unto him ; and shall  
profess his full assurance of faith, that God has redeemed him by the mighty  
price of his Son's blood, and will bestow his fulness of grace and glory upon  
him.

EXPLANATORY NOTES. CHAP. XXXIV. Ver. 2. I appeal to you  
O men of sense, and I beseech you seriously to consider what I say. 3. For the  
mind can judge of the truth or falsehood of doctrines, as well as the mouth can  
judge of the taste of food. 4. Let us, without any passion or prejudice  
thoroughly examine this cause ; 5, 6. For Job has uttered some very dangerous  
expressions in his own justification, as if he could not vindicate himself, without  
accusing God of unjust severity towards him. 7, 8. Did ever a good man deride  
not only his friends, but even his God, with such greediness and delight ? Did  
ever a good man under trouble speak and act so like the wicked ? 10—12. It  
is impossible that God can deny justice unto any, or punish without cause, or for-  
bear to reward men according to their deeds, either in this life, or in that which  
is to come. 13—17. Without supposing him perfectly just, he could never  
govern the world ; and men are so far from being able to give him his charge  
or direction, that their existence and life depend wholly upon his mere good  
pleasure and bounty. 18, 19. If it be improper rudely to charge earthly princes  
with wickedness and impiety, how daring is it to accuse him, who formed all  
mankind equally subject to his power and pleasure, and therefore regards the

greatest no more than the least, and can never do any thing unjust to gain their  
favours, or to avoid their anger. At his pleasure whole nations, in their  
midnight security, are in a terrible manner, by earthquakes, or the like, hurried  
into eternity : and the mightiest princes or warriors are, by his immediate in-  
fluence, displaced from their station, or deprived of their life. 21. His omni-  
scient eyes discern enough in men for which he may justly punish them : 25.  
He takes a full and exact account of their works ; and, because they are wicked  
he rolls a night of destructive vengeance upon them ; and they are bruised,  
as in a mortar, under the weight of it. 26. He suddenly, and with shame,  
hisses away those eminent ones in the open view of unnumbered spectators.  
27. Because of their manifest apostacy from, and obstinate rebellion against  
him : 28. That he may encourage mean persons to apply to him for relief ;  
and may graciously hear the plaintive cries of the poor and afflicted. 29. And  
if he give deliverance, rest and comfort, none can make trouble. If he with-  
hold his favourable smiles, none can procure help from him. 30. He also  
punishes wicked men, that their influence may be controlled, and that their  
subjects may not be encouraged to imitate their impieties, or be perpetually  
held in the fetters of tyranny and oppressions. 31, 32. Instead of quarrelling  
with God's afflictive providences, we should kindly submit to them, and with  
holy resolution to avoid it, beseech him to discover to us the sinful cause of  
them, however secret. 33. Has not God inflicted these troubles upon thee, as

PRACTICAL OBSERVATIONS.—[ CHAP. XXXIII.] We ought seriously to endeavour knowing a cause before we form a judgment on it. Those who  
are in great trouble ought to be tenderly, as well as convincingly dealt with. But a faithful testimony ought to be borne against the dishonours which we see or hear  
done to God by even the greatest of saints. To make us conceive aright of God's providence, we must carefully keep in view his infinite greatness, sovereignty,  
grace and wisdom. How honourable to God and profitable to men, are sanctified troubles. They lead to Jesus and his word, as our instructors ; to Jesus and his  
blood as our ransom ; to Jesus and his law as our ways in which we must walk, in our grateful returns for his mercies.



Before Chitt peth *his hands* among us, and multiplieth his words  
 against God.\*

CHAP. XXXV.

1 No comparison to be made with God ; 6 our good or evil cannot extend unto him. 9 Why many cry in affliction, but are not heard.

**E**LHU spake moreover, and said,  
2 Thinkest thou this to be right, *that* thou  
saidst, my righteousness is more than God's?

3 For thou saidst, what advantage will it be unto thee? *and*, What profit shall I have || *If I be cleansed from my sin?*

|| Or,  
by it  
more than  
by my  
sin?

4† I will answer thee, and thy companions with thee.  
5 Look unto the heavens, and see; and behold the clouds, *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?

† Heb.  
*I will  
return  
to thee  
words.*

a Chap.  
22. 2. 3.  
Pſalm  
16. 2.  
Romans  
11. 35.

7 <sup>a</sup> If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry ; they cry out by reason of the arm of the mighty ;

10 But none faith, Where is God my maker, who  
giveth songs in the night ;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 Therefore they cry, but none giveth answer, because of the pride of evil men.

b Chap.  
27. 9.  
Prov.  
15. 29.  
Isaiah  
1. 15.  
Jerem.  
11. 11.

13 <sup>b</sup> Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him yet judgment is before him; therefore trust thou in him.

11. 11. 15 But now, because *it is not so*, ¶ he hath visited in  
 ¶ That is, his anger: yet ¶ he knoweth *it* not in great extremity:  
 God. 16 Therefore doth Iob open his mouth in vain: he

16 Therefore doth Job open his mouth in vain : he  
multiplieth words without knowledge.†

a part of thy due reward, because thou hast grievously murmured against him? Since thou hast chosen what I never would, declare plainly thy reason for it.

EXPLANATORY NOTES. CHAP. XXXV. Ver. 9—15. Many, under terrible troubles and inhuman oppressions, cry to God for relief, and for vengeance on their oppressors; but, as their prayers are mingled with no faith in God, or kind sense of his goodness, but merely forced from them by the pressure of their distress, and the haughty violence of their oppressors, God pays no regard to them. 14, 15. Therefore, although thou complainest that he hath not and despairest that he ever will appear for thy relief, yet he still attends to wisdom and equity in every dispensation; therefore do thou patiently wait and earnestly look for him; and remember that it is because there is nothing of this in thy carriage that God has thus severely afflicted thee; and because of thy excessive pride he quite disregards thy former prosperity, and overlooks thy present extremity of trouble. 16. And it is owing to thy ignorance or thoughtlessness of this, that so many foolish and wicked words have proceeded out of thy mouth.

mouth.

EXPLANATORY NOTES. CHAP. XXXVI. Ver. 2. Patiently permit me to inform thee a little further, for I have yet something more to speak on God's behalf. 3. While I treat of distant matters, and fetch my arguments from the inspiration of God's Spirit, or from his wonderful works, I will maintain the justice of God in all his proceedings, and give him the glory thereof. 4. And assure thyself I will not attempt to baffle thee with sophistical arguments; but, as I have thoroughly studied the point, I will make use of no reasoning but

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXXIV.] Reciprocal communications of knowledge among the wife and pious are necessary in searching out truth or correcting error. But alas! how often do men in the heat of their spirit, speak worse than they mean, and act inconsistently with their real character. The eye of God constantly observes our hearts and ways. How foolish then to endeavour hiding our sin! Humble confessions of our ignorance and sins, earnest supplications for divine grace, and holy determination to walk in his ways, are necessary in all our dealings with God. It is a distinguished kindness to reprove transgressors, and to enable them to see and be affected with their offence.

PRACTICAL OBSERVATIONS.—† CHAP. XXXV.] Exalted views of the divine character and government are of great use at all times, especially in the hour of adversity. The best we do is unworthy of Jehovah's notice; and the worst that he dispenses to us is less than our iniquities deserve. Whatever trouble now attends his service, it will appear infinitely profitable at last. Graceless groans under affliction indicate great wretchedness indeed. But when the Lord corrects his children, he teaches them that so long as they only feel the pain of affliction, without becoming conscious of their sin, and humbled on its account, it is a divine favour to be denied deliverance.

CHAP. XXXVI.

1 *Elihu sheweth how God is just in his ways; 16 how Job's sins hinder God's blessings. 24 God's works are to be magnified.*

Before  
Christ  
cir. 1520.

**E**LIHU also proceeded, and said,  
2 Suffer me a little, and I will shew thee † that  
*I have yet to speak on God's behalf.*

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that  
is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not any; he is mighty in strength and † wisdom.

6 He preserveth not the life of the wicked: but  
giveth right to the || poor.

7 <sup>a</sup> He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, and be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall <sup>b</sup> spend their days in prosperity, and their years in pleasures:

12 But if they obey not, || they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath; they cry not when he bindeth them.

14 † They die in youth, and their life *is* among the  
|| unclean.

15 He delivereth the || poor in his affliction, and  
openeth their ears in oppression:

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness, and † that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: || judgment and justice take hold on thee.

what is sincere and solid. 5. Behold, such is the infinite power and wisdom of God, that he never despises any, however mean! 6. He will bestow no solid happiness upon wicked men, but will do justice to the humble, poor, and afflicted. 7. He never ceases his special care of the righteous; but sometimes advances them, however poor, to the highest stations; and continues, establishes, and exalts them therein. 8—10. Or, if they be brought into and fixed in sore troubles, he, by that means makes them to consider their ways, discern their sinfulness, and turn from it to himself. 11. If their afflictions effect their reformation to piety and virtue, great and manifold shall be the blessings and comforts bestowed upon them here and hereafter. 12. But if, notwithstanding their troubles, they continue obstinate in wickedness, they shall be cut off by some fearful calamity, and shall perish in their ignorance, folly, and sin. 13, 14. Thus hypocrites heap up treasures of wrath for themselves; they neglect to implore God's help and deliverance in their troubles; therefore their life is early cut off, in a fearful storm of his wrath, by some exemplary judgment in death; and through eternity he reckons with them, and punishes them as the cursed and abominable. 15. But he delivers the poor and humble in their affliction and teaches them to know and practise their duty in it. 16. And hadst thou behaved thyself aright under thy pressures, he would even now have delivered thee from thy pressing and tormenting troubles into a state of freedom and affluence, in which there should be nothing to straiten thee: and that which fell from heaven upon thy table should be full of fatness. 17. But thou hast earnestly pleaded the cause of the wicked, and justified their reproachful



Before Christ cir. 1520. 18 Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee.  
† Heb. 19 Will he esteem thy riches? no, not gold nor all the forces of strength.  
turn thee aside. 20 Desire not the night, when people are cut off in their place.  
21 Take heed, regard not iniquity: for this hast thou chosen, rather than affliction.  
22 Behold, God exalteth by his power: who teacheth like him?  
23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?  
24 Remember that thou magnify his work, which men behold.  
25 Every man may see it; man may behold it afar off.  
26 Behold, God is great, and we know him not, neither can the number of his years be searched out.  
27 For he maketh small the drops of water: they pour down rain according to the vapour thereof,  
28 Which the clouds do drop and distil upon man abundantly.  
29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?  
30 Behold, he spreadeth his light upon it, and covereth † the bottom of the sea.  
† Heb. the roots. 31 For by them judgeth he the people; he giveth meat in abundance.  
32 With clouds he covereth the light; and commandeth it not to shine, by the cloud that cometh betwixt.  
† Heb. 33 The noise thereof sheweth concerning it, the which goeth up. cattle also concerning † the vapour.\*

murmurings against the providence of God; therefore his just indignation has already seized thee, and holds thee fast in bonds of fearful affliction. 18, 19. Since he is manifesting his hot displeasure against thee, take heed lest he cut thee off without remedy; and then no ransom, however great, can redeem thy life again; nor will all the united power and virtue in the world, be able to deliver thee, if God resolve to destroy thee. 20. Never wish for a period of awful judgments in which multitudes of men are often destroyed amidst all their comforts and enjoyments. 21. Never give way to sinning, particularly to rash and intemperate speeches concerning God's providential procedure. Thus shalt thou be chosen in, and plucked out of the furnace of affliction. But alas! hitherto thou hast preferred rash censuring of God's ways, to a patient bearing of thy afflictions. 22. It is God alone who can effectually deliver and exalt men; and none can cast down, scourge, instruct, or govern like him. Pretend not therefore to direct him. 23. None hath directed him how to govern the world, or can call him to account for his management. None can charge him with any thing unjust or imprudent. Never therefore rashly complain of him. 24. Instead of censuring, always admire and speak honourably of his works of creation and providence, which men cheerfully behold, and should cordially celebrate. 25. There are scarcely any so ignorant but they must observe these, and acknowledge his greatness and excellency in them. 26. Behold, such is the unbounded perfection of God, that we can never comprehend it; and such is his eternal duration that we can never search it out. How unfit, are we then to judge of and censure his conduct? 27, 28. It is he who exhales from the sea, and forms the drops of rain which fall from the clouds. 29. How incomprehensible are his spreadings of the thick clouds all along the face of the heavens, and the crashing thunder of his cloudy residence! 30. How marvelously he extends the flashing lightning all over the sky, makes it penetrate to the bottom of, or vails it with the rainy waters exhaled from the sea! 31. By such rains, thunder, and lightnings, he punishes wicked men for their sins; and, by rendering the earth fruitful, makes liberal and magnificent provision for his creatures. 32. By his hollow clouds he conceals the thundering flash as well as the bright and scorching sun; and restrains it by their interposing influence. 33. Its crashing noise informs concerning it; as a red flaming treasure

1 God is to be feared because of his great works; 15 his wisdom is unsearchable in them.

† Heb. 1 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.  
2 † Hear attentively the noise of his voice, and the sound that goeth out of his mouth.  
3 He directeth it under the whole heaven, and his lightning unto the † ends of the earth.  
4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.  
5 God thundereth marvellously with his voice: great things doeth he, which we cannot comprehend.  
6 For † he saith to the snow, Be thou on the earth; a Psalm † likewise to the small rain, and to the great rain of 147. 16; his strength. 17.  
7 He sealeth up the hand of every man; that all men may know his work.  
8 Then the beasts go into dens, and remain in their places.  
9 ¶ Out of the south cometh the whirlwind; and cold out of the † north.  
10 By the breath of God frost is given: and the breadth of the waters is straitened.  
11 Also by watering he wearieth the thick cloud; he scattereth † his bright cloud,  
† Heb. scattering winds. 12 And it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth.  
13 He causeth it to come, whither for † correction, † Heb. a rod. or for his land, or for mercy.  
14 Harken unto this, O Job: stand still, and consider the wondrous works of God.

of wrath, it hangs over the proud; or the noise of the clouds, as well as the motions of animals, portends the approach of the rain formed of vapours exhaled from the sea by the sun.

EXPLANATORY NOTES. CHAP. XXXVII. Just now my heart trembles, and is like to start out of his place, at the thought of hearing of the terrible thunder. 2. Hear attentively the roaring noise of JEHOVAH's voice, and the breathing murmur that proceeds from his lips. 3. By his providence he guides the forcible and straight darting of the thunderbolts along the whole extent of the sky, and makes the blaze of lightning to fly over the confines of the earth. 4. After the blazing flash of lightning the noise roars. He thunders with the voice of his Majesty; nor will he restrain the storm and rain when the roaring of his thunder is heard. 5. By thundering the mighty God produces many marvellous effects; he does many things in nature which we cannot comprehend. 6. At his command the snow falls, as also the gentle showers and the deluging rains, the impetuous showers and tempestuous storms. 7. By the winter storm he restrains men from labour, and keeps them within doors, that they may have opportunity to consider his works. 8. The very wild beasts are obliged to shut up themselves in their thickets and dens. 9. The whirlwind is generated in the moist clouds of the south as in a chamber; and cold proceeds from the scattering north winds. 10. By God's will and appointment the frost is produced, and the rivers are congealed that they cannot flow. 11. As by pouring down continual showers he wearieth the thick cloud, so his clear brightness dispels it; and by his light he disperses the transparent duskiness of the sky. 12. While the clouds are carried hither and thither at his pleasure, he himself on every side holds the reins of their motions, that he may accomplish his own purposes by them all over the world; 13. Whither it be for punishing the guilty by pestilential vapours and storms, or for rendering the earth fruitful, or for graciously rewarding his people with remarkable plenty. 14. Stop therefore thy censures of, and murmurings at, the dispensations of God's providence; seriously consider his wondrous works; and think how little thou understandest of the most obvious of them. 15. Knowest thou how God lays his orders or impresses his powerful influence upon them? or how he makes the rainbow light of the transparent cloud to shine? Canst thou tell how, in his

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVI.] Faithful persons are always zealous to vindicate God's dispensations from foolish and sinful aspersions; and truth and simplicity of speech always become the teachers of the true religion. It is proper that we entertain exalted thoughts of God; that he thinks none below his notice, however mean; countenances none of the wicked, however great; is always ready to redress the injured; takes peculiar pleasure to protect the righteous; and brings special ruin on hypocrites, as the treacherous enemies of mankind. If God exalt us, let us exert ourselves for the good of mankind, and prepare to give our account to him. In the glory of his works, let us discern the perfections of his nature. And, while we sojourn on earth, let us walk by faith and not by sight.



Before  
Christ  
cir. 1520.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

20 Shall it be told him that I speak? If a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them.

† Heb.  
Cold.

22 † Fair weather cometh out of the north: with God is terrible majesty.

23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any that are wife of heart.\*

### CHAP. XXXVIII.

1 God challengeth Job to answer. 4 God by his mighty works convinceth Job of ignorance, 31 and of imbecility.

† Heb.  
make me  
know.

THEN the LORD answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge.

3 Gird up now thy loins like a man; for I will demand of thee, and † answer thou me.

4 † Where wast thou when I laid the foundations of the earth? declare, † if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the † foundations thereof † fastened? or who laid the corner-stone thereof,

7 When the morning stars sang together, and all the sons of God shouted for joy?

marvellous wisdom, he hangs the clouds in the air, as if balanced by one another. 17. Dost thou know how thy garments wax warm when the earth is calmed by the southern son and pleasant gale? 18. Hast thou assisted him in clearing the sky after rain; and in making it to stand fast by its own strength, as a mirror, in which we may behold his admirable wisdom, power, goodness, and glory? 19. Teach us, if thou canst, how to speak to or of God: for, by reason of his incomprehensible excellencies, and our great ignorance, we cannot speak of him to any purpose. 20. Nothing which I have said is worthy of his notice, or answerable to the subject. If any attempt to describe his excellencies, he will be quite confounded by their dazzling glory. 21. And just now men cannot look upon the bright shining of the sun in the sky, when the wind has dispelled every cloud. 22. The godlike glancing son shines clearly by the purifying north winds: and upon God is a robe of terrible majesty. 23. We cannot comprehend his essence, perfections, purposes, or works. His power indeed is infinite: but he will not afflict his people in strict judgment, or severity of justice. 24. Men should therefore stand in awe of him, and beware of quarrelling with his conduct; for he regards none who are wise in their own conceit, or who dare contend with their Maker, or presume to censure his proceedings.

EXPLANATORY NOTES. CHAP. XXXVIII. Ushered in by a terrible whirlwind to make Job more humble and attentive, God himself next addressed him, saying. 2. Who art thou that hast sought to eclipse, misrepresent, and censure the wisdom and justice of my providence, by discourses proceeding from ignorance, mistake, inconsiderateness and passion? 3. Now according to thy proud challenges, prepare thyself to debate the cause with me; nay, to answer me a few plain questions; that, convinced by these of the weakness of thy understanding, thou mayest perceive how incapable thou art of judging as to my secret counsels or mysterious providences. 4—7. If thou art so skilful as thou pretendest, tell me how I laid the foundations of the earth: how I planned

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

10 And † brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further; and here shall † thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; and caused the day-spring to know his place;

13 That it might take hold of the † ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,

20 That thou shouldest take it † to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the snow; or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters; or a way for the lightning of thunder;

Before  
Christ  
cir. 1520.

b Psalm  
104. 9.

† Or,  
stablished  
my decree  
upon it.

† Heb.  
th: pride  
of thy  
waves.  
† Heb.  
wings.

† Or, at.

and adjusted the whole frame and boundaries of it: how, without any foundation to stand on, I settled it upon its own centre, and firmly connected all the parts of it, while angels, whom I had previously created to be my honorary guard, celebrated the wisdom, goodness, and power, which I therein manifested! 8—11. Tell me how, with banks, or even sand, I set bounds to the newly formed ocean, which often rages as if it would cover the earth, from which its waters were separated; how I covered it with thick mists and fogs, restraining its fury; how I made hollow places in the earth for it; and notwithstanding its furious raging, confined it in them! 12. Hast thou, before or since thy birth, governed the morning-light, making it to observe its punctual time, and orderly to appear in its ever-varying place: 13. That it might suddenly spread itself over the whole hemisphere, that wicked men, who rage in the night, being detected, might by condign punishment be restrained or cut off; 14. That the earth, as the wax beneath the seal, may put on a new form, and the things on it appear as its adorning garment; 15. And that by this light the wicked may be deprived of that success and comfort which they promised themselves in their crimes, and their tyrannical power may be repressed? 16. Hast thou ever personally surveyed the springs and rough places in the bottom of the ocean, or walked, as in state, through the inmost corners of the deep, to know and direct every thing there? 17. Art thou fully acquainted with all the dark caverns and inmost parts of the earth; or with the whole nature and circumstances of death and the grave, and of the eternal state? 18. Are the dimensions of the earth, with its whole substance and product perfectly known to thee? 19—21. Dost thou by thy great experience and long observation fully understand the orderly turns of light and darkness, day and night? or canst thou direct their motions in a proper manner? 22, 23. Art thou fully acquainted with the collections of snow and hail in the clouds? and canst thou, like me, regularly bring them forth in the winter season, or in the season of wrathful calamities? 24. How is the light of the sun, moon, or stars, so equally and so widely diffused? How is

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVII.] How illustriously do the perfections of God shine in all the objects of creative and directive power! Seeing all his inferior works thus fulfil his will, why do men, the chief of his works, rebel against him? It is highly necessary to maintain the most awful, kind, and honourable thoughts of him, and the most cordial submission to all that he does. By what terrible harbingers doth he sometimes introduce himself. If the clouds thicken, thunders roar, if lightnings flash, and rains descend, let us remember that our God is near, the God of our salvation.



Before  
Christ  
cir. 1520.

† Heb.  
is taken.  
Or,  
the seven  
stars.

† Heb.  
Cimuh.  
† Heb.  
Casil.

Or, The  
twelve  
signs.

† Heb.  
guide  
them.

† Heb.  
Beholdus.  
c Chap.  
32. 8.

Eccles.  
2. 26.

† Heb.  
who can  
cause to lie  
down.

Or,  
When the  
dust is  
turned  
into mire.

† Heb.  
is poured.

d Psalm  
104. 21.

† Heb.  
the life.

e Psalm  
147. 9.

Matth.  
6. 26.

a Psalm  
29. 9.

26 To cause it to rain on the earth, *where* no man *is*; on the wilderness, wherein *there is* no man;  
27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?  
28 Hath the rain a father; or who hath begotten the drops of dew?  
29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?  
30 The waters are hid as *with* a stone, and the face of the deep *†* is frozen.  
31 Canst thou bind the sweet influences of *†* Pleiades, or loose the bands of *†* Orion?  
32 Canst thou bring forth *†* Mazzaroth in his season? or canst thou *†* guide Arcturus with his sons?  
33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?  
34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?  
35 Canst thou send lightnings, that they may go and say unto thee, *†* Here we are?  
36 *†* Who hath put wisdom in the inward parts? or who hath given understanding to the heart?  
37 Who can number the clouds in wisdom? or *†* who can stay the bottles of heaven,  
38 *†* When the dust *†* groweth into hardness, and the clods cleave fast together?  
39 *†* Wilt thou hunt the prey for the lion, or fill *†* the appetite of the young lions,  
40 When they couch in *their* dens, and abide in the covert to lie in wait?  
41 *†* Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.\*

## CHAP. XXXIX.

1 Of the wild goats and hinds. 5 Of the wild ass, 9 the unicorn, 13 the peacock, stork, and ostrich, 19 The horse, 26 the hawk, 27 the eagle.

**K**NOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when *a* the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

the way prepared for the overflowing rains, or for the lightning and thunder? and how are their motives so regularly directed? 26, 27. It is by thy direction that the rain waters those places of the earth where no one lives to do it, or which without seasonable rains could produce nothing? 28—30. Canst thou form drops of rain or dew; or produce ice or hoar frost; or tell how they are formed; and how the surface of the waters is congealed into a kind of stone? 31. Canst thou alter the seasons of the year, by restraining the influences of the heat and summer-boding stars? or free the earth from the tempestuous influence of the winter and sloth-boding stars? 32. Canst thou make to appear, and lead round, the luminaries of the middle region of heaven in their season? Canst thou direct the round whirling pole stars, and their attendants? 33. Knowest thou all the order and laws of the heavenly bodies? Couldst thou settle the whole government of them, and their influence upon the earth? 34, 35. Canst thou just now, by a call, bring down an abundant rain on the place where thou art; or make the thunder to dart forth its flames over thine head; or do whatever thou pleasest? 36. Canst thou direct the random darting of thunder and lightning to strike as regularly as if it had solid wisdom and distinct perception; or didst thou give thyself rational understanding? Canst thou tell how a single thought is formed? 37, 38. Canst thou number and govern all the clouds of heaven; or restrain the rain when the earth is sufficiently watered? 39—41. Canst thou provide food even for the most ravenous creatures; particularly for the lions and her whelps, or for old lions incapable of leaving

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the *†* barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying *†* of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it* into thy barn?

13 Gavest thou the goodly wings unto the peacocks? or *†* wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust.

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though they were not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *†* is terrible.

21 *†* He paweth in the valley, and rejoiceth in his strength: he goeth on to meet *†* the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage; neither believeth he that *it is* the sound of the trumpet.

their dens; or for the young ravens, when by their dam they are expelled from the nest?

EXPLANATORY NOTES. CHAP. XXXIX. Ver. 1—4. Is it by thy wisdom, power, care, and providence, that the wild goats and hinds are assisted in their painful births, or their young ones so well nourished? 5—8. Or that while the tame ass is dull and stupid, the wild ass is so nimble, untractable, regardless to mankind, and lodged and maintained in the desert mountains? 9—12. Art thou capable, by all thy power and skill, to tame a wild bull, and train him to the labours of the field performed by the ox? 13—18. Didst thou adorn with wings and feathers the ostrich, that is so careless of her eggs and young, that the sun must hatch the former, and Providence alone take care of the latter; and so fleet in running with extended wings? 19—25. Hast thou given strength and bravery to the horse? Dost thou produce the triumphant shaking of his mane, or the neighing and snorting of his throat, when he is bent upon the battle? Canst thou make him to bounce like a grasshopper? The disdainful and courageous snortings of his nostrils are terrible. When armies meet for battle, he paweth in the valley, fiercely priding himself in his strength; he springs forth to meet the armour of war, rushing into the battle without any fear of danger. Quite unaffrighted, he laughs at the terrors of the battle: he turns not back from the sword. Over him regardless, rattle and hiss the arrows of the quiver, the flaming spear, and ruinous lance. With fierceness and rage he gallops over and tears up the ground. For joy he reckons the sound of the

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVIII.] How astonishing the ways of God to men! When all the instructions, reproofs, and corrections, of our best intentioned friends prove vain, the Lord deigns to expostulate with us himself; and thus prepares his saints for the hour of deliverance. The boasted knowledge of the wisest is every where non-plused by the contemplation of the most common objects. Cease then, O man, to contend with thy maker: Pretend not to judge of his nature, purposes, or works; but be content with all things as he hath established them; and cheerfully follow him, as one that is blind, in all the ways that thou knowest not. If he takes such care in the works of his hands, the most savage and ravenous not excepted, it is impossible that he should forget his people, in whose happiness his soul delights.



Before  
Christ  
cir. 1520.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

† Heb.  
by thy  
mouth.

27 Doth the eagle mount up † at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

b Matth.  
24. 28.  
Luke  
17. 37.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and <sup>b</sup> where the slain are, there is she.\*

### CHAP. XL.

1 Job humbleth himself to God. 6 God stirreth him up to shew his righteousness, power and wisdom. 15 Of the behemoth.

**M**OREOVER, the LORD answered Job, and said,

2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

a Chap.  
38. 3.

7 <sup>a</sup> Gird up thy loins now like a man: I will demand of thee and declare thou unto me.

b Psalm  
51. 4.  
Rom.  
3. 4.

8 <sup>b</sup> Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

c Psalm  
104. 1.

10 <sup>c</sup> Deck thyself now with majesty and excellency, and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him.

12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.

trumpet but an encouraging blast; and at the full blowing of the trumpet he dances and sports for joy. He smells the battle afar off, the thunder-like roaring of the princes, and the alarm of war. 26. Is it by thy direction that hawks fly away so strongly, steadily, swiftly, unweariedly, and cunningly to catch their prey; and that they bask in the sun, or remove to warmer climates in the winter? 27—30. Is it by thy direction that eagles fly directly upward, or choose their rocky residence, or spy out and rush upon their prey?

EXPLANATORY NOTES. CHAP. XL. Ver. 2. Has there not been enough said to chastise and convince thee of thy mistakes, in contending with and censuring the providence of God? 3. Job replied to the Lord, 4. Behold, with grief and shame I acknowledge my own meanness, folly, and sinfulness. I have nothing to say against thee, or for myself. 5. I have too often desired a dispute with thee, but I dare not defend my conduct. I dare not proceed further in such bold and presumptuous expressions and accusations of thy providence. 6. Jacob's acknowledgement of his sin, and profession of his repentance, not being sufficiently full, God further required him to pluck up his spirits if he could, and answer some further interrogations. 8. Wilt thou in the manner of wicked men, arraign and attempt to overturn my sentence against thee, and my government of human affairs? Wilt thou censure me as unjust in afflicting thee, that thou mayest appear innocent? 9, 10. Art thou God's equal in infinite power, majesty, or glory? 11—14. Canst thou, as God, scatter abroad the tokens of thine anger: or exhibit thy frowns for the debasement and destruction of thy most powerful and insolent enemies? If so, I will acknowledge thou canst uphold thyself, and hast some pretence to contend with me; but if not, it becomes

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIX.] How beautiful and picturesque are the descriptions of the several objects which are here presented to our view! He only who gave them their being and qualities, according to his own eternal idea, can perfectly describe them. How preposterous is it then for men, made in the image of God, ever to be proud of beastly properties, and to glory in assimilation to their worst qualities! How many are fierce as the lion, untractable as the unicorn, vain as the peacock, and haughty as the horse! In what a sublime manner does God speak of these animals! But how does he speak in a stile infinitely more sublime concerning the Lion of the tribe of Judah.

PRACTICAL OBSERVATIONS.—† CHAP. XL.] How arrogantly bold is human nature even in the saints, when left for a moment to its sinful impulses! Shame and sorrow must ever follow disputing against the wisdom and equity of Providence. Communion with God effectually humbles the saints; and there is need of thorough humiliation to prepare for remarkable mercies. It is unsafe to heal wounded consciences slightly, or to catch at comfort to be rid of convictions. God takes pleasure in debasing the proud who attempt to rival his honours. And woe to him who contends with his Maker!

13 Hide them in the dust together, and bind their faces in secret.

Before  
Christ  
cir. 1250.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now || behemoth, which I made with thee; he eateth grass as an ox.

Or, the  
elephant,  
as some  
think.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 || He moveth his tail like a cedar: the sinews of his stones are wrapped together.

Or,  
He setteth  
up.

18 His bones are as strong pieces of brass; his bones are like bars of iron.

19 He is the chief of the ways of God: he that made him can make his sword to approach unto him.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

† Heb.  
he oppres-  
seth.

22 The shady trees cover him with their shadow; the willows of the brook compass him about.

Or,  
Will any  
take him  
in his  
sight, or,  
bore his  
nose with  
a gin?

23 Behold, † he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 || He taketh it with his eyes: his nose pierceth through snares.†

### CHAP. XLI.

Of God's great power in the leviathan.

**C**ANST thou draw out || leviathan with an hook? || That is, a whale, or, a whirlpool.  
or his tongue with a cord † which thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

† Heb.  
which  
thou  
drownest?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as with a bird, or wilt thou bind him for thy maidens?

thee humbly to submit to my most afflictive providences. 15—24. But that thou mayest be further convinced of thy inability to contend with me, behold how incapable thou art of contending with the elephant or river horse, which I formed along with thee as thy fellow creature, and not far from thy residence! He quietly feeds upon the herbs produced by the earth. Behold what strength is in his loins; what mighty force is in the warped sinews of his belly! His tail is large, stiff, and strong as a cedar; and with it, or his trunk, he could rend cedars. The sinews of his thighs, are interwoven and wrapped together: his smaller bones are as pipes of brass, and the larger ones as bars of iron, for strength. He is a principal creature on earth. The mighty God, who made him, and gives him his power, can easily subdue and destroy him. The mountains afford him pasture, while the other wild beasts securely sport themselves around him. His ordinary residence is under the shadow of trees and reeds, growing in fens or on the banks of rivers. No outrageous overflowing of waters affrights him, or makes him to run off in haste. And, while he dives into a river, or drinks excessively, no terror can make him leave off till his thirst be altogether quenched.

EXPLANATORY NOTES. CHAP. XLI. Ver. 1, 2. And, to give thee another evidence of thy weakness even to contend with one of my creatures, canst thou, by a hook fastened in his tongue, nose, or jaw, draw the crocodile or the toothed whale, out of the water? 3—5. Canst thou force him to supplicate thy favour to let him go, or make him enter into an agreement to serve thee? or canst thou make him a mean of diverting thyself and children? 6. Wilt thou, and thy partners in catching him, make a feast upon his flesh, or part your



Before  
Christ  
cir. 1520.

6 Shall thy companions made a banquet of him? || shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay him? <sup>a</sup> whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him || with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His <sup>†</sup> scales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neefings a light doth shine, and his eyes are like the eye-lids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and <sup>†</sup> sorrow is turned into joy before him.

23 <sup>†</sup> The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

a Psalm  
24. 1. &  
50. 12.  
1 Chr.  
10. 26.  
|| Or,  
within.

† Heb.  
strong-  
pieces of  
shields.

† Heb.  
sorrow.  
rejoiceth.  
† Heb.  
The fal-  
lings.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold; the spear, the dart, nor the || habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrows cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 <sup>†</sup> Sharp stones are under him: he spreadeth <sup>†</sup> sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, || who is made without fear.

34 He beholdeth all high things: he is a king over all the children of pride.\*

B-fore  
Christ  
cir. 1520.  
|| Or,  
breast-  
plate.

† Heb.  
Sharp  
pieces of  
potsherd.

|| Or,  
who be-  
have  
themselves  
without  
fear.

## CHAP. XLII.

1 Job submitteth himself to God. 7 God preferring Job's cause, maketh his friends submit themselves, and accepteth him; 10 he magnifieth and blesseth Job. 16 Job's age and death.

THEN Job answered the LORD, and said,

2 I know that thou canst do every thing, and that || no thought can be withholden from thee.

3 <sup>a</sup> Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

6 Wherefore I abhor myself, and repent in dust and ashes.

7 ¶ And it was so, that, after the LORD had spoken these words unto Job, the LORD said to Eliphaz the

|| Or,  
no thought  
of thine  
can be  
hindered.  
a Chap.  
36. 2.

boiling pot full of ointment. 32. When he swims along, he leaves the furrows behind him, all marked with froth and foam, on the surface of the sea. 33. No animal on earth is equally fearless and terrible. 34. With contempt he beholds the highest animals or loftiest ships, and brings them down with a sweep of his tail, tearing and rending them at his pleasure. He is king of all the huge and fierce looking monsters.

EXPLANATORY NOTES. CHAP. XLII. Ver. 2 *I know thou canst do every thing.* He submits himself entirely to God; as these wondrous instances of thy power convince me, that it is madness to contend with the Almighty; none are so high he cannot abate; none so low he cannot exalt; and that no thought can be withholden from thee. The secrets of the soul are known to him; no evil or unbelieving thought rises without his notice, or God's own thoughts and designs necessarily produce their effects. Ver. 3. *Who is he that hideth counsel without knowledge?* He confesses his ignorance, sin and folly; and those who pretend to be wiser than God, he wishes to take a warning, and be admonished by him, as with shame, he acknowledges he had done. Ver. 4. *Hear I beseech thee.* Though I own myself undeserving thy notice and regard I will speak; not in self-defence, but in humble confession. Ver. 5. *I have heard of thee by the hearing of the ear.* Probably his parents and teachers had given him good instruction, concerning the perfections of God, and he had probably received revelations from him; but now mine eye seeth thee; never before was such a discovery made to his mind of the sovereignty, power, wisdom, and justice of God, in all his providential dispensations; perhaps also, God appeared, in human form to him at this period. Ver. 6. *Wherefore I abhor myself.* Filled with grief and shame for my sins, renounce henceforward every thought and deed, contrary to thy holy will. Ver. 7. *After the Lord had spoken these words unto Job.* After God had convinced and humbled him, he appears to justify and honour him. He acknowledges him as his servant, although through temptation and infirmity, he had spoken unadvisedly, and testifies that in the controversy Job had come nearest the truth. God

shares of him among the merchants; 7. Where is the dart with which thou canst penetrate his skin, or the fish spear that can wound his head? 8. Touch him, if thou darest; immediate destruction will prevent thy remembrance of the conflict, or repeating thy blow. 9. The hope of taking him is quite vain. The very sight of him is enough to terrify and dispirit one. 10. No, not the fiercest dare awake him when sleeping, or stir him up when resting himself. Who then is able to contend with me, who am infinitely more strong and terrible! 11. And since every thing in the world is my sole property, who hath prevented me with favours, that I should repay him? or who, by first attacking me, hath forced me to submit to his terms of peace? 12. But, to take a particular view of the strength and well proportioned parts of the monster which I have mentioned; 13. Who dare strip him of his scaly skin, or put a bridle in his mouth? 14. Who dare open his jaws? The surrounding rows of his teeth are terror itself. 15—17. They, as well as his scales are closely and inseparably connected? 18. His neefings, while he lies gasping in the sun, makes a light to shine, and the water which he spouts up into the air, reflects the sun-beams. His sparkling eyes emit a reddish and bright shining light. 19—21. How terribly hot is the stream of breath which proceeds from his mouth and nostrils? 22. In his neck strength lodges to an amazing degree. Before his face sorrow and desolation triumphantly leap, as, without fear or pity, he destroys every animal he meets with. 23. The flakes of his flesh are, as it were, soldered into a lump of metal, which cannot be moved or easily cut asunder. 24. His heart consists of the most solid flesh; and is quite destitute of every kind of compassion. 25. When he appears above water, the courageous mariners are rendered almost distracted with terror, and forced to their confessions and prayers, expecting nothing but present death. 26—29. No sword, spear, dart, javelin, arrows, or slinged stones, can be made to penetrate his body. 30. Without hurt or pain he makes his bed on sharp pointed rocks, stones, or pieces of ice. 41. When he breathes and tumbles about in the water, he makes it to foam and rage, as if it were a

PRACTICAL OBSERVATIONS —\* CHAP. XLII.] Seeing we are so ignorant of natural history, how infinitely more deficient must be our knowledge of the omnipotent and all-wise Creator of all things! If these monsters of the deep are a terror to us, how much more ought the infinite majesty of the Almighty to command our reverence. If we cannot tame or manage some one of these, how dare we presume wresting the government of providence out of his hand? Surely then we must not dare to imagine him our debtor, or interrogate him concerning his conduct. And if our God governs these monsters, while we enjoy his favour, we need not fear either men or devils.



Before  
Christ  
cir. 1023.Or, be  
gracious  
unto me.a Psalms  
50. 14. &  
51. 19.b Psalm  
2. 5.† Heb.  
before  
thine eyes.  
† Heb.  
the man of  
blood and  
deceit.

**H**EAR me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; || have mercy upon me and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer <sup>a</sup> the sacrifices of righteousness, and put your trust in the LORD.

6 There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 <sup>b</sup> I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.\*

## PSALM V.

1 David prayeth, and professeth his study in prayer. 4 God favoureth not the wicked. 7 David professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, &c.

¶ To the chief musician upon Nehiloth, A psalm of David.

**G**IVE ear to my words, O LORD; consider my meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 <sup>a</sup> My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

5 The foolish shall not stand <sup>†</sup> in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor <sup>†</sup> the bloody and deceitful man.

EXPLANATORY NOTES. PSAL. IV. Ver. 1. *Hear me when I call, O God of my righteousness.* That is, who justifies me. Ver. 2. *O ye sons of men.* By forsaking or opposing God, men prove themselves fools; for all things compared with him are vanity. Ver. 3. *But know that the Lord.* Be the opinions or the practices of men what they will, the counsel of the Lord that shall stand. Is David set apart for the kingdom of Israel? Saul shall not be able to detain, nor Absalom to wrest it from him. Is Messiah ordained to be the King of the Israel of God? Death and hell shall not prevent it. Are his disciples appointed to reign with him? Infallibly they shall. Our intercessor is already on high; and for his sake, "the Lord will hear us when we call upon him." Ver. 4. *Stand in awe.* The above-mentioned consideration of the divine counsel, and the certainty of its being carried into execution, by the salvation of the righteous, and the confusion of their enemies, ought to make the wicked tremble. Ver. 5. *Offer the sacrifice of righteousness.* Returning sinners, whether Jews or Gentiles, are to offer the same sacrifice of evangelical righteousness; not putting their trust in them, but in the Lord Jesus, through whose spirit they are enabled to offer, and through whose blood their offerings are acceptable unto God. Ver. 6—8. They who know and love the Lord experience a joy in the midst of tribulation, far superior to the joy with which men rejoice in the time of harvest, or that of vintage; a joy, bright and pure, as the region from which it descends. Such is the difference between the bread of earth, and that of heaven; between the juice of the grape, and the cup of salvation.

alted. The prayers of his saints will be speedily answered. Confederacies of foes unnumbered, shall but enhance and sweeten the salvation and blessings of the faithful, and shall bring upon themselves fearful and lasting ruin.

PRACTICAL OBSERVATIONS.—[PSAL. IV.] In every distress God is a safe refuge to flee to: and, the more of his kindness we have experienced, the greater should be our confidence. To be called godly is a reproach in the world; but how vile the actions, contemptible the character, and despised the motives of the wicked are in God's sight. The wishes of the unregenerate are senseless and sensual: but exalted are the desires, readily granted the felicity, and permanent the rest of them who firmly believe.

PRACTICAL OBSERVATIONS.—[PSAL. V.] Fervour and sincerity is the life of prayer; cold and negligent requests manifest a heart dead to God. And, while the holiness, justice, and mercy of God in Christ demand our sincerity, and encourage our boldness, in approaching to the throne of grace, the wickedness and danger of sinners, the mischievous intentions of our enemies, the difficulty of our duty, and our need of immediate blessings, should keep us firmly in the exercise. Never should our brethren of mankind, and especially our fellow saints, be neglected in our prayers. From the prayer of faith we may confidently expect the answer of peace.

7 But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward <sup>†</sup> thy holy temple.

8 Lead me, O LORD, in thy righteousness because of <sup>†</sup> mine enemies; make thy way straight before my face.

9 For there is no || faithfulness <sup>†</sup> in their mouth; their inward part is <sup>†</sup> very wickedness; <sup>b</sup> their throat is an open sepulchre; they flatter with their tongue.

10 || Destroy thou them, O God; let them fall || by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because <sup>†</sup> thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou <sup>†</sup> compass him as with a shield.†

b Rom. 3. 13. || Or, Make them guilty. || Or, from their counsels. <sup>†</sup> Heb. thou coverest over, or, protectest them. <sup>†</sup> Heb. crown him.

## PSALM VI.

1 David's complaint in his sickness: 8 by faith he triumpheth over his enemies.

¶ To the chief musician on Neginoth || upon Shemini- || Or, upon the eighth. A psalm of David.

**O** <sup>a</sup> LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: Oh save me for thy mercies' sake.

5 <sup>b</sup> For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning: || all the night make I my bed to swim: I water my couch with my tears.

EXPLANATORY NOTES. PSAL. V. Ver. 1—3. He who is in good earnest for spiritual blessings will get the start of the world, and take the advantage of the sweet hour of prime, to dispose and set himself in order for the day. Ver. 4, 5. Because God is holy, he will answer the prayers of all that love him. Ver. 8. *Lead me, O Lord.* A man's enemies, while they oblige him to pray more fervently, and to watch more narrowly over his conduct, are oftentimes more useful to him than his best friends. Ver. 9. *For there is no faithfulness in their mouth.* See the application of this verse, Rom. iii. 3. Ver. 10. *Destroy thou them O God.* Concerning passages of this imprecatory kind in the book of Psalms, it is to be observed, that they are not spoken of private and personal enemies, but of the opposers of God and his Anointed; nor of any among these, but the irreclaimable and finally impenitent; and this by the way of prediction, rather than imprecation; which would appear, if the original verbs were translated uniformly in the future tense, as they might be, and indeed cut off all occasion from them which desire it, should be so translated. The verse before us would then run thus—"Thou wilt destroy them, O God; they shall perish by their own counsels; thou wilt cast them out in the multitude of their transgressions, for they have rebelled against thee."

EXPLANATORY NOTES. PSAL. VI. Ver. 1—6. As often as we are led to express our sense of sin and dread of punishment, let us reflect on Him, whose righteous soul, endued with a sensibility peculiar to itself, sustained the sins of the world, and the displeasure of the Father. Ver. 7. *Mine eye is con-*

Before  
Christ  
cir 1023.† Heb.  
the temple  
of thy ho-  
liness.† Heb.  
those  
which ob-  
serve me.† Or, s'ed  
fastness.  
† Heb.  
in his  
mouth,that is, in  
the mouth  
of any of  
them.† Heb.  
wicked-  
nesses.

† Heb. thou

Or,  
upon the  
eighth.  
a Psalm  
38. 1.b Psalm  
30. 9. &  
38. 11. &  
115. 17. &  
119. 17.  
Isaiah  
38. 18.  
Or, eve-  
ry night.



Before  
Christ  
cir. 1062.c. Matth.  
7. 23. &  
25. 41.  
Luke  
13. 27.cir. 1062.  
Or,  
business.† Heb.  
not a de-  
liverer.a Psalm  
18. 20.

*sumed because of grief.* Grief exhausts the animal spirits, dims the eyes, and brings on old age before its time. Thus it is said, concerning the man of sorrows, that "many were astonished at him, his visage was so marred more than any man, and his form more than the sons of men," Isa. lii. 14. Ver. 8—10. Many of the mournful Psalms end in this manner, to instruct the believer, that he is continually to look forward, and solacing himself with beholding that day, when his warfare shall be accomplished; when sin and sorrow shall be no more; when sudden and everlasting confusion shall cover the enemies of righteousness; when the sackcloth of the penitent shall be exchanged for a robe of glory, and every tear become a sparkling gem in his crown; when no sighs and groans shall succeed the songs of heaven, set to angelic harps, and faith shall be resolved into the vision of the Almighty.

**EXPLANATORY NOTES.** PSAL. VII. Ver. 1, 2. To a tender and ingenuous spirit, the persecution of the tongue is worse than that of the sword, and with more difficulty submitted to; as indeed a good name is more precious than bodily life. Believers in every age have been persecuted in this way; and the King of saints often mentions it as one of the bitterest ingredients in his cup of sorrows. Ver. 3. *O Lord my God if I have done this.* David makes a solemn appeal to God, the searcher of hearts, as judge of his innocence, with regard to the particular crime laid to his charge. Any person when slandered, may do the same. But Christ only could call upon heaven to attest his universal uprightness. In his "hands" there was "no iniquity;" all his works were wrought in perfect righteousness; and when the prince of this world came to try and explore him, he found nothing whereof justly to accuse him. The vessel was thoroughly shaken, but the liquor in it continued pure. Ver. 4. *If I have rewarded evil.* David probably alludes to the life of Saul, which was twice pre-

**PRACTICAL OBSERVATIONS.**—\* PSAL. VI.] Not even kings and the holiest of God's saints are exempted from the common miseries of life. Bodily sickness when attended with an wounded spirit is doubly afflictive. There is no relief under such a burden, but to cast it on the Lord. And when our sins have been great so must be our sorrow. The removal of the sense of God's displeasure must be more earnestly desired than abatement of, or relief from our sufferings. Though we may have resigned ourselves to God in affliction, it is not sinful to pray to be healed. They who sow in tears will assuredly reap in joy.

**PRACTICAL OBSERVATIONS.**—† PSAL. VII.] Out of the favour of God there is no safety, and in it there is no danger. If he justify us, none dare accuse or condemn us. And though our uprightness is not the condition of our eternal happiness, dreadful and unavoidable is the ruin of malignant sinners. Their contrivances and attempts against the godly shall prove the means of their own destruction; when they who trust in the Lord, and keep his way shall triumph in notes of endless praise.

end; but establish the just: <sup>b</sup> for the righteous God trieth the hearts and reins.

10 † My defence is of God, which saveth the upright in heart.

11 ‖ God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 <sup>c</sup> Behold, he travelleth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 † He made a pit, and digged it, <sup>d</sup> and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness; and will sing praise to the name of the LORD most high.†

James i. 15. † Heb. *He hath digged a pit.* d Psalms 9. 15. & 10. 2. Prov. 5. 22.

## PSALM VIII.

*God's glory is magnified by his works, and by his love to man.*

¶ To the chief musician upon Gittith, A psalm of David.

**O** LORD our LORD, how excellent is thy name in all the earth! who hath set thy glory above the heavens.

2 <sup>a</sup> Out of the mouth of babes and sucklings hast thou † ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 <sup>b</sup> What is man, that thou art mindful of him? and the son man, that thou visitest him?

served by him, when he had been pressed by his attendants to embrace the opportunity of taking it away. See 1 Sam. xxiv. xxvi. Of the son of David St Paul says, "in this he commended his love to us, that when we were sinners, he died for us," Rom. v. 8. In so exalted a sense did he deliver him that without cause "was his enemy." Wretched they who persecute their benefactor; happy he who can reflect, that he has been a benefactor to his persecutors. Ver. 6. *Arise O Lord* How did God "awake" and "arise," and "lift up himself to judgment" on the behalf of his Anointed, in the day of the resurrection of Jesus, and the subsequent confusion of his enemies? And let injured innocence ever comfort itself with the remembrance of another day to come, when every earth-born cloud being removed, it shall dazzle its oppressors with a lustre far superior to that of the noon day sun. Ver. 7. *So shall the congregation.* The determination of the cause between Jesus and his adversaries, by his resurrection, and "return on high" brought "the congregation of the nations" around him, and affected the conversion of the world. Ver. 11, 12. Compare 2 Pet. iii. 9, 10. Ver. 14, 15. No one pities the fate of a man buried in that pit which he had dug to receive his neighbour; or of him who owes his death-wound to the return of an arrow shot against heaven. Saul was overthrown by those Philistines whom he would have made the instruments of cutting off David. Haman was hanged on his own gallows. The Jews who excited the Romans to crucify Christ, were themselves, by the Romans, crucified in crowds. Striking instances these of the vengeance to be one day executed on all tempters and persecutors of others: when men and angels shall lift up their voices and cry out together, "Righteous art thou, O Lord, and just are thy judgments."

**EXPLANATORY NOTES.** PSAL. VIII. Ver. 1—9. This psalm treats, as appears from Matth. xxi. 16. 1 Cor. xv. 27. Heb. ii. 6, 7. of the wonderful love

Before  
Christ  
cir. 1059.b 1 Sam.  
16. 7.  
1 Chron.  
28. 9.Psalms  
139. 1.  
Jerem.  
11. 20. &  
17. 10. &  
20. 12.† Heb.  
*my buck-  
ler is upon  
God.*Or,  
*God is a  
righteous  
judge.*c Job  
15. 35.  
Isaiah  
59. 4.a Matth.  
21. 16.  
† Heb.  
*founded.*b Job  
7. 17.  
Psalms  
144. 3.  
Hebr.  
2. 6.



Before  
Christ  
cir. 1018. 5 For thou hast made him a little lower than the  
angels, and hast crowned him with glory and ho-  
nour.

c 1 Cor. 15. 27. 6 Thou madest him to have dominion over the  
works of thy hands; <sup>c</sup> thou hast put all *things* under  
his feet.

† Heb. 1. 6. 7 † All sheep and oxen, yea, and the beasts of the  
field;

and oxen 8 The fowl of the air, and the fish of the sea, and  
all of them. *whatsoever* passeth through the paths of the seas.

9 O LORD our LORD, how excellent *is* thy name in  
all the earth!

## PSALM IX.

1 David praiseth God for executing of judgment; 11 he inciteth others to  
praise him; he prayeth that he may have cause to praise him.

¶ To the chief musician upon Muth-labben, A psalm  
of David.

† Heb. 1. 6. I WILL praise thee, O LORD, with my whole heart;  
thou hast made my judgment.

† Heb. 1. 6. 2 I will be glad and rejoice in thee: I will sing  
praise to thy name, O thou most High.

† Heb. 1. 6. 3 When mine enemies are turned back, they shall  
in righte- fall and perish at thy presence.

† Heb. 1. 6. 4 For † thou hast maintained my right and my  
cause: thou satest in the throne judging † right.

† Heb. 1. 6. 5 Thou hast rebuked the heathen, thou hast de-  
stroyed the wicked, thou hast put out their name for  
ever and ever.

† Heb. 1. 6. 6 ¶ O thou enemy, destructions are come to a per-  
petual end; and thou hast destroyed cities; their  
memorial is perished with them.

† Heb. 1. 6. 7 But the LORD shall endure for ever: he hath  
prepared his throne for judgment;

of God, shewn by the exaltation of our nature in Messiah to the right hand of  
the Majesty on high and by the subjection of all creatures to the word of his  
power. Of this exaltation, the authority conferred on Adam over the visible  
creation was typical.

EXPLANATORY NOTES. PSAL. IX. Ver. 3. *When mine enemies are  
driven back.* The church begins to explain the subject of her joy, which is a vic-  
tory over her enemies; a victory not gained by herself, but by the presence of  
God in the midst of her. Ver. 4. *For thou hast maintained my right and my cause.*  
The same important transaction is here described in forensic, as before it was in  
military terms. Satan having gotten possession of mankind, might have pleaded  
his right to keep it since by transgression they had left God, and sold themselves  
to him. But Christ, as the church's representative and advocate made the satis-  
faction required, paid down the price of redemption, "took the prey from the  
mighty, and delivered the lawful captive," Isa. xlix. 24. Ver. 5. *Thou hast re-  
buked the heathen.* To the victory of Christ succeeded the overthrow of Satan's  
empire in the pagan world. The heathen were rebuked, when, through the  
power of the Spirit, in those who preached the gospel, men were convinced of  
sin, and of righteousness, and of judgment; "the wicked were destroyed, and  
their name put out for ever," when the Roman power became Christian, and the  
ancient idolatry sunk, to rise no more. A day is coming when all iniquity shall  
perish and be forgotten in like manner. Ver. 6. *O thou enemy, destructions are  
come to a perpetual end.* Bishop Lowth renders this verse to the same effect,  
"Desolations have consumed the enemy for ever; and as to the cities which thou,  
O God, hast destroyed, their memory is perished with them." The Christian  
church, when repeating these words, may be supposed to take a retrospective view  
of the successive fall of those empires, with their capital cities, in which the enemy  
had from time to time fixed his residence, and which had vexed and persecuted  
the people of God in different ages. Such were the Assyrian, or Babylonian,

8 <sup>a</sup> And he shall judge the world in righteousness, Before  
he shall minister judgment to the people in uprightness. Christ  
cir. 1018.

9 <sup>b</sup> The LORD also will be † a refuge for the op- a Psalms  
pressed, a refuge in times of trouble. 96. 13.

10 And they that know thy name will put their b Psalms  
trust in thee: for thou, LORD, hast not forsaken them 98. 9.

11 Sing praises to the LORD, which dwelleth in 37. 39. &  
Zion: declare among the people his doings. 46 1. &  
91. 2.

12 <sup>c</sup> When he maketh inquisition for blood, he re- † Heb.  
membereth them: he forgetteth not the cry of the an high  
place.  
|| humble. c Gen.

13 Have mercy upon me, O LORD; consider my 9. 5.  
trouble which I suffer of them that hate me, thou that || Or,  
liftest me up from the gates of death; afflicted.

14 That I may shew forth all thy praise in the  
gates of the daughter of Zion: I will rejoice in thy  
salvation.

15 <sup>d</sup> The heathen are sunk down in the pit that a Psalms  
they made: in the net which they hid is their own 7. 15.  
foot taken.

16 The LORD is known by the judgment which he  
executeth: the wicked is snared in the work of his  
own hands. Higgaion. Selah.

17 The wicked shall be turned into hell, and all the  
nations that forget God.

18 For the needy shall not alway be forgotten: the  
expectation of the poor shall not perish for ever.

19 Arise, O LORD; let not man prevail; let the  
heathen be judged in thy sight.

20 Put them in fear, O LORD; that the nations  
may know themselves to be but men. Selah.†

the Persian, and the Grecian monarchies. All these vanished away, and came to  
nothing. Nay, the very memorial of the stupendous Nineveh and Babylon is so  
perished with them, that the place where they once stood is now no more to be  
found. The Roman empire was the last of the pagan persecuting powers; and  
when the church saw that under her feet, well might she cry out, "The destruc-  
tions of the enemy are completed to the utmost." Ver. 12. *When he maketh in-  
quisition for blood.* An objection might be started to the so much extolled loving  
kindness of God, namely, that in this world, his faithful people are often afflicted  
and persecuted; nay, sometimes suffered to be killed all the day long, as sheep  
appointed to the slaughter. But this is obviated by the consideration, that all is  
not over, as wicked men may suppose, at death; that a strict inquisition will be  
appointed hereafter, when the blood of martyrs and the sufferings of confessors  
shall not be forgotten. He remembereth "THEM, that is, those who seek him,"  
mentioned, ver. 10. so that the exhortation to sing praises, &c. ver. 11. seems pa-  
renthetical. Ver. 14. *That I may shew forth all thy praise in the gates of the daugh-  
ter of Zion.* There is a beautiful contrast between "the gates of death," in the  
preceding verse, and "the gates of the daughter of Zion," or the heavenly Jeru-  
salem; in this, the one leadeth down to the pit, the other up to the mount of  
God; the one opens into perpetual darkness, the other into life eternal; from  
the one proceeds nothing but what is evil, from the other nothing but what is  
good; infernal spirits watch at the one, the other are unbarred by the hands of  
angels. Ver. 18. *For the needy shall not always be forgot en.* They who remem-  
ber God shall infallibly be remembered by him; and let this be their anchor, in  
the most tempestuous seasons. The body of a martyr is buried in the earth; and  
so is the root of the fairest flower, but neither of them "perisheth for ever." Let  
but the winter pass and the spring return, and lo, the faded and withered flower  
blooms; the body sown in corruption, dishonour, and weakness, rises in incorrup-  
tion, glory, and power.

PRACTICAL OBSERVATIONS.—\* PSAL. VIII.] How glorious is the name of our IMMANUEL, and of God in him! Quickly shall his kingdom  
fill both heaven and earth, however despicable its oracles, ordinances, and subjects now appear to a carnal world. By the weakest instruments he accomplishes his  
greatest purposes, displays his power and grace, treads and triumphs over Satan and his votaries. The glories of nature, but especially those of redemption are fitted  
to lead our hearts continually to the contemplation of their glorious Author. How astonishing to behold so many creatures subject to man! But how much more  
wonderful and delightful to see the vast universe, and all things animated or inanimated, subjected to the humble Saviour, and brought into a range of strict and  
perfect subordination to the grand work which he is managing for his Father's glory, and the salvation of the Church which he hath purchased with his own blood.

PRACTICAL OBSERVATIONS.—† PSAL. IX.] Praise is comely for the upright, who have obtained mercy, and is sure to make way for mercy more  
abundant. Thrice happy are they, however poor and oppressed, who have the God of Jacob, the eternal Sovereign, and righteous supreme Judge, for the object of  
their knowledge and confidence! The more they know of him, the more they will trust in him; and sweet will be their songs of deliverance in the church below, but  
especially in the heavenly Zion above. But, while God remembers his people in mercy, and grants them their long-awaited for requests, he shall fearfully manifest  
his holiness, equity, and power, in the ruin of all his enemies.



## PSALM X.

Before  
Christ  
cir. 1018.

1 David complaineth to God of the outrages of the wicked: 11 he prayeth for remedy; 16 he professeth his confidence.

† Heb.  
In the  
pride of  
the wicked  
he doth  
persecute.

a Psalms  
7. 16. &  
9. 15.  
Proverbs  
5. 22.

† Heb.  
soul's.

|| Or,  
the covet-  
ous bles-  
seth him-  
self, he

abhorreth  
the

LORD.

|| Or,  
all his  
thoughts  
are, There  
is no God.

b Psalms  
14. 1. &  
53. 1.

† Heb.  
unto gene-  
ration and  
genera-  
tion.

c Rom.  
3. 14.

† Heb.  
deceits.

|| Or, iniquity. † Heb. hide themselves. † Heb. in the secret places. † Heb. He breaketh himself. || Or, into his strong parts. d Psal. 94. 7. || Or, afflicted.

**W**HY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

2 † The wicked in his pride doth persecute the poor: a let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his † heart's desire, and || blesteth the covetous whom the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek after God: || b God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I shall never be in adversity.

7 c His mouth is full of cursing, and † deceit, and fraud; under his tongue is mischief and || vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes † are privily set against the poor.

9 He lieth in wait † secretly as a lion in his den: he lieth in wait to catch the poor; he doth catch the poor, when he draweth him into his net.

10 † He croucheth, and humbleth himself, that the poor may fall † by his strong ones.

11 He hath said in his heart, God hath forgotten: d he hideth his face; he will never see it.

12 Arise, O Lord; O God, lift up thine hand: forget not the || humble.

**EXPLANATORY NOTES.** PSAL. X. Ver. 3. *For the wicked boasteth of his heart's desire.* The first part of this verse points out that alarming symptom of a probrate mind, a disposition to exult and glory in those lusts, which are the shame and disgrace of human nature, whether the world or the flesh be their object. The latter clause is differently rendered, as implying either that 'the wicked, blesteth the covetous whom God abhorreth,' or that 'the wicked being covetous, or oppressive, blesteth himself and abhorreth God.' Either way, an oppressing, griping, worldly spirit is characterized, with its direct opposition to the Spirit of God, which teaches, that sin is to be confessed with shame and sorrow; that in God alone man is to make his boast; and that it is more blessed to give than to receive. Ver. 4. *The wicked through the pride of his countenance will not seek after God.* The counsels of heaven are not known by the wicked, because they are not sought after; and they are not sought after, because of a diabolical self-sufficiency, which, having taken possession of the heart, displays itself in the countenance, and reigns throughout the man. He wants no Prophet to teach him, no priest to atone for him, no king to conduct him; he needs neither a Christ to redeem, nor a spirit to sanctify him; he believes no Providence, adores no Creator, and fears no Judge. Thus he lives 'a stranger from the covenants of promise, and without God in the world.' Eph. ii. 12. O that this character now existed only in the Psalmist's description. Ver. 7. *His mouth is full of cursing.* From the thoughts of the sinner's heart, mentioned in the preceding verse, David goes on to describe the words of his mouth. And here we may illustrate the character of antichrist, by setting that of Christ in opposition to it. The mouth of one poureth forth a torrent of curses and lies; from that of the other floweth a clear and copious stream of benediction and truth. Under the serpentine tongue of the former is a bag of mischief and vanity; but honey and milk were under the tongue of the latter, so pleasant and nourishing to the spirits of men were all his communications. Ver. 8. *He sitteth in the lurking places of the villages.* From words the description proceeds to actions. And with regard to these, as the Son of God went publicly preaching through cities and villages to save men's lives, so this child of Satan lies in ambush to destroy them, privily bringing into the church and diffusing among the people, pestilent errors, and damnable heresies for that purpose. Ver. 9. *He lieth in wait secretly as a lion in his den.* The disciples of Jesus, like their blessed Master, are ever vigilant to catch men in the evangelical net, in order to draw them from the world to God; the partizans of Satan in imitation of their leader, are employed in watch-

13 Wherefore do the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 Thou hast seen it; for thou beholdest mischief and spite, to require it with thy hand: the poor † committeth himself unto thee: thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

16 e The LORD is King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble; thou wilt || prepare their heart, thou wilt cause thine ear to hear;

18 To judge the fatherless and the oppressed, that the man of the earth may no more || oppress.\*

## PSALM XI.

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

¶ To the chief musician a psalm of David.

**I**N the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For lo the wicked bend their bow, they make ready their arrow upon the string, that they may † privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do? † Heb. in darkness.

4 a The LORD is in his holy temple, the LORD's throne is in heaven; his eyes behold, his eyelids try the children of men. a Hab. 2. 20.

5 The LORD trieth the righteous: but the wicked, and him that loveth violence, his soul hateth. || Or, quick burning coals.

6 Upon the wicked, he shall rain || snares, fire and brimstone, and || an horrible tempest: this shall be the portion of their cup. || Or, a burning tempest.

ing from their lurking places, the footsteps of the Christian pilgrim, that they may spring upon him in an unguarded moment, and draw him from God to the world, and from thence to the devil. Ver. 10. *He croucheth and humbleth himself.* Our Lord, who is styled 'the Lion of the tribe of Judah,' became a Lamb for the salvation of mankind; but when his adversary at any time humbleth himself, when the wolf appears in sheep's clothing, let the flock beware; it is for their more effectual destruction. And if allured by an outward shew of moderation and benevolence, the simple ones shall venture themselves within his reach, they will soon find that his nature is disguised, but not altered. Ver. 16—18. For the sake of the elect, and their prayers, the days of persecution and tribulation will be shortened; the influence of the earth-born oppressor, the man of sin will be chastised; the cause of the church will be heard at the tribunal of God; and victory, triumph and glory, will be given unto her.

**EXPLANATORY NOTES.** PSAL. XI. Ver. 3. *If the foundations be destroyed.* This likewise seems to be spoken by the same persons, discouraging David from making any further resistance, by the consideration, that all was over; the foundations of religion and law were subverted; and what could a man, engaged in the most righteous design, hope to do when this was the case? Such arguments are often used by the timid, in similar circumstances; but they are fallacious; since all is not over, while there is a man left to reprove error, and bear testimony to the truth. And a man who does it with becoming spirit, may stop a prince, or senate, when in full career, and recover the day. But let us hear David's farther reply to his advisers. Ver. 4. *The Lord is in his holy temple, the Lord's throne is in heaven.* In the first verse the Psalmist had declared his trust to be in Jehovah. After reciting the reasonings of his friends, he now proceeds to evince the fitness and propriety of such trust, notwithstanding the seemingly desperate situation of affairs. 'Jehovah is in his holy temple;' into which therefore unholy men, however triumphant in this world, can never enter. Jehovah's throne is in heaven; and consequently superior to all power upon earth, which may be controlled and over-ruled by him in a moment; 'his eyes behold, his eye-lids try the children of men;' so that no secret wickedness can escape his knowledge, who scrutinizeth the hearts as well as the lives of all the sons of Adam. Why then, should the man despair, who hath on his side holiness, omnipotence, and omniscience? Ver. 6. *Upon the wicked he shall rain snares or burning coals.* St Jude, ver. 7. that the cities of Sodom and Gomorrah, &c. for their abominable sins, '(prokantai deigma) art set forth for an example,

**PRACTICAL OBSERVATIONS.**—\* PSAL. X.] Many and various are the afflictions of the righteous. Behold into what dreadful monsters sin hath transformed men—proud, persecutors, boasters, covetous, prayerless, atheistical, disobedient, impenitent, insolent, secure, profane, treacherous, heretical, murderous, hypocritical, blasphemous! When God breaks the power, and in awful vengeance manifests the wickedness of his enemies he deals kindly with his people: they are exalted to holiness, safety, and honour, when the wicked are cast down.



Before  
Christ  
cir. 1058.

7 For the righteous LORD loveth righteousness;  
his countenance doth behold the upright.\*

## PSALM XII.

1 David destitute of human comfort, craveth help of God; 3 he comforteth himself with God's judgments on the wicked, &c.

|| Or,  
upon the  
eighth.

|| Or,  
Save.

† Heb.

an heart

and an

heart.

† Heb.

great

things.

† Heb.

are with

us.

|| Or,

would en-

sare him

a 2 Sam.

22. 31.

Psalms

18. 30. &

119. 140.

Prov.

20. 5.

† Heb.

him; that

is, every one

of them. † Heb.

¶ To the chief musician || upon Sheminith,  
A psalm of David.

|| **H**ELP, LORD; for the godly man ceaseth; for  
the faithful fail from among the children of  
men.

2 They speak vanity every one with his neighbour:  
with flattering lips, and with † a double heart do they  
speak.

3 The LORD shall cut off all flattering lips, and  
the tongue that speaketh † proud things;

4 Who have said, With our tongue will we pre-  
vail; our lips † are our own; who is lord over us?

5 For the oppression of the poor, for the sighing  
of the needy, now will I arise, saith the LORD;  
will set him in safety from him that || puffeth at him.

6 The words of the LORD are <sup>a</sup> pure words: as sil-  
ver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt pre-  
serve † them from this generation for ever.

8 The wicked walk on every side, when † the vilest  
men are exalted.†

† Heb. the vilest of the sons of men are exalted.

## PSALM XIII.

1 David complaineth of delay in help: 3 he prayeth for preventing grace;  
5 he boasteth of divine mercy.

|| Or,

overseer.

¶ To the || chief musician, A psalm of David.

or specimen, suffering the vengeance of eternal fire." And here we see the images  
are plainly taken from the dreadful judgment inflicted on those cities, and trans-  
ferred to the vengeance of the last day.

EXPLANATORY NOTES. PSAL. XII. Ver. 5. *For the oppression of the poor.* For the consolation of the afflicted and poor in spirit, Jehovah is here intro-  
duced promising, out of compassion to their sufferings, to "arise, and set them in  
safety; or place them in a state of salvation." Such all along has been his prom-  
ise to the church, who by looking back to the deliverance wrought of old for the  
servants of God, and, above all, to that wrought by the Son of God, is now en-  
couraged to look forward, and expect her final redemption from the scorn and in-  
tolerance of infidelity. Ver. 7. *Thou shalt keep them, O Lord.* That is, as some  
understand the verse, the poor and needy, ver. 5. are preserved from oppressions;  
but others consider divine revelation, ver. 6. referred to as the object of Jehovah's  
peculiar care.

EXPLANATORY NOTES. PSAL. XIII. Ver. 1. *How long wilt thou forget me O Lord, for ever?* While God permits his servants to continue under  
affliction, he is said after the manner of men, to have "forgotten and hid his  
face from them." For the use therefore of persons in such circumstances, is  
this Psalm intended; and, consequently, suits the different cases of the church  
universal, languishing for the advent of our Lord to deliver her from this evil  
world; of any particular church, in time of persecution; and of each individual,  
when harassed by temptations, or broken by sickness, pain, and sorrow. He  
who bore our sins, and carried our sorrows, may likewise be presumed to have  
made it a part of his devotions, in the day of trouble. Ver. 3. *Consider and hear  
me, O Lord my God.* On the preceding considerations is founded a prayer to  
Jehovah, that he would no longer hide his face, but "consider," or, more liter-  
ally, "have respect to, favourably behold," his servant; that he would "hear,  
attend to, be mindful of," his supplication in distress. The deliverance requested  
is expressed figuratively, "lighten my eyes, lest I sleep the sleep of death." In  
time of sickness and grief, the "eyes" are dull and heavy; and they grow more

PRACTICAL OBSERVATIONS.—\* PSAL. XI.] When wicked rulers have once unhinged the fundamental laws of equity, the greatest virtue often exposes  
men to the greatest danger. But, while Jehovah lives, in his church, and in heaven, they who trust in him need not despair. Nothing escapes his notice, and nothing  
shall escape without a due reward. While in his afflicting the righteous he but tries them for their purification and honour, the holiness and equity of his nature and  
government demand that unavoidable judgments should in a terrible manner destroy the wicked.

PRACTICAL OBSERVATIONS.—† PSAL. XII.] Perilous are the times when pity towards God and integrity towards men cease; when all men seek  
their own, not the things of Jesus Christ; and when hypocrites by fair speeches deceive the simple? But pride must fall, either before a throne of grace, or into the  
depths of hell. And though God for a time may seemingly overlook his people, he will never forget, disregard, or cast them off. He best knows when to deliver  
and if we have but faith, he will never fail us. When the saints' night of trouble is at the darkest, and their prayers fervent, their deliverance is near. When God's  
pure and precious promises stand fast in Christ nothing can injure them.

PRACTICAL OBSERVATIONS.—‡ PSAL. XIII.] How afflictive to the saints is the sense of the Lord's absence! An hour is an age without his love,  
which is better than life. But though God frown, hide, and finite, his new-covenant relation to his chosen cannot be broken. Let Satan and his agents triumph  
they may in their fall, there is full and certain hope of their recovery; nay it is at hand. Faith and prayer will speedily issue in songs of everlasting deliverance.

**H**OW long wilt thou forget me, O LORD? for  
ever? how long wilt thou hide thy face from  
me?

Before  
Christ  
cir. 1053.

2 How long shall I take counsel in my soul, having  
sorrow in my heart daily? how long shall mine ene-  
my be exalted over me?

3 Consider and hear me, O LORD my God: lighten  
mine eyes, lest I sleep the sleep of death;

4 Lest mine enemy say, I have prevailed against  
him; and those that trouble me rejoice when I am  
moved.

5 But I have trusted in thy mercy; my heart shall  
rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt  
bountifully with me †

## PSALM XIV.

1 David describeth the corruptions of a natural man; he convinceth the  
wicked by the light of their conscience; 7 he glorieth in the salvation of  
God.

¶ To the chief musician, A psalm of David.

**T**HE <sup>a</sup> fool hath said in his heart, *There is no God.* <sup>a</sup> Psalms  
They are corrupt; they have done abominable <sup>10. 4. &</sup>  
works; *there is none that doeth good.* <sup>53. 1.</sup>

2 The LORD looked down from heaven upon the  
children of men, to see if there were any that did un-  
derstand, and seek God.

3 <sup>b</sup> They are all gone aside, they are *all together* <sup>b</sup> Rom.  
become † filthy; *there is none that doeth good, no* <sup>3. 10.</sup>  
not one. <sup>† Heb.</sup>

4 Have all the workers of iniquity no knowledge?  
who eat up my people as they eat bread, and call  
not upon the LORD. <sup>stinking.</sup>

and more so as death approaches, which closes them in darkness. On the other  
hand health and joy render the organs of vision bright and sparkling, seeming, as  
it were to impart "light to them from within."

EXPLANATORY NOTES. PSAL. XIV. Ver. 1. *The fool hath said in  
his heart, there is no God.* It does not appear upon what occasion David com-  
posed this Psalm. The revolt of Israel in Absalom's rebellion, is by most writers  
pitched upon as the subject of it. But be this as it may, the expressions are  
general, and evidently designed to extend beyond a private interpretation. And  
accordingly, the apostle, Rom. iii. 10, &c. produces some passages from it, to  
evince the apostasy of both Jews and Gentiles from their King and their God,  
and to prove them to be all under sin. Ver. 2. *The Lord looked down from  
heaven.* Ver. 3. *They are altogether become filthy, or putrified.* Like a watchman on  
the top of some lofty tower, God is represented as surveying from his heavenly  
throne the sons of Adam, and their proceedings upon the earth; he scrutinizes  
them, and, as it were, searches diligently, to find among them a man of true  
wisdom, one whose heart was turned toward the Lord his God, one who was  
inquiring the way to salvation and glory, that he might walk therein. But as  
the result of this extensive and accurate survey, God informs his prophets, and  
commissions them to inform the world, that all had declined from the paths of  
wisdom and righteousness; that the mass of human nature was become putrid,  
requiring to be cleansed, and the vessels made of it to be formed anew. Such  
is the Scripture account of man, not having received grace, or having fallen from  
it; of man without Christ, or in arms against him. See Rom. iii. 11, 12. Ver. 4.  
*Have all the workers of iniquity no knowledge?* They who, with an appetite keen  
as that for their food, prey upon the poor, and devour the people of God, will  
themselves be preyed upon and devoured by that roaring lion, whose agents fit  
the present they are. Ver. 5. *There were they in great fear.* In the parallel place  
Psalm liii. 5. after the words, "There were they in great fear," are added these  
"where no fear was," which certainly connect better with what follows, "For  
God is in the generation of the righteous." Ver. 7. *O that the salvation of Israel*



Before Christ  
cir. 1058.

5 There † were they in great fear : for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD is his refuge.

† Heb. they feared a fear.  
† Heb. Who will give, &c.

7 † Oh that the salvation of Israel were come out of Zion ! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.\*

## PSALM XV.

David describeth a city of Zion.

¶ A psalm of David.

<sup>a</sup> Psalm 24. 3, &c.  
† Heb. journey.  
b Isaiah 33. 15.  
|| Or, receiveth, or endureth.  
c Exod. 22. 25.  
Levit. 25. 26.  
Deut. 23. 19.  
Ezekiel 18. 8. & 22. 12.

**L**ORD, <sup>a</sup> who shall † abide in thy tabernacle ? who shall dwell in thy holy hill ?

2 <sup>b</sup> He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor || taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned ; but he honoureth them that fear the LORD : *He that* sweareth to his own hurt, and changeth not.

5 <sup>c</sup> *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.†

## PSALM XVI.

1 David, in distrust of merits, and hatred of idolatry, fleeth to God for

were come out of Zion ! The consideration of the apostacy and corruption of mankind described in this psalm, makes the prophet express a longing desire for the salvation of Israel, which was to go forth out of Zion, and to bring back the people of God from that most dreadful of all captivities, the captivity under sin and death ; a salvation, at which Jacob would indeed rejoice, and Israel be glad. And how doth the whole church, at this time, languish for the consummation of her felicity, looking, even until her eyes fail, for that glorious day of final redemption when every believing heart shall exult, and all the sons of God shout aloud for joy !

**EXPLANATORY NOTES.** PSAL. XV. Ver. 1. LORD, who shall abide in thy tabernacle ! The prophet alludes to the hill of Zion in the earthly Jerusalem, to the tabernacle of God which was thereon, and the character of the priest, who should officiate in that tabernacle. But all these were figures of a celestial Jerusalem, a spiritual Zion, a true tabernacle and an eternal priest. To the great originals therefore we must transfer our ideas, and consider the enquiry as made after him, who should fix his resting place on the heavenly mount, and exercise his unchangeable priesthood in the temple, not made with hands. And since the disciples of this new and great High Priest become righteous in him, and are by the Spirit conformed to his image, the character which essentially and inherently belongs only to him, will derivatively belong to them also, who must follow his steps below, if they would reign with him above. Ver. 4. *In whose eyes a vile person is contemned.* Messiah rejected the wicked, however rich and honourable, and chose the well inclined, however poor and contemptible in the world ; and by covenant with the Father, engaged to keep the law, and to taste death for every man, went willingly and steadily through his work, and surmounted every obstacle which could be thrown in his way, until he declared, concerning the task appointed him, "It is finished." Ver. 5. *He that putteth not out his money to usury.* Who was so far from desiring to amass the earthly mammon, that he would touch none of it ; and received the true riches, only that he might bestow them upon others ; who instead of taking a reward against the innocent, died for the guilty ; and whose sentence, when he shall sit on the throne of judgment, will be equally impartial and immutable.

**EXPLANATORY NOTES.** PSAL. XVI. Ver. 1. Preserve, me O God.

**PRACTICAL OBSERVATIONS.**—\* PSAL. XIV.] How desperately wicked is the human heart ! Atheism in heart is the source of all our corruption in life. How absurdly and against conscience, must men act, when they eat up with pleasure, hate, reproach, persecute and oppress the people of God, and neglect to call on him ! Or when they attempt to shame and ridicule the poor saints out of their religion and dependence on God ! But if God be for us, who can be against us. Secret terrors shall seize our most hardened and triumphant persecutors. How pleasant are fervent desires for salvation through Christ ; and how ravishing the enjoyment of it ! For now that Jesus is come, his salvation and strength, let Jews and Gentiles magnify the Lord, and rejoice in God their Saviour.

**PRACTICAL OBSERVATIONS.**—† PSAL. XV.] Since the heart is deceitful above all things and desperately wicked, all professed candidates for a place in the holy hill of God in heaven ought strictly to examine the evidences of their hope. It is not fair words, nor high pretences, but uniform obedience to God's law in heart and life, that will prove the reality of our religion. We must exercise ourselves to keep a conscience void of offence towards God and man ; to keep good company ; and to have no fellowship with the unfruitful works of darkness, but rather reprove them. Though our holiness and virtue be not the foundation of our unchangeable happiness, they are the marks of our being rooted and grounded in Christ, our infallible and almighty Saviour.

**PRACTICAL OBSERVATIONS.**—‡ PSAL. XVI.] Though faith does not found our title to any new covenant blessing, yet it realizes, discerns it as rising from the gift of God, through Jesus Christ. Our holiness cannot profit God, yet it marks us his. The more a believer advances in holiness, the more humble thoughts he will have of himself in view of the pure and all-sufficient Jehovah. They who delight in God will delight in those who bear his image, as the most excellent in the earth. If we want to banish idolatry, the most distant appearance of it must be avoided. Happy are they who have God as their portion, their wealth

preservation ; 5 he sheweth the hope of his calling of the resurrection, and life everlasting.

¶ Michtam of David.

**P**RESERVE me, O God : for in thee do I put my trust.

2 O my soul, thou hast said unto the LORD, Thou art my Lord : <sup>a</sup> my goodness extendeth not to thee ;

3 But to the saints that are in the earth, and to the excellent in whom is all my delight.

4 Their sorrows shall be multiplied that || hasten after another god : their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 <sup>b</sup> The LORD is the portion † of mine inheritance and of my cup : thou maintainest my lot.

6 The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel ; my reins also instruct me in the night-seasons.

8 <sup>c</sup> I have set the LORD always before me : because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth : my flesh also shall † rest in hope :

10 <sup>d</sup> For thou wilt not leave my soul in hell : neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life : in thy presence is fulness of joy : at thy right hand there are pleasures for evermore.†

The speaker is unquestionably Christ, Acts ii. 25, 33, 35. Ver. 2, 3. In the Chaldee and Syriae, the latter clause of the former of these two verses is rendered—"My goodness is from thee." An ingenious writer thinks the Hebrew will bear this sense, in the elliptical way, thus—"My goodness ! shall I mention that ? By no means ; it is all to be ascribed to thee." The goodness of man is all derived from God, and should be extended to his brethren. That of Messiah owed its original to his union with the Divinity : and promoted the salvation of those to whom it was communicated, that is to say, of those who thereby became "the saints and excellent ones of the earth." For their sakes obedience was performed, and propitiation made by the Son of God because he loved them with an everlasting love, and placed "all his delight" in making them happy. "He rejoiced in the habitable parts of the earth, and his delights were with the sons of men." Prov. viii. 31. Ver. 7. *I will bless the LORD who hath given me counsel.* The person speaking here blesses Jehovah for communicating that divine counsel, that celestial wisdom, by which he was incited and enabled to make the foregoing choice and resolution. In the latter part of the verse is intimated the mode of these gracious and spiritual communications, which in the dark seasons of adversity were conveyed to the inmost thoughts and affections of the mind thereby to instruct, to comfort, and to strengthen the sufferer, until his passion should be accomplished, and the morning of the resurrection should dawn, in which, as we shall see, all his hopes and confidence were placed. Ver. 10. *For thou wilt not leave my soul in hell.* It was a part of the covenant of grace, and promised by the mouth of God's prophet, that after the death of Messiah, his animal frame [Nepheesh] should not continue, like those of other men, in the grave, [Shaul] nor should corruption be permitted to seize on the body, by which all others were to be raised to incorruption and immortality. Ver. 11. *Thou wilt shew me the path of life.* The return of Christ from the grave is beautifully described by Jehovah shewing, or discovering to him a "path of life," leading through the valley of the shadow of Death, and from that valley to the summit of the hill of Zion, or to the mount of God in heaven, on which he now sits enthroned. There exalted at the right hand of the Father, that human body, which expired on the cross, and slept in the sepulchre, lives and reigns, filled with delight, and encircled by glory incomprehensible and endless.

Before Christ  
cir. 1058.

|| Or.  
A golden psalm of David.  
a Job 22. 2. & 25. 7.  
Psalm 50. 9.  
|| Or, give gifts to another.  
b Deut. 32. 9.  
Lament. 3. 24.  
† Heb. of my part.  
c Acts 2. 25.  
† Heb. dwell confidently.  
d Acts 2. 27. & 13. 35.



Before  
Christ  
cir. 1058.

## PSALM XVII.

1 David, in confidence of his integrity craveth defence of God against his enemies; 10 he sheweth their pride, craft, and eagerness; 13 he prayeth against them in confidence of his hope.

¶ A prayer of David.

† Heb. justice. † Heb. without lips of deceit. **H**EAR † the right, O LORD, attend unto my cry; give ear unto my prayer, that goeth † not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited me in the night: thou hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress.

† Heb. be not moved. † Heb. that savest them which trust in thee from those that rise up against thy right hand. † Heb. that waste me. † Heb. my enemies against the soul. 4 Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, that my footsteps † slip not.

6 I have called upon thee; for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 Shew thy marvellous loving-kindness, O thou † that savest by thy right hand them which put their trust in thee from those that rise up against thy right hand.

8 Keep me as the apple of the eye; hide me under the shadow of thy wings.

9 From the wicked † that oppresses me, from † my deadly enemies, who compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps; they have set their eyes bowing down to the earth;

EXPLANATORY NOTES. PSAL. XVII. Ver. 1. *Hear the right, O Lord, or 'Hear, O righteous Lord.'* The righteousness of the judge, and the importunity and sincerity of the petitioner, are the arguments here urged for a speedy and favourable determination. Slander and calumny were the portion of David, and of a greater than David, till the righteous Lord manifested himself on their behalf. Ver. 4. *Concerning the works of men.* The way to hold fast our integrity in time of temptation is here pointed out. "I have watched," observed, that is, in order to avoid "the paths of the destroyer." This seems to be the literal construction, and to convey the full meaning of the verse, which contains exactly the same sentiment with that in Psalm cxix. 11. "Thy word have I hid in mine heart, that I might not sin against thee." Ver. 8. *Keep me as the apple of the eye.* He who has so fenced and guarded that precious and tender part, the pupil of the eye, and who has provided for the security of a young and helpless brood under the wings of their dam, is here entreated to extend the same providential care and parental love to the souls of his elect, equally exposed to danger, equally beset with enemies. Of his remedies so to do, he elsewhere assureth us, under the same exquisite imagery, Zech. ii. 8. "He that toucheth you, toucheth the apple of his eye." Matth. xxiii. 37. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings!" Ver. 10. *They are inclosed in their own fat.* Dr Hammond prefers the rendering which follows: "They have shut up their mouth with fat; they speak proudly." Either way the meaning plainly is, that pride is the child of plenty, begotten by self-indulgence, which hardens the hearts of men against the fear of God, and the love of their neighbours; rendering them insensible to the judgments of the former, and the miseries of the latter. Ver. 11. *They have now compassed us in our steps.* "They have compassed us in our steps;" that is, literally, "They have set, or fixed their eyes," upon us, (lenethuthi barang.) "to lay us prostrate upon the earth," or finally to make an end of us. Ver. 12. *Like as a lion.* The similitude of a lion either roaring abroad in quest of his prey, or couching in secret, ready to spring upon it the moment it comes within his reach, is often employed by David, to describe the power and malice of his

12 † Like as a lion that is greedy of his prey, and as it were a young lion † lurking in secret places.

13 Arise, O LORD; † disappoint him, cast him down: deliver my soul from the wicked, † which is thy sword:

14 ¶ From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure; † they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness.\*

sitting. † Heb. prevent his face. † Or, by thy sword. † Or, From men by thine hand. † Or, their children are full.

## PSALM XVIII.

David praiseth God for manifold and marvellous blessings.

¶ To the chief musician, A psalm of David, the servant of the LORD, who spake unto the LORD the words of <sup>a</sup> this song, in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said,

**I** WILL love thee, O LORD, my strength.

2 The LORD is my rock, and my fortress, and my deliverer; my God, † my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

3 I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

4 <sup>b</sup> The sorrows of death compassed me, and the floods of † ungodly men made me afraid.

enemies. Ver. 13. *Arise, O Lord.* The Psalmist, having characterised those who pursued after him to take away his life, now entreates God to arise, or appear in his cause, to disappoint or prevent the enemy in his designs, and to cast him down, to overthrow and subdue him. The next words may be thus rendered: "Deliver my soul from the wicked by the sword, from men by thy hand, O Lord, from the men of the world;" the expressions, "sword, and hand of Jehovah," being frequently used to denote his power and vengeance.

EXPLANATORY NOTES. PSAL. XVIII. Ver. 1. *I will love thee, O Lord, my strength.* Let us suppose King Messiah, like his illustrious progenitor of old, seated in peace and triumph on the throne prepared and designed for him. From thence let us imagine him taking a retrospective view of the sufferings he had undergone, the battles he had fought, and the victories he had gained. With this idea duly impressed on our minds, we shall be able in some measure, to conceive the force of the words, (adehemid) "With all the yearnings of affection I will love thee, O Jehovah my strength, through my union with whom, I have finished my work, and am now exalted to praise thee in the name of a redeemed world." Whenever we sing this Psalm, let us think we are singing it in conjunction with our Saviour, newly risen from the dead: a consideration which surely will incite us to do it with becoming gratitude and devotion. Ver. 2. It is observable, that the words, "in whom I trust," or as the original has it, "I will trust in him," are referred to in the margin of our English Bible, as quoted from this verse by St Paul, Heb. ii. 13. If it be so, the reader, by turning to the place, may furnish himself with a demonstration, that in the xviii. as well as in the xv. Psalm, David speaks in the person of Christ. Ver. 4. *The sorrows, or cords of death compassed me.* St Peter, in his sermon on the day of Pentecost, says, when speaking of Christ—"Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it," Acts ii. 24. Now the Hebrew word, (hebel) as Dr Hammond well observes on that place, signifies two things, a cord or band, and a pang, especially of women in travail. Hence the LXX meeting with the word, Psal. xviii. where it certainly signifies (choinia)

and comfort by his gospel grant! This secures against want as well as against ruin. This secures direction in time, comfort in death, and glory through eternity. And O how pleasant death and eternity appear, when Christ is considered as our way, as our forerunner, and God in him as our everlasting ALL IN ALL.

PRACTICAL OBSERVATIONS.—\* PSAL. XVII.] Conscious of integrity in principle is the mind's buckler against the most venomous arrows of reproach. Happy are they who have put it on: but the saint even in his best armour is never safe, unless he exercise faith in God, and have no confidence in the flesh. Happy are they who in their trials improve God's word as their preservative from evil; and who, assisted by his gracious influence, watch over their hearts, cleave to that which is good, and abhor that which is evil. Our whole salvation is of God, and is of infinite love from first to last. In vain Satan rages against those whom God so tenderly and closely keeps. No luxurious, proud, active, crafty, or cruel devourers shall ever pluck them out of his hand. The most violent persecutors are often by God made instruments of much good to his people. But how wretched are his enemies! they seek their portion on earth, and nothing is reserved for them in the future world, but disappointment and everlasting ruin. But happy are they whose transient views of God, and imperfect likeness to him now, issue at last in endless and immediate vision of him, and in perfect fruition of all his covenant-fulness.



Before  
Christ  
cir. 1020.

Or,  
cords.  
Or,  
lay before  
me.

† Heb.  
by his.

5 The || sorrows of hell compassed me about; the snares of death || prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke † out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters and thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed; hail-stones and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of || many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

cords, or bands, have yet rendered it (odines) pangs; and from their example here, St Luke hath used (tas odinas thanatou) the pains or pangs of death; when both the addition of the word (lufas) looings and (krateisthai) being holden fast, do shew the sense is bands, or cords." From the passage in the acts, with this learned and judicious remark upon it, we obtain not only the true rendering of the phrase "(hebeli muth) cords, or bonds of death" but also something more than an intimation that, in the verses of the Psalm now before us, David speaks of Christ, that the "cords of death" those bands due to our sins "compassed him about, and the floods of Belial," the powers of darkness and ungodliness, like an overwhelming torrent, breaking forth from the bottomless pit, "made him afraid," in the day of his agony, when the apprehensions of the bitter cup east his soul into unutterable amazement, and he beheld himself environed by those snares, which had captivated and detained all the children of Adam. David, surrounded by Saul and his blood-thirsty attendants, was a lively emblem of the suffering Jesus, and therefore the same description is applicable to both; as the words in the second Psalm, in like manner celebrate the inauguration of the son of Jesse and that of the Son of God. Ver. 7. *Then the earth shook and trembled.* At this verse the prophet begins to describe the manifestations of divine power in favour of the Righteous Sufferer. The imagery employed is borrowed from mount Sinai, and those circumstances which attended the delivery of the law from thence. When a monarch is angry, and prepares for war, his whole kingdom is instantly in commotion. Universal nature is here represented as feeling the effects of its sovereign's displeasure, and all the visible elements are disordered. The earth shakes from its foundation, and all its rocks and mountains tremble before the majesty of their great Creator, when he ariseth in judgment. This was really the case at the resurrection of our Lord from the dead; when, as the evangelist informs us, "there was a great earthquake," and the grave owned its inability any longer to detain the blessed body, which had been committed, for a season, to its custody. And what happened at the resurrection of Jesus, should remind us of what shall happen, when

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright † before him, and I kept † myself from mine iniquity. † Heb. with.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands † in his eye-sight. † Heb. before his eyes.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt || shew thyself froward. || Or, wrestle.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my || candle: the LORD my God will enlighten my darkness. || Or, lamp.

29 For by thee I have || run through a troop; and by my God have I leaped over a wall. || Or, broken.

30 *As for* God, his way is perfect: "the word of the LORD is || tried; he is a buckler to all those that trust in him." c Psalms 12. 6. & 119. 140. Prov.

31 <sup>d</sup> For who is God, save the LORD? or who is a rock, save our God? || Or, refined. d Deut. 32. 31.

32 *It is* God that girdeth me with strength, and maketh my way perfect. 1 Sam. 2. 2.

33 He maketh my feet like hinds' feet, and setteth me upon my high places. Psalm 36. 8. Isaiah 45. 5.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and || thy gentleness hath made me great. || Or, with thy meekness thou hast multiplied me. † Heb. mine ancles.

36 Thou hast enlarged my steps under me, that † my feet did not slip.

37 I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the

the earth shall tremble, and the dead shall be raised at the last day. Ver. 15. *Then the channels of waters were seen.* As the former part of the Psalmist's description was taken from the appearance on mount Sinai, so this latter part seems evidently to allude to what passed at the Red sea, when by the breath of God the waters were divided, the depths were discovered, and Israel was conducted safely through them. By that event was prefigured the salvation of the church universal, through the death and resurrection of Christ, who descended into the lower parts of the earth, and from thence re-ascended to light and life. The xivth chapter of Exodus, which relates the passage of Israel through the Red sea, is therefore appointed as one of the proper lessons on Easter Day. And thus we obtain the ideas intended to be conveyed in this sublime but difficult verse, together with their application to the grand deliverance of the true David, in the day of God's power. Indeed it is not easy to accommodate to any part of the history of the son of Jesse, those awful, majestic and stupenduous images, which are made use of throughout this whole description of the divine manifestation, from ver. 7. But however this be, most certainly every part of so solemn a scene of terrors forbids us to doubt but that a "GREATER than David is here;" since creation scarce affords colours brighter and stronger than those here employed, wherewith to paint the appearance of Jehovah, at the day of final redemption. Ver. 28. *For thou wilt, or dost light my candle.* Remarkable are the words of the Chaldee Paraphrast upon this verse, cited by Dr Hammond—"Because thou shalt enlighten the lamp of Israel, which is put out in the captivity, for thou art the author of the light of Israel, the Lord my God shall lead me out of darkness into light, and shall make me see the consolation of the age which shall come to the just." Ver. 32. *It is God that girdeth me with strength.* In this and the following verses are enumerated the gifts of God to the spiritual warrior, whereby he is armed and prepared for the battle, after the example of his victorious leader. Ver. 37—42. If we suppose David in his conquests to have prefigured victorious Messiah, then have we, in these and the subsequent verses, a sublime description of that vengeance, which Jesus, after his resurrec-



Before battle: thou hast † subdued under me those that  
 Christ rose up against me.

cir. 1040.

† Heb. caused to bow.

40 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

41 They cried, but *there was* none to save them: even unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets.

† Heb.

At the hearing of the ear.

† Heb.

the sons of the stranger.

|| Or,

yield

feigned

obedience.

† Heb.

lie.

† Heb.

giveth

avenge-

ments for

me.

|| Or,

destroyeth.

† Heb.

man of

violence.

e Rom.

15. 9.

|| Or,

confess.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

44 † As soon as they hear of me, they shall obey me: the strangers shall || † submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.

47 *It is* God that † avengeth me, and || subdueth the people under me.

48 He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the † violent man.

49 <sup>c</sup> Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David and to his seed for evermore.\*

tion and ascension, inflicted on his hardened and impenitent enemies. Ver. 44, 45. *The strangers shall submit themselves unto me*; the nations were, 'aliens from the commonwealth of Israel, and strangers to the covenants of promise,' either cordially submitted to the sceptre of Christ, or at least dissemble their hostility, and yielded a feigned submission (for so the word [kehefsh] sometimes signifies;) 'the stranger shall fade away;' that is such of them as set themselves against me, shall find their strength blasted and withered as a leaf in autumn, and shall fall at the sound of my name and my victories, 'They shall be afraid out of their close places,' or rather, 'they shall come trembling from their strong holds,' as places not able to protect them, and therefore they will sue for peace. Such seems to be the import of these two verses, which therefore denote the conquest of Messiah to have been every way complete. And accordingly in the remaining part of the psalm, the church through Christ her Head, blesteth Jehovah for the same. Ver. 49. *Therefore will I give thanks unto thee, O Lord.* Remarkable is the manner in which St Paul cites this verse, Rom. xv. 9. This verse is applied in Rom. xv. 2. to the calling of the Gentiles unto the faith of Christ, and praise unto God therefore. By which we are taught, that of Christ and his kingdom this psalm is chiefly intended.

EXPLANATORY NOTES. PSAL. XIX. Ver. 4. *Their line is gone out through all the earth.* The apostle's commission was the same with that of the heavens: and St Paul, Rom. x. 18 has applied the natural images of this verse to the manifestations of the Light of Life, by the sermons of those who were sent forth for that purpose. He is speaking of those Jews who had not obeyed the gospel. 'But I say,' argues he, 'have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.' As if they had said, they must have heard, since the apostles were commanded not to turn unto the Gentiles, till they had published their glad tidings throughout Judea; but the knowledge of him is now become universal, and all flesh has seen the glory of the Lord; the light divine, like that in the heavens, has visited the whole world, as the prophet David foretold in the sixteenth psalm. The apostle cannot be supposed to have made use of this scripture in a sense of accommodation only, because he cites it among other texts which he produces merely as prophecies. And if such be its meaning, if the heavens thus declare the glory of God, and this is the great lesson they are incessantly teaching; what other language do they speak than that their Lord is the representative of ours, the bright ruler in the natural

## PSALM XIX.

1 The creatures shew God's glory; the word, his grace. 12 David prayeth for grace.

¶ To the chief musician, A psalm of David.

THE <sup>a</sup> heavens declare the glory of God; and the firmament sheweth his handy-work.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language || † where their voice is not heard.

4 <sup>b</sup> || Their line is gone out through all the earth and their words to the end of the world. In them hath he set a tabernacle for the sun;

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The || law of the LORD is perfect, || converting the soul: the testimony of the LORD is sure, making wise the simple;

8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes:

9 The fear of the LORD is clean, enduring for ever; the judgments of the LORD are † true and righteous altogether.

10 More to be desired are they than gold, <sup>c</sup> yea, than much fine gold; <sup>d</sup> sweeter also than honey and † the honey comb.

world of the more glorious one in the spiritual, their sun of the 'Sun of Righteousness.' But of this the following verses will lead us to speak more particularly. Ver. 5. *In them hath he set a tabernacle for the sun.* In the centre of the heavens there is a tent pitched by the Creator for the residence of that most glorious of inanimate substances the solar light: from thence it issues, with the beauty of a bridegroom, and the vigour of a champion, to run its course, and perform its operations. A tabernacle, in like manner was prepared for him, who faith of himself, 'I am the light of the world,' John viii. 12. And as the light of the sun goes out in the morning with inconceivable activity, new and youthful in itself, and communicating life and gaiety to all things around it, like a bridegroom in the marriage garment, from his chamber to his nuptials; so, at his incarnation, did the Light Divine, the promised bridegroom, visit his church, being clad himself, and clothing her with that robe of righteousness, which is styled in scripture the marriage garment; and the joy, which his presence administered, was like the benefits of it, universal, and as the material light is always ready to run its heavenly race, daily shining forth with renewed vigour, like an invincible champion still fresh to labour; so likewise did he rejoice to run his glorious race; he excelled in strength, and his works were great and marvellous; he triumphed over the powers of darkness; he shed abroad on all sides his bright beams upon his church; he became her deliverer, her protector and support; and shewed himself able in every respect to accomplish for her the mighty task he had undertaken. What a marvellous instrument of the Most High is the sun at his rising, considered in this view. Ver. 6. *His going forth is from the end of heaven.* The light diffused on every side from its fountain, extendeth to the extremities of heaven, filling the whole circle of creation, penetrating even to the inmost substances of grosser bodies, and acting in and through all other matter, as the general cause of life and motion. Thus unbounded and efficacious was the influences of the Sun of Righteousness, when he sent out his word enlightening and enlivening all things by the glory of his grace. His celestial rays, like those of the sun, took their circuit round the earth; they went forth out of Judea into all the parts of the habitable world, there was no corner of it so remote as to be without the reach of their penetrating and healing power. The Lord gave the word, great was the company of those that published it, Psal. lxxviii. 11. It was the express declaration of our Saviour himself, 'This gospel of the kingdom shall be preached in all the world, for a

PRACTICAL OBSERVATIONS.—\* PSAL. XVIII.] How close and marvellous is the connection between Christ and his people, that the same relations of God, the same words and works of God, and exercises towards God will apply to both! Let Jesus then at once be my Saviour, Forerunner, and pattern. Pleasant and profitable is God to the souls that find him. He is their ALL and in ALL. Sure is their help in time of need who trust in him! though he may take the most awful manner to answer the prayers of his people in delivering them out of their distress, and exalting them to safety and joy. Those deliverances, demand the most solemn and hearty thanksgiving, which are from great and imminent danger. Happy are they who, interested in Jesus' righteousness, have their corruption subdued by his grace and are by his spirit enabled to conquer every spiritual foe; What knowledge and skill—what strength—what activity—what courage—what protection—what success and victory—what a high throne—is allotted them by the living, the faithful, the powerful the unparalleled God of their salvation! With firm faith may such expect the Lord's perfecting of all that grace and glory which concerns them.



Before  
Christ  
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11 Moreover, by them is thy servant warned: and in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O LORD, my strength, and my Redeemer.

## PSALM XX.

1 The church blesseth the king in his exploits; 7 her confidence in God's succour.

To the chief musician, A psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee.

2 Send thee help from the sanctuary, and strengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt-sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed: he will hear him from his holy heaven with the saving strength of his right hand.

7 Some trust in chariots, and some in horses; but we will remember the name of the LORD our God.

8 They are brought down and fallen; but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

## PSALM XXI.

1 Thanksgiving for victory. 7 Confidence of further success.

To the chief musician, A psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

witness unto all nations, and then shall the end come," Matth. xxiv. 14. And St Paul affirms that the gospel was "come unto all the world, and had been preached to every creature under heaven," Col. i. 6. and 23. The prophet therefore having thus foretold the mission of the apostles, and the success of their ministry, proceeds in the next place to describe their doctrine; so that what follows is a fine encomium upon the gospel, written with all the simplicity peculiar to the sacred language, and in a strain far surpassing the utmost efforts of human eloquence.

EXPLANATORY NOTES. PSAL. XX. Ver. 1—9. This may be considered as the address of a people to their king, when he goeth forth to the battle against their enemies. But it is to be regarded in a more general and useful view as the address of the church to Christ her King, in the day of his trouble. She prayeth for the happy accomplishment of his warfare, through the name of the God of Jacob, dwelling in him. And his warfare is not accomplished in his people, until the last enemy shall be destroyed, and death shall be swallowed up

PRACTICAL OBSERVATIONS.—\* PSAL. XIX.] How inexcusable are atheists and idolaters, when the ever obvious heavens, in regular successions of night and day, and the enlightening and warming sun, teach men so much of God! But much more they who enjoy the heavens, the firmament of the gospel church, all illuminated by Jesus Christ the sun of righteousness, and his oracles, ordinances, and ministers, if they offend! Happy those hearts in which his word, so pure, so perfect, so true, so righteous, so precious, pleasant, comforting, and nourishing, is hid! The more we look into this blessed Glass, the more cause shall we see of deep humiliation before God, on account of the number and strength of our secret corruptions. But terrible are presumptuous sins—sins done against light and love! and yet the best need to pray and watch against them. Great then is the mercy that all our salvation from sin, and all the acceptance of our holy services, is in Christ the beloved, and his infinitely valuable righteousness.

PRACTICAL OBSERVATIONS.—† PSAL. XX.] The highest dignity or power cannot exempt from troubles; and temporal crowns are often lined with thorns. None need our prayers more than those that occupy exalted stations, as these generally make them the butt of envy. All men have need of prayer, the meanest as well as the greatest. Such as make Christ the object of their trust, shall soon have reason to make him the ground of their praise. An assured trust in him is the best way to preferment and establishment. They who renounce all other confidence, and persevere in prayer to him, shall abide in his love, and be assured of his protection.

PRACTICAL OBSERVATIONS.—‡ PSAL. XXI.] Behold how fixed is his kingdom and dignity in the infinite, everlasting, and unchangeable wisdom, power, mercy, equity, goodness, and truth of the most High! Rejoice my soul in this God thy Saviour. The stability of every believer stands upon as sure a basis as the throne of the Redeemer: if he cannot be moved, neither shall we. Learn sinner the end of the enemies of Christ and his kingdom: ponder thy ways and be wise.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.

5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD; and, through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

12 Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

## PSALM XXII.

1 David complaineth in great discouragement; 9 he prayeth in great distress; 23 he praiseth God.

To the chief musician upon Aijeloth Shahar, A psalm of David.

MY God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

2 O my God, I cry in the day time, but thou hearest not: and in the night-season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

in victory. It is still the day of trouble; still the name of the God of Jacob must defend the body of Christ.

EXPLANATORY NOTES. PSAL. XXI. Ver. 1. The king shall joy in thy strength, O Lord. This psalm is a song of triumph in honour of Messiah. The Jews, considering that the subjects of ver. 4, 5, 6. were too great to be applied to David, have as well as Christians, applied them to the Messiah. Ver. 6. For thou hast made him most blessed, Heb. 'set him to be blessings.' Ver. 12. Therefore shalt thou make them turn their back. The judgments of God are called his arrows, being sharp, swift, sure, and deadly. What a dreadful situation, to be set as a mark and butt, at which these arrows are directed! View Jerusalem, encompassed by the Roman armies without, and torn to pieces by the animosity of desperate and bloody factions within. No further commentary is requisite upon this verse. Tremble and repent, is the inference to be drawn by every Christian community under heaven, in which appear the symptoms of degeneracy and apostasy.

EXPLANATORY NOTES. PSAL. XXII. Ver. 1. My God, my God, why



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cir. 1045.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright is the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment; and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it is great.

12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

† Heb. shall lodge in goodness.

13 His soul † shall dwell at ease; and his seed shall inherit the earth.

d Prov. 5. 32.

14 <sup>d</sup> The secret of the LORD is with them that fear him; † and he will shew them his covenant.

† Or, and his covenant to make them know it.

15 Mine eyes are ever toward the LORD; for he shall † p'ck my feet out of the net.

† Heb. bring forth.

16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

† Heb. hatred of violence.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain, and forgive all my sins.

19 Consider mine enemies, for they are many; and they hate me with † cruel hatred.

† Heb. hatred of violence.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.\*

## PSALM XXVI.

David resorteth unto God, in consequence of his integrity.

† A psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD;

therefore I shall not slide.

2<sup>a</sup> Examine me, O LORD, and prove me; try my reins and my heart.

a Psalm 7. 9.

bility of knowledge, human or divine. Ver. 13. His soul shall dwell at ease.

Heb. 'lodge in goodness.' It is a privilege of the man who feareth the Lord, that,

not only in this present life all things work together for his good, but his soul,

after having persevered in righteousness, shall take up its abode in the mansions

of felicity. His seed likewise shall be blessed in the same manner, with such a

portion of the temporal promise made to Abraham, as God seeth best for them,

and certainly with an abundant share in the spiritual inheritance, the new earth,

wherein dwell righteousness, joy, and glory. "Blessed are the meek, the seed of

Christ, for they shall inherit the earth," Matth. v. 5. Ver. 14. The secret, Heb.

'fixed counsel, or, design' of the Lord, is with them that fear him; and he will shew

them his covenant, Heb. 'and his covenant to make them know it.' The greatest

happiness of man in this world is, to know the fixed and determinate counsels of

God concerning the human race, and to understand the covenant of redemption.

Ver. 17. The troubles of my heart are enlarged. As life is prolonged, troubles

are generally enlarged, till at length they take up what room there is in the heart:

The last scene of the tragedy is the most calamitous. So it was in the life of our

dear Master. And every man will sooner or later perceive that God alone can

bring him out of his distresses. Ver. 22. Redeem Israel, O God. In the com-

mon salvation all have an interest; and, for that reason, all should pray for it.

The earthly David petitioned for Israel: the heavenly David ever continues to

intercede for the church: and every Christian ought to become suppliant for

3 For thy loving-kindness is before mine eyes; and I have walked in thy truth.

4<sup>b</sup> I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD;

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place † where thine honour dwelleth.

9 † Gather not my soul with sinners, nor my life with † bloody men;

10 In whose hands is mischief, and their right hand is † full of bribes.

11 But as for me, I will walk in mine integrity: † redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the con- † gregations will I bless the LORD.†

## PSALM XXVII.

1 David sustaineth his faith by the power of God, 4 by his love to the service of God; 9 his prayer.

† A psalm of David.

THE LORD is <sup>a</sup> my light and my salvation; † whom shall I fear? <sup>b</sup> the LORD is the strength

of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, † came upon me, to eat up my flesh, they stumbled and fell.

3<sup>c</sup> Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold † the beauty

of the LORD, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

his brethren, still looking and longing for that glorious day, when by joyful resurrection unto life eternal, God shall indeed redeem Israel out of all his troubles.

EXPLANATORY NOTES. PSAL. XXVI. Ver. 1. Judge me, O Lord. We have here an appeal to God, in behalf of injured and calumniated innocence.

This was the case of David, with regard to the accusations of Saul; of Christ, with regard to those of the Jews; and it is often the case of the church, and of good men in the world; for whose use, this psalm seems peculiarly calculated.

Ver. 4: I have not sat with vain persons. David, driven by Saul into a land of aliens, yet preserved himself from the contagion of idolatry. Christ, alone, like his emblem the light, passed through all things undefiled.

Ver. 6. I will wash my hands in innocency. This alludes to the Jews washing their hands in token of innocency, Deut. xxi. 6, 7. Ver. 12. My foot standeth in an even place. The law of God is that even place, that plain and direct path, in which the affections, which are the feet of the soul, must be immovably fixed, so that nothing may induce her to swerve from the stability of her purpose, to the right hand, or to the left.

EXPLANATORY NOTES. PSAL. XXVII. Ver. 1. The Lord is my light. God is our light, as he sheweth us the state we are in, and the enemies we have to encounter; he is our strength, as he enableth us, by his grace, to cope with, and overcome them; and he is our salvation, as the author and finisher of our deliverance from sin, death, and Satan. All this he was to the blessed person whom David represented; and all this he will be to his faithful servants. "If

PRACTICAL OBSERVATIONS.—\* PSAL. XXV.] He that believeth shall not be ashamed. God never fails them that seek him. But the short-lived triumphs of obstinate transgressors shall issue in everlasting misery and confusion. The believer's hope fixes on God's everlasting love, which remains the same yesterday, to day, and for ever. Sins of youth, though pardoned by God, ought to be remembered by us for our humiliation. True resignation to affliction is not at all inconsistent with humble prayer for its removal. Though we must love our enemies, we must pray against their wickedness. It is a great comfort, when despitefully used of men, to be conscious that the injury is unprovoked.

PRACTICAL OBSERVATIONS.—† PSAL. XXVI.] It is an unspeakable comfort to possess conscious innocence when under the harshest misrepresentations. Nothing is more dangerous to souls than fellowship with the ungodly. To sit long with, and frequent light, vain, and unprofitable company, perhaps deadens the Christian more than being with the profane. No man appears really gracious who does not study to avoid the company of the wicked. However joyous the assemblies of sinners may be now, it will be infinitely dreadful to be gathered with them in death or in the last judgment. The redemption of the soul is by the blood of Jesus; blessed and happy are they, to whom by faith this is applied.



Before  
Christ  
cir. 1020.  
† Heb. of  
shouting.  
|| Or,  
my heart  
said unto  
thee, Let  
my face  
seek thy  
face, &c.  
† Heb.  
gatherme.  
d Psalm  
25. 4. &  
86. 11. &  
119. 33.  
† Heb.  
a way of  
plainness.  
† Heb.  
those  
which ob-  
serve me.  
e Psalm  
31. 24.  
Isaiah  
25. 9.  
Hab. 2. 3.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices † of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

8 When thou saidst, Seek ye my face; || my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD † will take me up.

11 Teach me thy way, O LORD, and lead me in † a plain path, because of † mine enemies.

12 Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty.

13 I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD; be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.\*

## PSALM XXVIII.

1 David prayeth earnestly against his enemies; 6 he blesseth God; 9 he prayeth for his people.

¶ A psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent † to me: a lest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications when I cry unto thee, when I lift up my hands || toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity; b which speak peace to their neighbours, but mischief is in their hearts.

God" therefore, "be for us, who can be against us?" Rom. viii. 31. Ver. 5. For in the secret of his tabernacle shall he hide me. That is. in as safe a place as the holy of holies, which is called God's secret, Ezek. vi. 22. where none might come but the high-priest, and he but one day in a year. Ver. 10. When my father and my mother forsake me. As there seems to be some difficulty in supposing the Psalmist's parents to have deserted him, they might perhaps be said to have forsaken him, (as Muis conjectures) that is, to have left him behind them, as being dead. A time will come, when the dearest earthly friends and relations can no longer be of any assistance to us. The case of the church and of the soul is oftentimes compared to that of a poor, helpless, exposed orphan. Where worldly comforts end, heavenly ones begin. See Isa. xlix. 15. Matth. xxiii. 37. John ix. 35. Ver. 13. I had fainted, unless I had believed. Faith in the comfortable promises of God is the only sovereign cordial for a fainting spirit. Earth is the land of the dying; we must extend our prospect into heaven, which is the land of the living, where the faithful shall see, and experience evermore, the goodness of the Lord.

EXPLANATORY NOTES. PSAL. XXVIII. Ver. 4, 5. In these verses, as indeed in most of the imprecatory passages, the imperative and the future are used promiscuously: "Give them—render them—he shall destroy them." Ver. 6. The scene now changes from the humiliation and sufferings, to the glory and triumph of Christ our Head, who through the power of his divinity, having overcome his enemies, may be supposed at his resurrection from the dead, to have sung this strain; a strain, which they, who have been delivered from sin and sorrow, will best understand by using it. Ver. 8. The Lord is their strength. He who saved and exalted the head, will also save and exalt the members; or, as St Paul expresseth it, "If the spirit of him that raised up Jesus from the dead dwell in

PRACTICAL OBSERVATIONS.—\* PSAL. XXVII.] Happy are they to whom Jesus is an instructor and Saviour. He is at once the source, the price, the means, the matter, of all our spiritual and eternal blessings. Where faith in him keeps strong and steady, no enemies or danger can make us either fear or faint; To live near him, and to behold his glory in ordinances here, or in heaven, is the sum of the saints' desire. A sense of his favour is the greatest help and comfort under manifold troubles and wants. And the more of his goodness we experience in waiting for him, the more should we encourage others to earnest desire and patient expectation of his grace.

PRACTICAL OBSERVATIONS.—† PSAL. XXVIII.] Strong affliction should excite strong cries to God. Not the Jewish holy of holies, but Christ, is our oracle, in which dwells all the fulness of the Godhead bodily; and through him our prayers are sure to speed. What a burden to exercised saints are sin and sinners while they live in this world! Seducing sinners are always busy; and they who would avoid them must shun their ways. But great are the thankful praises which the saints owe to their God for the mercies which have been granted in answer to their prayers.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD is || their strength, and he is the † saving strength of his anointed.

9 Save thy people, and bless thine inheritance: || feed them also, and lift them up for ever.†

## PSALM XXIX.

1 David exhorteth princes to give glory to God, 3 by reason of his power 11 and protection of his people.

¶ A psalm of David.

GIVE unto the LORD, O † ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD † the glory due unto his name; worship the LORD † in the beauty of holiness.

3 The voice of the LORD is upon the waters: the God of glory thundereth; the LORD is upon || many waters.

4 The voice of the LORD is † powerful; the voice of the LORD is || full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and a Sirion like a young unicorn.

7 The voice of the LORD † divideth the flames of fire.

3. 8. † Heb. cutteth out.

you; he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you Rom. viii. 11.

EXPLANATORY NOTES. PSAL. XXIX. Ver. 4. The voice of the Lord is powerful. Of the power and majesty of God's voice, when he speaketh from heaven in thunder, few hearts are insensible; of the power and majesty of his voice, when he spoke from heaven by his apostles, those sons of the spiritual thunder, the world was once fully sensible. Ver. 5. The voice of the Lord breaketh the cedars. The force of lightning is known to rend in pieces the tallest and strongest trees in a moment; nor is the word of God less effectual in bringing down the loftiest pride, and rending the hardest hearts of men, by the Spirit which accompanieth it. Ver. 6. He maketh them also to skip like a calf. Sirion is a high mountain beyond Jordan, near to Lebanon, and is the same with Hermon, Deut. iii. 9. Thunder not only demolisheth the cedars, but shaketh the mountains on which they grow. Thus, by the gospel, "every mountain and hill was shaken, and made low;" every "high thing which exalteth itself against the knowledge of Christ, was cast down, and brought into subjection, Isa. xl. 4. 2 Cor. x. 5." Ver. 7. The voice of the Lord divideth the flames of fire. By the power of God, the flames of fire are divided, and sent abroad from the clouds upon the earth, in the terrible form of lightning, that sharp and glittering sword of the Almighty, which no substance can withstand. The same power of God goeth forth by his word; "quick and powerful, and sharper than any two edged sword," penetrating, melting, enlightening, and inflaming the hearts of men, Acts ii. 3. Heb. iv. 12. Ver. 8. The voice of the Lord shaketh the wilderness. The wilderness of Kadesh was a part of that wilderness through which the Israelites passed in their way to Canaan. See Numb. xiii. 26. Thunder shaketh those wide extended deserts, as



Before  
Christ  
cir. 1020.

Or, to be  
in pain.  
Or,  
every whit  
of it ut-  
tereth, &c.

8 The voice of the LORD shaketh the wilderness : the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds || to calve, and discovereth the forests ; and in his temple || doth every one speak of his glory.

10 The LORD sitteth upon the flood ; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people ; the LORD will bless his people with peace.\*

## PSALM XXX.

1 David praiseth God for his deliverance ; 4 he exhorteth others to praise him, by the example of God's dealing with him.

A psalm and song at the dedication of the house of David.

I WILL extol thee, O LORD ; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave : thou hast kept me alive, that I should not go down to the pit.

Or,  
to the me-  
morial.

† Heb.

there is

but a mo-

ment in

his anger.

† Heb.

in the

evening.

† Heb.

singing.

† Heb.

setteth

strength

for my

mountain.

a Psalms

6. 5. &

38. 11. &

115. 17.

That is,

my

tongue,

or my

soul.

4 Sing unto the LORD, O ye saints of his, and give thanks || at the remembrance of his holiness.

5 For † his anger endureth but a moment ; in his favour is life : weeping may endure † for a night, but † joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast † made my mountain to stand strong : thou didst hide thy face and I was troubled.

8 I cried to thee, O LORD ; and unto the LORD I made supplication.

9 What profit is there in my blood, when I go down to the pit ? † shall the dust praise thee ? shall it declare thy truth ?

10 Hear, O LORD ; and have mercy upon me : LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing : thou hast put off my sackcloth, and girded me with gladness ;

12 To the end that || my glory may sing praise to

thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.†

## PSALM XXXI.

1 David shewing his confidence in God, craveth his help ; 7 he rejoiceth in his mercy ; he prayeth in his calamity, &c.

To the chief musician, A psalm of David.

I N thee, O LORD, do I put my trust ; let me never be ashamed : deliver me in thy righteousness.

2 Bow down thine ear to me ; deliver me speedily : be thou † my strong rock, for an house of defence to † save me.

3 For thou art my rock and my fortress : therefore for thy name's sake, lead me, and guide me.

4 Pull me out of the net that they have laid privily for me ; for thou art my strength.

5 Into thine hand I commit my spirit : thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities : but I trust in the LORD.

7 I will be glad and rejoice in thy mercy : for thou hast considered my trouble : thou hast known my soul in adversities ;

8 And hast not shut me up into the hand of the enemy : thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, For I am in trouble : mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing : my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance : they that did see me without fled from me.

12 I am forgotten as a dead man out of mind : I am like † a broken vessel.

13 For I have heard the slander of many ; fear was on every side : while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD : I said, Thou art my God.

15 My times are in thy hand : deliver me from the hand of mine enemies, and from them that persecute me.

well as Lebanon and Sirion, mountains of Judea. The gospel was first preached in Palestine, but from thence it went forth into the Gentile world, that dry, barren, and desolate wilderness. Ver. 9. *The voice of the Lord maketh the hinds to calve, or, the oaks to tremble.* So bishop Lowth renders the clause in his lectures: Aristotle, Plutarch, and Pliny, as cited by Mr Merrich, mention the case of abortion being sometimes caused among the cattle by thunder. Whatever terrifies to any degree, may certainly produce such an effect. But the bishop's interpretation is, in every respect, the most eligible. The evident connection with the words that follow,—“discovereth the forests,”—forbids us to doubt of its being right. Storms of thunder and lightning, attended often with whirlwinds, strip the trees of their leaves, and bark, and disclose the recesses of forests. It is by the word of God, that the “hidden things of darkness are manifested,” and the “counsels of all hearts revealed:” for “all things are naked and open unto the eyes of him with whom we have to do,” 1 Cor. iv. 5. Heb. iv. 13. Ver. 10. *The Lord sitteth upon the flood : yea the Lord sitteth King for ever.* The Lord Jesus sitteth on his throne, having all power in the dispen-

sations of nature and of grace, saying with equal authority, in both cases, Peace! be still!

EXPLANATORY NOTES. PSAL. XXX. Ver. 1. *I will extol thee, O Lord.* These words, if originally composed and uttered by king David, on occasion of some temporal mercy, apply in a far more emphatical and beautiful manner, to the case of Messiah suffering and rising again, as well as to that of his church and people, following him both in his sufferings and resurrection. Ver. 3. *O Lord, thou hast brought up my soul, or animal frame.* The latter clause may be rendered, —“Thou hast quickened me from among them that go down to the pit:” which rendering is most agreeable to the former part of the verse.

EXPLANATORY NOTES. PSAL. XXXI. Ver. 5. *I into thine hand I commend my spirit.* David, in his distresses, might by these words express his resignation of himself and his affairs into the hands of God ; but it is certain that Christ actually did expire on the cross, with the former part of this verse in his mouth, Luke xxiii. 46. Nor is there any impropriety in the application of the latter part to him ; since, as man, the surety and representative of our nature, he was

PRACTICAL OBSERVATIONS.—\* PSAL. XXIX.] How ought we to blush when calls to worship God need to be repeated ! Infinitely great is Jehovah ! His voice in thunder or stormy tempests, is not more awful and effective than his word is on the heart in his gospel church. There he awakes, humbles, and converts sinners, and strengthens them against every danger and enemy, and blesses them with that peace which passes all understanding.

PRACTICAL OBSERVATIONS.—† PSAL. XXX.] To what trials of faith and patience are saints exposed in this world ! But the prayer of faith always avails in every trouble. And there is great ground of praise and thanksgiving in every deliverance granted by the God of grace. How delightful to the saints is God's infinite holiness ! His favours are greatly beneficial ; and short lived are his frowns and his people's griefs. Fellowship with him on earth, and chiefly in heaven, turns their mourning into joys unspeakable and full of glory. Outward prosperity, or even ravishing frames of spiritual joy, quickly occasion security and pride : and become through our depravity, the means of casting us down into the depths of desertion and trouble. There is great need then to be always watchful amidst smiles of providence, and to believe and pray amidst depths of distress. It is not our own advantages, but the services which we can render God, that should make us desire to live. It is delightful when high songs of redeeming love are remarkably begun on earth ; in heaven they will be perfect and uninterrupted.



Before  
Christ  
cir. 1045.

16 Make thy face to shine upon thy servant : save me for thy mercies' sake.

17 Let me not be ashamed, O LORD ; for I have called upon thee : let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence ; which speak grievous things proudly and contemptuously against the righteous.

19 <sup>c</sup> Oh how great is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee before the sons of men !

20 Thou shalt hide them in the secret of thy presence from the pride of man : thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the LORD ; for he hath shewed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes : nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints : for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 <sup>d</sup> Be ye of good courage, and he shall strengthen your heart, all ye that hope in the LORD.\*

## PSALM XXXII.

1 Blessedness consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 9 God's promises bring joy.

Or, A Psalm of David, Maschil.

**B**LESSED is he whose <sup>a</sup> transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old, through my roaring all the day long :

4 For day and night thy hand was heavy upon me : my moisture is turned into the drought of Summer. Selah.

5 I acknowledge my sin unto thee, and mine iniquity have I not hid. <sup>b</sup> I said, I will confess my transgressions unto the LORD ; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee <sup>†</sup> in a time when thou mayest be found : surely in the floods of great waters they shall not come nigh unto him.

7 <sup>c</sup> Thou art my hiding-place ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way

which thou shalt go : <sup>†</sup> I will guide thee with mine eye.

9 <sup>d</sup> Be ye not as the horse, or as the mule, which have no understanding ; whose mouth must be held <sup>†</sup> Heb. : in with bit and bridle, lest they come near unto thee. I will counsel thee, mine eye shall be upon thee.

10 Many sorrows shall be to the wicked : but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous : and shout for joy, all ye that are upright in heart.†

## PSALM XXXIII.

1 God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.

**R**EJOICE in the LORD, O ye righteous ; for praise is comely for the upright.

2 Praise the LORD with harp ; sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song, play skilfully with a loud noise :

4 For the word of the LORD is right ; and all his works are done in truth.

5 He loveth righteousness and judgment : <sup>a</sup> the earth is full of the <sup>a</sup> Psalm 119. 64. goodness of the LORD.

6 <sup>b</sup> By the word of the LORD were the heavens made ; and all the host of them by the breath of his mouth. Or, mercy. b Gen. 1. 6, 7.

7 He gathereth the waters of the sea together as an heap ; he layeth up the depth in storehouses.

8 Let all the earth fear the LORD : let all the inhabitants of the world stand in awe of him :

9 For he spake, and it was done ; he commanded, and it stood fast.

10 <sup>c</sup> The LORD <sup>†</sup> bringeth the counsel of the heathen to nought : he maketh the devices of the people of none effect. c Isaiah 19. 3. † Heb. maketh frustrate. d Prov. 19. 21.

11 <sup>d</sup> The counsel of the LORD standeth for ever, the thoughts of his heart <sup>†</sup> to all generations. † Heb. frustrate. d Prov. 19. 21.

12 <sup>e</sup> Blessed is the nation whose God is the LORD ; and the people whom he hath chosen for his own inheritance. e Isaiah 46. 10. † Heb. to generation and generation. e Psalms 65. 4. & 144. 15.

13 The LORD looketh from heaven : he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike ; he considereth all their works.

16 There is no king saved by the multitude of an host : a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety : neither shall he deliver any by his great strength.

redeemed from the power of the enemy, by the God of truth accomplishing his promises. Ver. 20. Thou shalt hide them in the secret of thy presence from the pride, Heb. conspiracies of men.

EXPLANATORY NOTES. PSAL. XXXII. Ver. 1—11. For a just interpretation of this Psalm, see Rom. iv. 5—13.

EXPLANATORY NOTES. PSAL. XXXIII. Ver. 3. Sing unto him a new

**PRACTICAL OBSERVATIONS.**—\* PSAL XXXI.] Genuine faith secures the saints against killing disappointments, and insures seasonable answers to prayer. When God is our portion, we can renounce every thing else as lying vanities. The sins of the saints though pardoned, often distress them much on earth. And through much conformity to Christ, in the enduring of hatred, reproach, and persecution, they must enter the celestial kingdom. The wicked often abandon themselves to the most false and virulent reproach against Christ and his people ; but distress, death, and judgment, will quickly silence them. Meanwhile God's present protection of his people, and the unbounded happiness of heaven, are comforts more than sufficient for the saints to balance all their troubles on earth. Often the great and unexpected mercies of God shame their unbelief, and rebuke their carnal fear. And O what reason the best have to bewail their repeated and deep despondencies under trouble, and to encourage others to avoid them ! For, when we consider our God and his mercies, alas ! how cold is our love, how weak our faith, and languid our hopes !

**PRACTICAL OBSERVATIONS.**—† PSAL XXXII.] Dreadful is the nature of sin ! It and nothing else, renders men truly miserable. Happy is the man indeed, whose pardon, procured by the blood of sprinkling and received by faith been sealed by the testimony of the Spirit, at the bar of the conscience purged from dead works ! Hopeful is the sinner's case when he is once brought to humble applications to the gracious God, who is more ready to grant pardon than we are to pray for it. They who seek him even in trouble, shall surely find him ; the more imminent their danger, the more shall his grace be magnified in their salvation. And it is no small encouragement to their seeking God in distress, that others like themselves have found mercy. It is necessary to receive his instructions and to bend before his warnings, that we may rejoice in his mercy, and triumph in his grace.



Before  
Christ  
cir. 1058.  
f Job  
36. 7.  
Psalms  
34. 15.  
1 Pet.  
3. 12.

18 Behold the eye of the LORD is upon them that fear him, upon them that hope in his mercy;  
19 To deliver their soul from death, and to keep them alive in famine.  
20 Our soul waiteth for the LORD; he is our help and our shield.  
21 For our heart shall rejoice in him; because we have trusted in his holy name.  
22 Let thy mercy, O LORD be upon us, according as we hope in thee.\*

## PSALM XXXIV.

1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

A psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

Or  
Achish,  
1 Sam.  
21. 18.

I WILL bless the LORD at all times; his praise shall continually be in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I fought the LORD and he heard me, and delivered me from all my fears.

Or,  
They  
flowed  
unto him.

5 They looked unto him, and were lightened; and their faces were not ashamed.

6 This poor man cried and the LORD heard him and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD is good: blessed is the man that trusteth in him.

9 O fear the LORD, ye his saints: for there is no want to them that fear him.

10 The young lions do lack and suffer hunger: but they that seek the LORD shall not want any good thing.

11 Come, ye children hearken unto me: I will teach you the fear of the LORD.

a 1 Peter  
3. 10.

12 What man is he that desireth life, and loveth many days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

b Job  
36. 7.  
Psalms  
33. 18.  
1 Peter  
3. 12.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

16 The face of the LORD is against them that do

song. 'Old things are passed away,' and the ideas of a Christian are to be transferred from the old world, and the old dispensations to the new, since under the gospel, 'all things are become new,' and all men ought to become so, Rev. xxi. 1. 5. Ver. 22. Let thy mercy O Lord be upon us. The hope of the church was always in Messiah. Of old she prayed for the mercy of his first advent; now she expecteth his second.

EXPLANATORY NOTES. PSAL. XXXIV. Ver. 6. This poor man cried.

PRACTICAL OBSERVATIONS.—\* PSAL. XXXIII.] How great, glorious and good is our God! and as extensive is the matter, and reasonable the exercise of our praise. All that God is in himself, all that he hath declared in his word; all that he hath done in his works, is the matter of his gift, and the subject of our songs. Thrice happy are his peculiar people, to whom he is their portion, their kind observer, their powerful protector, their almighty deliverer, their gracious provider, and constant preserver! Contemplation of his universal power, influence and operations, and the vanity of all other things beside him should effectually engage us to contented resignation of ourselves and all that we have into his hand.

PRACTICAL OBSERVATIONS.—† PSAL. XXXIV.] Great is the sovereignty of God in smiling on their people when their folly richly deserves his frowns. He can wonderfully change their heaviest loads of distress in shouts of praise: and certain and speedy are his gracious returns to the prayers of faith. None wait on him, none cry to him in vain. What angelic guards protect, what unfailing provision is made for them that fear him! Though the most ravenous beasts, and covetous men, should be pinched and starved, none that fear him shall ever want, either for soul or body, what is good for them. It is a great mercy when children are instructed in the word and ways of God. Negligent parents and masters will have a heavy charge to answer in the day of judgment, if for lack of knowledge their children or servants perish eternally. How strictly are holiness and happiness connected! but marvellous is God's love to his people, in dwelling with them, delighting in them, hearing their requests, and in delivering preserving, and redeeming them: And who can support under his indignation against the wicked! But let us not here forget his kindness to Jesus our Mediator, and the vengeance he hath taken and will take on all his opposers.

evil, to cut off the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked; and they that hate the righteous shall be desolate.

22 The LORD redeemeth the soul of his servants; and none of them that trust in him shall be desolate.†

## PSALM XXXV.

1 David prayeth for his own safety, and his enemies' confusion: 11 he complaineth of their wrongful dealing: 22 thereby he inciteth God against them.

A psalm of David.

PLEAD my cause, O LORD, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: and let the angel of the LORD chase them.

6 Let their way be dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net, in a pit, which without cause they have digged for my soul.

8 Let destruction come upon him: and at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

David when he escaped from his enemies, might be poor and destitute. But He was emphatically "the poor man," who became so for our sakes; Ver. 12—15. Compare 1 Pet. iii. 10—13. Ver. 19. Many are the afflictions of the righteous One. Ver. 20. He keepeth all his bones. John xix. 31—37. Exod. xii. 46.

EXPLANATORY NOTES. PSAL. XXXV. Ver. 11. False witnesses did rise up; they laid to my charge, Heb. asked me things that I knew not. Ver. 14. I behaved



Before Christ  
cir. 1058. 12 They rewarded me evil for good, *to the* † spoil-  
ing of my soul.

† Heb. 13 But as for me, when they were sick, my cloth-  
ing was sackcloth: I † humbled my soul with fasting;  
depriving. and my prayer returned into mine own bosom.

† Heb. 14 I † behaved myself † as though *he had been* my  
afflicted. friend or brother: I bowed down heavily, as one that  
† Heb. mourneth for his mother.

† Heb. 15 But in mine † adversity they rejoiced, and  
a friend, gathered themselves together: *yea*, the abjects gather-  
ed themselves together against me, and I knew *it* not;  
as a bro- they did tear *me*, and ceased not:  
ther to me. † Heb. 16 With hypocritical mockers in feasts, they gnash-  
halting. ed upon me with their teeth.

† Heb. 17 LORD, how long wilt thou look on? rescue my  
my only soul from their destructions, † my darling from the  
one. lions,

c Psalms. 18 <sup>c</sup> I will give thee thanks in the great congrega-  
40. 9, 10. tion; I will praise thee among † much people.

& 111. 1. 19 Let not them that are mine enemies † wrong-  
† Heb. fully rejoice over me: *neither* let them wink with the  
strong. eye that hate me without a cause.

† Heb. 20 For they speak not peace; but they devise de-  
falsely. ceitful matters against *them that* are quiet in the land.

21 Yea, they opened their mouth wide against me,  
and said, Aha, aha! our eye hath seen *it*.

22 *This* thou hast seen, O LORD: keep not silence:  
O LORD, be not far from me.

23 Stir up thyself, and awake to my judgment, *even*  
unto my cause, my God and my LORD.

24 Judge me, O LORD my God, according to thy  
righteousness; and let them not rejoice over me.

† Heb. 25 Let them not say in their hearts, † Ah, so would  
Ah, ah, we have it: let them not say, We have swallowed  
our soul. him up.

26 Let them be ashamed and brought to confusion  
together, that rejoice at mine hurt: let them be  
clothed with shame and dishonour that magnify *them-*  
*selves* against me.

† Heb. 27 Let them shout for joy, and be glad, that favour  
my right- † my righteous cause: yea, let them say continually,  
ousness. Let the LORD be magnified, which hath pleasure in  
the prosperity of his servant.

28 And my tongue shall speak of thy righteousness,  
and of thy praise, all the day long.\*

myself, Heb. I walked as though it had been my friend or brother; I bowed down heavily as one that mourneth for his mother, or, as a mother that mourneth. He who so passionately lamented the natural death of Saul, doubtless bewailed greatly his spiritual death of sin; and he who took a comprehensive view of the sins and sorrows of Jerusalem, wept over that wretched city, with the tender affection of a friend, a brother, and a mother:—"O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." Ver. 15. *The abjects, or, smiters, gathered themselves together against me.* Ver. 16. *With hypocritical mockers in feasts, or, among the profligates, the makers of mock gnashed upon me with their teeth.* However this might be true in the case of David, it certainly had a literal accomplishment in the scoffs and taunts of the chief priests and others, when Christ was hanging on the cross:—"Ah thou that destroyest the temple," &c.—"He trusted in God," &c.—"Let him come down from the cross," &c. nay, one of the thieves crucified with him, "cast the same in his teeth."

EXPLANATORY NOTES. PSAL. XXXVI. Ver. 1. *The transgressions of the wicked saith within my heart, that there is no fear of God before his eyes.* If the

PRACTICAL OBSERVATIONS.—\* PSAL. XXXV.] Let none think it strange, when the best of men are persecuted for righteousness' sake. But, let men use us as they will, it is our duty to pray for them though kindness may be lost on them, and our prayers slighted by them, they shall not return without a blessing to ourselves.

PRACTICAL OBSERVATIONS.—† PSAL. XXXVI.] How deceitful above all things and desperately wicked are the hearts of men by nature! What self-flattery—what abominable thoughts and devices—what false and mischievous words—what horrid crimes proceed from them! Night and day they perpetrate crimes. How unsearchable are the excellencies of God! Unbounded is his mercy—unchangeable his veracity—conspicuous his justice—unsearchable his words—and awful his works! Benevolent and extensive is his providential care; precious and engaging his love. And powerfully efficacious and delightful are the provision, the com-  
fort, the life, the love, the righteousness, which he bestows on his people.

## PSALM XXXVI.

1 The grievous estate of the wicked. 5 The excellency of God's mercy.  
10 David prayeth for favour to God's children.

Before Christ  
cir. 1058.

† To the chief musician, *A psalm* of David, the servant  
of the LORD.

THE transgression of the wicked saith within my  
heart, *that there is no fear of God before his*  
eyes.

2 For he flattereth himself in his own eyes, † until † Heb.  
his iniquity be found to be hateful. *to find his*

3 The words of his mouth *are* iniquity and deceit: *iniquity*  
he hath left off to be wise, *and to do good.* *to hate.*

4 He deviseth † mischief upon his bed: he setteth † Or,  
himself in a way *that is* not good; he abhorreth not *vanity.*  
evil.

5 <sup>a</sup> Thy mercy, O LORD, *is* in the heavens; *and* a Psalms  
thy faithfulness *reacheth* unto the clouds. 57. 10. &

6 Thy righteousness *is* like † the great mountains; 108. 4.  
thy judgments *are* a great deep: O LORD, thou pre- † Heb.  
servest man and beast. *the moun-*

7 How excellent *is* thy loving-kindness, O God! † Heb.  
therefore the children of men put their trust under the *precious.*  
shadow of thy wings.

8 They shall be abundantly † satisfied with the fat- † Heb.  
ness of thy house; and thou shalt make them drink *watered.*  
of the river of thy pleasures.

9 For with thee *is* the fountain of life; in thy light  
shall we see light.

10 † O continue thy loving-kindness unto them that † Heb.  
know thee: and thy righteousness to the upright in *draw out*  
heart. *at length.*

11 Let not the foot of pride come against me, and  
let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they  
are cast down, and shall not be able to rise.†

## PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different states  
of the godly and the wicked.

† *A psalm* of David.

FRET <sup>a</sup> not thyself because of evil-doers, neither be a Prov.  
thou envious against the workers of iniquity; 28. 17. &

2 For they shall soon be cut down like the grass, 24. 1, 19.  
and wither as the green herb.

3 Trust in the LORD, and do good: so shalt thou  
dwell in the land, and † verily thou shalt be fed. † Heb.  
*in truth*  
*or stable-*  
*ness.*

present reading in the original be the true one, the meaning must be this—The transgressions of a bad man shew plainly, in the apprehension of a good one, that the former is destitute of a true fear of God. Bishop Lowth, by a slight alteration or two in the text, renders it to this effect—"The wicked man according to the wickedness in his heart, saith, There is no fear of God before mine eyes." The great truth which the prophet here declareth himself to be convinced of is, that all wickedness proceedeth from the absence of "the fear of God" in the person who committeth it; that fear being a principle, which, while it is predominant in the man, will restrain him from transgression. Our laws suppose as much, when, in the form of indicting a criminal, they attribute the commission of the offence to his "not having the fear of God before his eyes."

EXPLANATORY NOTES. PSAL. XXXVII. Ver. 2. *For they shall soon be cut down like the grass.* He who alloweth himself time to consider, how soon the fairest spring must give place to a burning summer, a blighting autumn, and a killing winter, will no longer envy, but pity the fading verdure of the grass, and the still more transient glories of the flowers of the field. The herbs and plants are medicinal in more senses than one. Ver. 3 *Trust in the Lord, and do good, &c.*



Before Christ  
cir. 1015.  
† Heb.  
roll thy  
way upon  
the  
LORD.  
b Prov.  
16. 3.  
Matth.  
6. 25.  
1 Peter  
5. 7.  
† Heb.  
Be silent  
to the  
LORD.  
c Matt.  
5. 5.  
|| Or,  
praiseth.  
d Psalm  
2. 4.  
† Heb.  
the upright  
of way.

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 † Commit thy way unto the LORD; trust also in him, and he shall bring it to pass:

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 † Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be.

11 <sup>c</sup> But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked || plotteth against the just, and gnasheth upon him with his teeth.

13 <sup>d</sup> The LORD shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay † such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright, and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD shall be as † the fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are || ordered by the LORD; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 He is † ever merciful, and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

shalt thou dwell in the land, and verily thou shalt be fed; or, 'dwell in the land and feed on truth, or, faithfulness.' Ver. 7. Rest in, or, 'be silent to the Lord.' Ver. 23. The steps of a good man are ordered. Heb. established. Ver. 25. Compare xi. 25. Ver. 35, 36. Compare Dan. iv. 10—28.

EXPLANATORY NOTES. PSAL. XXXVIII. Ver. 11. My lovers and my friends stand aloof from my sore, or plague, or affliction. Let us not be sur-

Before Christ  
cir. 1015.  
|| Or,  
goings.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God is in his heart; none of his || steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like || a green bay tree:

36 Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressors shall be destroyed together; the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the LORD; he is their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them; because they trust in him.\*

## PSALM XXXVIII.

David moveth God to take compassion on his pitiful case.

¶ A psalm of David, to bring to remembrance.

**O** LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 There is no soundness in my flesh because of thine anger; neither is there any † rest in my bones because of my sin.

4 For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me.

5 My wounds stink, and are corrupt because of my foolishness.

6 I am † troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease; and there is no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire is before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me; as for the light of mine eyes, it also † is gone from me.

11 My lovers and my friends stand aloof from me; † fore; and || my kinsmen stand afar off.

12 They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

prised, or offended, though the godly have few friends to minister to them; for we see the righteous Jesus, at his passion, destitute and forsaken by all; as it is written, "Then all the disciples forsook him, and fled," Matt. xxvi. 56. "and all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things," Luke xxiii. 49. Ver. 19. But mine enemies are lively. These words, joined with the preceding, are applicable to the distress of David, and

PRACTICAL OBSERVATIONS.—\* PSAL. XXXVII.] Though even eminent saints are apt to fret at the prosperity of the wicked, yet how little reason is there for it! Be the apparent happiness of the wicked what it will in this world, it is mingled with the poisoning curse of God; it gives no solid satisfaction while it lasts, and it is quickly at an end. Their iniquity ripens them for everlasting wrath, but godliness with contentment hath great gain, having the promises of this life and that which is to come.



Before Christ  
cir. 1021.  
Or, *thee do I wait for.*  
Or, *answer.*  
† Heb. *for halt-*  
*ing.*

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.  
15 For || in thee, O LORD, do I hope: thou wilt || hear, O LORD my God.  
16 For I said, *Hear me*, lest otherwise they should rejoice over me; when my foot slippeth, they magnify themselves against me.  
17 For I am ready † to halt, and my sorrow is continually before me.  
18 For I will declare mine iniquity; I will be sorry for my sin.

† Heb. *being living are strong.*

19 But mine enemies † are lively, and they are strong; and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that good is.*

21 Forake me not, O LORD: O my God, be not far from me.

† Heb. *for my help.*

22 Make haste † to help me, O LORD my salvation.\*

## PSALM XXXIX.

1 David's care of his thoughts. The consideration of the brevity and vanity of life. 7 The reverence of God's judgments, 10 and prayers are his bridle of impatience.

a 1 Chron. 25. 1.

¶ To the chief musician, even to a Jeduthun, A psalm of David.

† Heb. *abridge, or muzzle for my mouth.*  
† Heb. *troubled.*

I SAID, I will take heed to my ways, that I sin not with my tongue; I will keep † my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence; I held my peace, even from good; and my sorrow was † stirred:

3 My heart was hot within me; while I was musing the fire burned: then spake I with my tongue.

4 LORD, make me to know mine end, and the measure of my days, what *it is*; that I may know || how frail I am.

5 Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: *verily every man † at his best state is altogether vanity.* Selah.

† Heb. *settled.*  
† Heb. *an image.*

6 Surely every man walketh in † a vain shew; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

the prosperity of his adversaries; to the sufferings of Christ, and the triumph of the Jews; to the afflictions of the church, and the gaiety of the world.

EXPLANATORY NOTES. PSAL. XXXIX. Ver. 2. *I was dumb with silence.* There is a time to keep silence, because there are men who will not hear; there are tempers, savage and sensual as those of swine, before whom evangelical pearls, or the treasures of heavenly wisdom, are not to be cast. This consideration stirreth up fresh grief and trouble, in a pious and charitable heart. How much more must it have done so, in the soul of him, who lived and who died only for the salvation of sinners! Ver. 6. *Surely every man walketh in a vain shew, or in a shadowy image.* The mortal state of man is compounded of light and darkness; seeming to be something, when really it is nothing; always altering, and ending on a sudden; nearest to disappearing when at full length; sure to continue no longer than when the sun is above the horizon; but liable to vanish at the interposition of a cloud: and when it is gone, leaving no track behind it. Ver. 11. *When thou with rebukes dost correct man for iniquity, thou makest his beauty or all that is delightful or desirable in him to consume away like a moth.* The body of man is a garment to the soul; in this garment sin hath lodged a moth, which by degrees fretteth and weareth away, first the beauty, then the strength, and finally, the texture of his parts. Whoever has watched the progress of a consumption, or any other lingering distemper, nay, the slow and silent devastations of time alone in the human frame, will need no further illustration of this just

PRACTICAL OBSERVATIONS.—\* PSAL. XXXVIII.] Sin makes fearful work even in the saints. Nothing is a more fatal sign than insensibility. How often do our worldly friends, who flatter round us in prosperity, treacherously forsake us in our adversity. But what comfort is it that we have the compassionate God to trust in, who knows, and can cure our maladies!

PRACTICAL OBSERVATIONS.—† PSAL. XXXIX. How vigilant ought the saints to be. For careless hearts make crooked ways; and next to the heart nothing is harder to guide than the tongue; but the stronger the temptation is, the stronger ought to be our resolution against it. There is great need to consider what death is, and how near it is; and that it is continually working in us: and the more we see death and vanity stamped on all things here, the more ought we to be weaned from them in our affections, and the more solicitous should we be in securing the ever-living, the substantial, the eternal GOOD.

7 And now, LORD, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions; make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst it.

10 Remove thy stroke away from me: I am consumed by the † blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest † his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: *for I am a stranger with thee, and a sojourner, as all my fathers were.*

13 O spare me, that I may recover strength, before I go hence, and be no more.†

## PSALM XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 The sense of David's evils inflameth his prayer.

¶ To the chief musician, A Psalm of David.

† I WAITED patiently for the LORD, and he inclined unto me, and heard my cry.

2 He brought me up also out of † an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the LORD.

4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us ward; || they cannot be reckoned up in order unto thee: *if I would declare and speak of them, they are more than can be numbered.*

6 *a* Sacrifice and offering thou didst not desire; mine ears hast thou † opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

and affecting similitude; but will discern at once, the propriety of the reflection which follows upon it.—“Surely every man is vanity!”

EXPLANATORY NOTES. PSAL. XL. Ver. 2. *He brought me up also out of an horrible pit,* Heb. ‘a pit of confused tumultuous noise.’ The sufferings from which our Redeemer was delivered, are here described under the image of a dark subterraneous cavern, from which there was no emerging, and where roaring cataclysms of water broke in upon him; overwhelming him on every side; till, as it is expressed in the xviiiith psalm, “God sent from above, and took him, and drew him out of many waters” Ver. 6—8. These words, as the apostle informeth us, Heb. x. 5. are spoken by Christ in his own person. In them he proclaims the inefficacy of the legal sacrifices to take away sin, and the divine disapprobation of such sacrifices, when relied on for that purpose. He sets forth his own readiness to do, and to suffer the will of the Father, implied in the psalm, by the words—“Mine ears hast thou opened; but more plainly expressed in the apostle's citation by the paraphrase, “A body hast thou prepared me.” For the expression, “Mine ears hast thou opened;” seems equivalent to—“Thou hast made me obedient.” Thus Isa. l. 5. “The Lord God hath opened mine ears, and I was not rebellious, neither turned away back. I gave my back to the smiters,” &c. The LXX perhaps meant to interpret the symbolical expression, when they rendered it by (sooma katertisoo moi) “thou hast prepared,” or “fitted my body,” that is, to be obedient, and to do thy will.” Ver. 12. *For innumerable*



Before Christ  
cir. 1020. 8 I delight to do thy will, O my God; yea, thy law is † within my heart.

† Heb. in the midst of my bowels. 9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart † faileth me.

† Heb. Jorsaketh. 13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

b Psalms 35. 4. & 71. 13. 14 <sup>b</sup> Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward, and put to shame, that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha!

16 Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The LORD be magnified.

17 But I am poor and needy: yet the LORD thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.\*

## PSALM XLI.

1 God's care of the poor. 4 David complaineth of his enemies' treachery. 10 He fleeth to God for succour.

† Or, the weak, or, sick. † Heb. in the day of evil. † Or, do not thou deliver. † Heb. turn. ¶ To the chief musician, A psalm of David. BLESSED is he that considereth ‖ the poor: the LORD will deliver him † in time of trouble.

2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and ‖ thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt † make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me; When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity; his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

evils have compassed me about. All punishments, properly speaking, presuppose sin; and especially, when they are represented, as here, to overtake and seize a person. Therefore, to understand this of Christ, it must be interpreted of imputed sins, or punishments for them.

EXPLANATORY NOTES. PSAL. XLI. Ver. 5. Compare John xi. 47. xii. 19. Ver. 6. And if he come to see me, he speaketh vanity. Thus the enemies of Christ set out spies, who should feign themselves just men, that they might take hold of his words, that so they might deliver him into the power and authority of the governor," Luke xx. 20. Ver. 9. Yea, mine own familiar friend in whom I trusted. "I speak not of you all," saith our Lord to his disciples: "I know whom I have chosen: but that the scripture may be fulfilled, He that eateth

7 All that hate me whisper together against me: against me do they devise † my hurt.

8 An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.

9 Yea, † mine own familiar friend, in whom I trusted; a which did eat of my bread, hath † lifted up his heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and amen.†

## PSALM XLII.

1 David's zeal to serve God in the temple; 5 he encourageth his soul to trust in God.

¶ To the chief musician, ‖ Maschil, for the sons of ‖ Or, Korah. A psalm giving instruction of the sons &c. † Heb. brayeth. a Psalm 80. 5.

AS the hart † panteth after the water-brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 <sup>a</sup> My tears have been my meat day and night, while they continually say unto me, Where is thy God?

4 When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou † cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet ‖ praise him ‖ for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from ‖ the hill Mizar.

7 Deep calleth unto deep, at the noise of thy water-spouts; all thy waves and thy billows are gone over me.

8 Yet the LORD will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a ‖ sword in my bones, mine enemies

bread with me, hath lifted up his heel against me," John xiii. 18. This quotation proves that the speaker in this psalm is Messiah.

EXPLANATORY NOTES. PSAL. XLII. Ver. 1. As the hart panteth after the water brooks. The thirst which the hart experiences, when chased in sultry weather, over the dusty plains, is here set before us as a representation of that ardent desire after the waters of eternal comfort, which the temptations, the cares, and the troubles of the world produce in the believing soul. Ver. 7. Deep calleth unto deep at the noise of thy water spouts. This idea seems to be borrowed from the general deluge, or from a storm at sea, when, at the sound of descending water spouts, or torrents of rain, the deeps are stirred up, and put into horrible commotion; the clouds above calling, as it were, to the waters below,

PRACTICAL OBSERVATIONS.—\* PSAL. XLI.] Alas! what fearful and long continued sufferings of body and mind have Jesus and his people allotted them.—But how triumphant was the resurrection of Messiah! And glorious also shall be the rescue of all his members from their beds of corruption in the morning of the resurrection. Let us embrace every promise, as ratified in his blood; and in the faith of his being made sin for us, that we might be made the righteousness of God in him, let us cheerfully and carefully devote ourselves to his service. No griefs, no poverty, can make those miserable who fear him. His promises are sure; and the moment of fulfilment hastens forward.

PRACTICAL OBSERVATIONS.—† PSAL. XLI.] While we contemplate Jesus Christ through poverty, affliction, malicious and treacherous enemies entering into his glory, to the joy of his heart, and the endless glory of his Father, let us observe, that kindness to God's poor and afflicted is as much our interest as our duty, and God's blessing is the only comfort of every condition. It can give rest in trouble, and make even grief to smile. Sin fills men's hearts and tongues with enmity against Christ and his people; yet vile are their efforts, and as vain their hopes. But happy trials are those which excite our prayers, animate our faith, increase our dependence on God, and tune our hearts to his praise; and which makes Jehovah's love to our souls more ardent and precious.



Before Christ  
cir. 1021. reproach me; while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is the health of my countenance, and my God.\**

## PSALM XLIII.

1 David praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

**J**UDGE me, O God, and plead my cause against an || ungodly nation: O deliver me † from the deceitful and unjust man.

2 For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God † my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 <sup>a</sup> Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, *who is the health of my countenance, and my God.†*

## PSALM XLIV.

1 The church, in memory of former favours, 7 complaineth of her present evils; 17 professing her integrity, 24 she fervently prayeth for succour.

¶ To the chief musician for the sons of Korah, Maschil.

**W**E have heard with our ears, O God, our fathers have told us, *what work thou didst in their days, in the times of old.*

2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

and one wave encouraging and exciting another, to join their forces, and overwhelm the despairing sufferer. The whole compass of creation affordeth not perhaps, a more just and striking image of the nature and number of those calamities which sin hath brought upon the children of Adam.

EXPLANATORY NOTES. PSAL. XLIII. Ver. 1. Judge me, O God. David, in the same situation as before, appealeth to God, against a people who had driven their sovereign from his capital to wander like a fugitive and vagabond in

## PRACTICAL OBSERVATIONS.—\* PSAL. XLII.]

Nothing but God can satisfy his people. If the sense of his love is withdrawn, every enjoyment is tasteless. No cisterns of earthly comfort can quench their thirst, their earnest desire is for the LIVING FOUNTAIN. How often do the saints augment their own griefs by poring on their distresses, and forgetting the character and offices of their best friends in heaven! Hope in God is the best source of consolation in the worst supposable situation. Remembrance of what he is to us, and hath done for us, should suppress our unbelieving fears. If he command his loving kindness, neither earth nor hell can hinder us from the benefits of it. In our darkest night of trouble and temptation, we have always much mercy to thank God for. Whatever repeated encouragement our feeble minds may need, if God be our God, our life, and the health of our countenance, neither earth nor hell is able to hurt us.

PRACTICAL OBSERVATIONS.—† PSAL. XLIII.] It may for a time be difficult to reconcile God's providence with his promises; but, with a little patience, the mystery will be unveiled. Such as love Christ's appearance shall have their cause judged far sooner than they could desire, and far better than themselves can conceive. Next to God himself, the saints love nothing more dearly than the ordinances of his grace. We never attend the ordinances aright but when we have fellowship with Christ, as our altar, our atonement, our God, and our joy. Intimate fellowship with God never fails to tune our hearts and tongues to praise his name, and the more we live by faith in him, we shall see the more evil in inward despondency.

PRACTICAL OBSERVATIONS.—‡ PSAL. XLIV.] Records of God's wonderful acts for his church ought to be kept, and faithfully transmitted to posterity, as an encouragement in time of need as well as a ground of thankfulness. Christ's kingdom being not of this world, its interests are promoted not by worldly wisdom, or valour, but by the word and Spirit of its divine Sovereign. It is too common, though very provoking, for those whom the Lord casts down to think themselves utterly cast off, as if they were not to have communion with Christ in the cross. All God's people, though not called to be proper martyrs, have their particular sufferings allotted them for his sake. It is highly honourable to keep the path of duty in the midst of severe trials. If Christ appear asleep in the midst of our troubles, it is to humble us under his mighty hand, and to awaken us to importunate prayer, that he may the more magnify his mercy and power in our deliverance.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 Thou hast given us † like sheep appointed for † Heb. meat; and hast scattered us among the heathen. as sheep of meat.

12 Thou sellest thy people † for nought, and dost † Heb. not increase thy wealth by their price. without riches.

13 <sup>a</sup> Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. a Psalm 79. 4.

14 <sup>b</sup> Thou makest us a by-word among the heathen, a shaking of the head among the people. b Jer. 24. 9.

15 My confusion is continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our || steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange God;

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 <sup>c</sup> Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. c Rom. 8. 36.

23 Awake, why sleepest thou, O LORD? arise, cast us not off for ever.

24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise, † for our help, and redeem us, for thy mercies' sake.† † Heb. a help for us.

the remotest parts of his dominions, against the hypocrisy of Absalom, and the villany of Abithophel. The son of David may be supposed to make the same appeal against the same nation, for their far more cruel, treacherous, and iniquitous usage of him their king and their God.

EXPLANATORY NOTES. PSAL. XLIV. Ver. 1. We have heard with our ears, O God. This psalm is a prophecy of the state of the church under the New, delivered in language suited to the Old Testament. Ver. 22. Comp. Rom. viii. 36.



Before  
Christ  
cir. 1055.

## PSALM XLV.

1 The majesty and grace of Christ's kingdom. 10 The duty of the church, and the benefits thereof.

|| Or,  
o. instruction.  
† Heb.  
boileth, or,  
bubbleth  
up.

¶ To the chief musician upon Shoshannim, for the sons of Korah, || Maschil, A song of loves.

**M**Y heart † is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty.

† Heb. prosper thou, ride thou.  
4 And in thy majesty † ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.

a Hebr. 1. 8.  
6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

9 King's daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house:

11 So shall the King greatly desire thy beauty: for he is thy LORD; and worship thou him.

EXPLANATORY NOTES. PSAL. XLV. Ver. 1. *My heart is inditing*, Heb. 'boileth, or bubbleth up, a good matter, or the good word.' "The Spirit of the Lord," saith David elsewhere, 2 Sam. xxii. 2. "spoke by me, and his word was in my tongue." In like manner, we are to conceive the prophet here to be full of the divine Spirit, which inspired him with the good word, or the glad tidings of salvation. The sacred fire, inclosed in his heart, expanded itself within, till at length it brake forth with impetuosity, to enlighten and to revive mankind with this glorious prediction, "touching the King" Messiah; and this was uttered by his tongue, under the guidance of the Spirit; as, in writing, the pen is directed by the hand that holds it. Ver. 3. *Gird thy sword upon thy thigh, O most high*. The prophet having described the beauty and the eloquence of the king, proceedeth now to set forth his power, and to arm him, as a warrior for the battle. The sword of Messiah is his word, which, in the language of St Paul, is said to be "quick, and powerful, and sharper than any two-edged sword;" and is represented by St John, as "a sharp two edged sword;" coming out of the mouth of Christ, Heb. iv. 12. Rev. i. 16. Ver. 4. *And in thy majesty ride prosperously, because of the sake of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible or wonderful things*. The sense perhaps may be this: Thy right hand, by its promptness to encounter danger, shall bring thee acquainted with terrible things; thy right hand shall know its office; by habitual exercise shall render thee expert in war, and lead thee on from conquest to conquest. Messiah is in these words magnificently described, as making his progress among the nations, seated in his triumphal chariot, adorned with all the regal virtues, achieving the most astonishing victories, and, by the irresistible might of his power, subduing idolatry and iniquity to the faith and temper of the gospel. Ver. 5. *Thine arrows are sharp in the heart of the King's enemies*. The prophet goes on to represent Messiah as a warrior completely armed, and skilful in the use of every weapon. Thus a prince is portrayed, Rev. vi. 2, "I saw, and behold a white horse, and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer." Ver. 6. *thy throne, O God*. Messiah's throne is distinguished from

12 And the daughter of Tyre shall be there with a gift: even the rich among the people shall entreat † thy favour.

Before  
Christ  
cir. 1048.  
† Heb.  
thy face.

13 The King's daughter is all glorious within; her clothing is of wrought gold.

14 She shall be brought unto the King in raiment of needle-work; the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.\*

## PSALM XLVI.

1 The confidence which the church hath in God: 8 an exhortation to contemplate the works of his providence.

¶ To the chief musician || for the sons of Korah, || Or, of, A song upon Alamoth.

**G**OD is our refuge and strength, a very present help in trouble:

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into † the midst of the sea;

3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

5 God is in the midst of her; she shall not be moved: God shall help her, † and that right early.

the thrones of this world by its endless duration; his sceptre from the sceptres of earthly potentates, by the unerring rectitude of its administration. See Heb. i. 8. Ver. 8. *All thy garments smell of myrrh, Ivory palaces*, or, palaces adorned, or inlaid with ivory. Ver. 9. *King's daughters were among thy honourable women, or the splendour of thy train*. At the right hand of the King followed by this magnificent procession, appears the church, the spouse of the Lamb, arrayed in the garments of righteousness and salvation, fitly compared, for their inestimable value, and radiant brightness, to the gold of Ophir. Ver. 10, 11. Comp. Gen. ii. 24. Mark x. 29, 30. Ver. 12. *And the daughter of Tyre shall be there with a gift*. The accession of the Gentiles, with their offerings and donations to the church, is here predicted, under the name of Tyre, a city in the neighbourhood of Palestine, formerly the glory of the nations, and mart of the world. See Isa. lv. Rev. xxi. Ver. 13, 14. Comp. Eph. v. 25—27. Ver. 14. *She shall be brought unto the King in raiment of needle-work; or, embroidery*. The virgins are either the single churches, or holy souls, that accede to, and accompany the spouse; unless we suppose, as some do, that the bride is the Israelitish church, and then the attendants will represent the Gentiles. Ver. 16. Comp. Rev. i. 6.

EXPLANATORY NOTES. PSAL. XLVI. Ver. 5. The church declares her full and firm confidence in God, as her refuge and strength, amidst all the tumults and confusions of the world, the raging of nations, and the fall of empires. Nay, at that last great and terrible day, when sea and land are to be confounded, and every mountain and hill removed for ever; when there is to be a "distress of nations, with perplexity, the sea, and the waves roaring;" even then the righteous shall have no cause to fear, but rather to "lift up their heads" with joy and triumph, because then it is, that their redemption draweth nigh. Ver. 5. *God shall help her, and that right early*; Heb. 'when the morning appeareth.' Ver. 6. *The heathen raged*. How concise, how energetic, how truly and astonishingly sublime? The kingdom of Christ being two-fold, these words may be applied either to the overthrow of heathenism, and the establishment of the gospel; or to the destruction of the world, and the erection of Messiah's triumphal throne.

PRACTICAL OBSERVATIONS.—\* PSAL. XLV.] When Jesus manifests his glory, his disciples not only believe on him, but also admire his excellencies. O how admirable is the constitution of his person as God man, and how amiable are his mediatorial relations, offices, and qualifications, which constitute him the perfection of beauty. His people, adorned with gifts and graces, are raised up together, and made to sit together with him in his heavenly kingdom. His chosen ones, both Jews and Gentiles, are made in the day of his power, to hear his voice in the gospel, to renounce all other lords, and to devote themselves entirely to him and his service, as the objects of his gracious and everlasting delight. In shining robes of righteousness, grace, and holy conversation, they are all adorned; and after serving their generation by the will of God, they shall be brought and admitted into his heavenly palace with exceeding joy. Instead of the fathers, whom the Lord takes to himself, he will choose the children, and exalt them in his kingdom. Thus, by the spread and influence of the gospel, shall Jesus' renown and honour be perpetuated on earth, while those in heaven shall praise him for ever and ever.



Before Christ  
cir. 1048. 6 The heathen raged, the kingdoms were moved :  
he uttered his voice, the earth melted.

7 The LORD of hosts *is* with us ; the God of Jacob  
is † our refuge. Selah.

8 Come, behold the works of the LORD, what de-  
solations he hath made in the earth.

9 He maketh wars to cease unto the end of the  
earth ; he breaketh the bow, and cutteth the spear in  
funder ; he burneth the chariot in the fire.

10 Be still, and know that I *am* God : I will be  
exalted among the heathen, I will be exalted in the  
earth.

11 The LORD of hosts *is* with us ; the God of Ja-  
cob *is* our refuge. Selah.\*

## PSALM XLVII.

*The nations are exhorted cheerfully to entertain the kingdom of Christ.*

¶ Or, of. ¶ To the chief musician, A psalm || for the sons of  
Korah.

**O** CLAP your hands, all ye people ; shout unto  
God with the voice of triumph :

2 For the LORD most High *is* terrible ; *he is* a great  
King over all the earth.

3 He shall subdue the people under us, and the na-  
tions under our feet.

4 He shall choose our inheritance for us, the excel-  
lency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the  
found of a trumpet.

6 Sing praises to God, sing praises ; sing praises  
unto our King, sing praises,

7 For God *is* the King of all the earth ; sing ye  
praises || with understanding.

8 God reigneth over the heathen : God sitteth upon  
the throne of his holiness.

9 || The princes of the people are gathered toge-  
ther, *even* the people of the God of Abraham : for  
the shields of the earth *belong* unto God : he is greatly  
exalted.†

## PSALM XLVIII.

*The ornaments and privileges of the church.*

Ver. 8, 9. The church in these verses proposes to us the noblest objects for con-  
templation ; namely the glorious victories of our Lord, partly gained already, and  
partly to be gained hereafter, in order to the final establishment of universal peace,  
righteousness, and bliss, in his heavenly kingdom. Then the mighty shall be fal-  
len, and the weapons of war perished for ever. Ver. 10. *Be still.* In this verse  
there is a change of person, and Jehovah himself is introduced, as commanding  
the world to cease its opposition, to own his power, and to acknowledge his sove-  
reignty over all the kingdoms of the nations.

EXPLANATORY NOTES. PSAL. XLVII. Ver. 1—4. The prophet in-  
vites all nations to celebrate the festival of Messiah's exaltation, because all na-  
tions had a share in the benefits and blessings of that glorious day. Ver. 5. *God  
is gone up with a shout.* Literally, if applied to the ark, "God is gone up by the  
special token of his presence, into that holy place, with shouts of joy and praise ;  
the Lord is gone up in triumphant pomp, with the sound of the trumpet, and  
all other instruments of music." See 2 Sim. vi. 5, 15. 2 Chron. v. 2, 12, &c.  
Psal. cxxxii. 8, 9. But spiritually, as applied now by the Christian church, to  
the ascension of Christ into heaven, prefigured by that of the ark into the tem-

PRACTICAL OBSERVATIONS.—\* PSAL. XLVI.] When dangers are greatest our faith in God should be strongest. And when we have strong confi-  
dence in him, we may triumph over every trouble and danger. The revolutions on earth can little affect those who have their affections placed on things above. They  
who have God for their refuge and strength need not fear, and they shall never fail. Notwithstanding all her enemies, his church obtains in him joy, establishment and  
deliverance. It is highly proper to contemplate his infinite perfections, displayed in all his conquests of vengeance or grace ; that in every age, in every case we may  
have faith in him, as our protector, deliverer, and strength.

PRACTICAL OBSERVATIONS.—† PSAL. XLVII.] Behold the exalted Saviour terrible to his enemies in punishing and destroying them ; but kind to his  
chosen throughout all the earth, in making them willing subjects of his eternal kingdom ! Behold how, amidst a surrounding host of exulting angels, he ascended up  
on high ; and all the power in heaven and earth given to him ; and by his gospel and gracious influence, he gathers the nations to himself, that they may be blessed to-  
gether with faithful Abraham ; and even makes the rulers of nations submit to his yoke and promote his cause.

PRACTICAL OBSERVATIONS.—‡ PSAL. XLVIII.] Great and greatly to be praised is Jehovah Jesus, our exalted Redeemer. Glorious is his church, and  
in a marvellous manner, and in instances innumerable, hath he been known for her refuge. When ravaging invaders and furious persecutors have united in attempts  
to destroy her, their plots and fury have often issued in their own ruin, and his people's triumph, gratitude and praise. Quickly shall her remaining enemies be destroy-  
ed ; and all their opposition appear vain. Her bulwarks and her palaces are built on Jesus, the Rock of ages and are protected by his almighty arm. Let us then  
joyfully declare his wonderful works, and our relation to him to posterity, that he may be honoured, and that they may triumph in his exalted and blessed name.

¶ A song and psalm || for the sons of Korah.

**G**REAT *is* the LORD, and greatly to be praised  
in the city of our God, in the mountain of his  
holiness.

2 Beautiful for situation, the joy of the whole earth,  
*is* mount Zion ; on the sides of the north, the city of  
the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by  
together.

5 They saw *it*, and so they marvelled ; they were  
troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of  
a woman in travail.

7 Thou breakest the ships of Tarshish with an east  
wind.

8 As we have heard, so have we seen in the city of  
the LORD of hosts, in the city of our God : God will  
establish it for ever. Selah.

9 We have thought of thy loving-kindness, O God,  
in the midst of thy temple.

10 According to thy name, O God, so *is* thy praise  
unto the ends of the earth : thy right hand is full of  
righteousness.

11 Let mount Zion rejoice, let the daughters of  
Judah be glad, because of thy judgments.

12 Walk about Zion ; and go round about her :  
tell the towers thereof.

13 † Mark ye well her bulwarks, || consider her  
palaces ; that ye may tell *it* to the generation fol-  
lowing.

14 For this God *is* our God for ever and ever, he  
will be our guide *even* unto death.†

## PSALM XLIX.

1 An earnest persuasion to build the faith of the resurrection not on world-  
ly power, but on God. 5 Worldly prosperity is not to be admired.

¶ To the chief musician, A psalm || for the sons of  
Korah.

**H**EAR this, all ye people ; give ear, all ye inha-  
bitants of the world ;

ple.—God incarnate is gone up into that holy place, not made with hands ; the  
everlasting doors of heaven are opened, for the King of glory to enter, and repos-  
sess his ancient throne ; there he is received by the united acclamation of the  
celestial armies, by that shout, that voice of the archangel, "and that trump  
of God," which are to sound again, in the day when he shall "so come, in like man-  
ner, as he went into heaven."

EXPLANATORY NOTES. PSAL. XLVIII. Ver. 4—6. The potentates  
of the world saw the miracles of the apostles, the courage and constancy of the  
martyrs, and the daily increase of the church, notwithstanding all their persecu-  
tions ; they beheld with astonishment the rapid progress of the faith through the  
Roman empire ; they called upon their gods, but their gods could not help them-  
selves ; idolatry expired at the foot of the victorious cross, and the power which  
supported it became CHRISTIAN. Ver. 7. *Thou breakest the ships of Tarshish.* In  
the foregoing verse, the consternation amongst the enemies of the church was com-  
pared to the horrors of a travailing woman ; here it is likened to the apprehensions  
of despairing mariners.

EXPLANATORY NOTES. PSAL. XLIX. Ver. 5. *Wherefore should I fear*

Before  
Christ  
cir. 1045.  
Or, of.

Before  
Christ  
cir. 1048.  
Heb.  
an high  
place for  
us.

¶ Or,  
every  
one that  
hath un-  
derstand-  
ing.  
¶ Or,  
the volun-  
tary of the  
people are  
gathered  
unto the  
people of  
the God  
of Abra-  
ham.

† Heb.  
Set your  
heart to  
her bul-  
warks.  
¶ Or,  
raise up.

¶ Or, of.



Before  
Christ  
cir. 0000.

a Psalm  
76. 2.  
Matth.  
13. 35.

2 Both low and high, rich and poor, together.  
3 My mouth shall speak of wisdom: and the meditation of my heart shall be of understanding.  
4 <sup>a</sup> I will incline mine ear to a parable; I will open my dark saying upon the harp.  
5 Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?  
6 They that trust in their wealth, and boast themselves in the multitude of their riches;  
7 None of them can by any means redeem his brother, nor give to God a ransom for him;  
8 (For the redemption of their soul is precious, and it ceaseth for ever;)  
9 That he should still live for ever, and not see corruption.

10 For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, and their dwelling-places † to all generations: they call their lands after their own names.

12 Nevertheless, man being in honour abideth not: he is like the beasts that perish.

13 This their way is their folly; yet their posterity † approve their saying. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume † in the grave from their dwelling.

15 But God will redeem my soul † from the power of † the grave; for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased:

17 For <sup>b</sup> when he dieth he shall carry nothing away: his glory shall not descend after him:

18 Though † while he lived he blessed his soul, (and men will praise thee, when thou doest well to thyself.)

19 † He shall go to the generation of his fathers, they shall never see light.

20 Man that is in honour, and understandeth not, is like the beasts that perish.\*

## PSALM L.

1 The majesty of God in the church; 5 his order to gather his saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.

¶ A psalm ¶ of Asaph.

THE mighty God, even the LORD hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he-goats out of thy folds:

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains; and the wild beasts of the field are † mine.

12 If I were hungry, I would not tell thee: <sup>a</sup> for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:

15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou

nothing to gain the whole world; to become possessed of all its wealth, and all its power: if after all, he lose his own soul, and be cast away, for want of that holy and heavenly wisdom, which distinguishes him from the brutes, and sets him above them in his life, and at his death.

EXPLANATORY NOTES. PSAL. L. Ver. 1. *The mighty God.* The best Christian expositors and Jewish Rabbies, apply this psalm to the days of Messiah. The everlasting gospel hath made its glorious progress from the eastern to the western world; and the nations have been thereby called to repentance. Ver. 2—7. The judgments of God on the Jewish nation, are described by an allusion to his descent on mount Sinai. Ver. 8. *I will not reprove thee for thy sacrifices.* Israel was not punished for having neglected to offer the sacrifices of the law; their oblations were on the altar, morning and evening, continually, inasmuch that God, by the prophet Isaiah, declares himself weary of them, as not having been accompanied with faith and holiness in the offerer. Ver. 14. *Offer unto God thanksgiving.* The carnal and bloody sacrifices of the law being abolished by the coming of Messiah, the spiritual and unbloody oblations of the gospel succeed in their stead, Rom. xii. 1. Phil. iv. 18. Heb. xiii. 15, 16. Ver. 16—20. Compare Rom. ii. 17—25. Ver. 21, 22. Compare Rom. ii. 4—5. Ver. 25. *Whoso offer-*

in the days of evil? "The iniquity of my heels," says Bishop Lowth, is hardly sense. Suppose [okehi] to be, not a noun, but the present participle of the verb; it will then be, "The wickedness of those that lie in wait for me," or, "endeavour to supplant me." The purport of the question is plainly this—Why should I give way to fear and despondency, in the time of my calamity, when the wickedness of my wealthy and powerful adversaries compasses me about, to supplant and overthrow me? Ver. 14. *Like sheep that, or, they are laid in the grave.* The high and mighty ones of the earth, who cause people to fear, and nations to tremble around them, must one day crowd the grave; in multitude and impotence, though not in innocence, resembling sheep, driven and confined, by the butcher in his house of slaughter. There death, that ravening wolf, shall feed sweetly on them, and devour this long expected prey, in silence and darkness, until the glorious morning of the resurrection dawn; when the once oppressed and afflicted righteous, risen from the dead, and sitting with their Lord in judgment, shall have the dominion over their cruel and insulting enemies; whose faded beauty, withered strength, and departed glory, shall display to men and angels the vanity of that confidence which is not placed in God. Ver. 20. *Man that is in honour.* The sum of the whole matter is, that it can profit a man

PRACTICAL OBSERVATIONS.—[PSAL. XLIX.] Alas! how the hearts of all men cleave to earthly enjoyments! The poor need to be warned against envy, and discontent, as much as the rich against pride and carnal confidence. The truths of God ought to be inculcated with the greatest seriousness both by word and example. The saints in particular, when tumbled down from the heights of prosperity, ought not to abandon themselves to unbelieving fears of God's all-sufficiency and love—The day of death is a trying time with respect to true happiness. Then a sense of God's love and a prospect of glory are seen to be infinitely more precious than thousands of silver and gold. O the dreadful folly of those who eagerly pursue, and ardently love, and constantly depend on the world, as if it were their God, their all in all! and yet how unavailable to ransom the soul, perpetuate life, or preserve from hell! To form a right estimate of things, we must weigh time with eternity. It is neither wealth nor poverty, but Jesus' righteousness and grace that can render us respected of God, or really happy in time and eternity. Redemption through his blood gives hope in death. It is not their own vaunts or the world's admiration, but the word of God that adjusts men's real characters. It is not what we have here, but what we can carry into the other world, that constitutes the true riches. They are only wise who consider their latter end, and act under a due impression of eternity and the judgment.



Before Christ  
cir. 1034. to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

b Rom. 2. 21, 22. 17 <sup>b</sup> seeing thou hatest instruction, and castest my words behind thee.

† Heb. thy portion was with adulterers. 18 When thou sawest a thief, then thou consentedst with him, and † hast been partaker with adulterers.

† Heb. thou sendest. 19 † Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother: thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence: thou thoughtest that I was altogether *such an one* as thyself; *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear you in pieces, and *there be none* to deliver.

† Heb. that disposeth his way. 23 Whoso offereth praise glorifieth me: and to him † that ordereth *his* conversation *aright* will I shew the salvation of God.\*

## PSALM LI.

1 David prayeth for remission of sins, whereof he maketh a deep confession; 6 he prayeth for sanctification. 16 God delighteth not in sacrifice but in sincerity. 18 He prayeth for the church.

a 2 Sam. 11. 2, 4. & 12. 1. ¶ To the chief musician, A psalm of David, <sup>a</sup> when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

**H**AVE mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

b Rom. 3. 4. 4 Against thee, thee only, have I sinned, and done *this* evil in thy sight; <sup>b</sup> that thou mightest be justified when thou speakest, and be clear when thou judgest.

by the whole psalm, concerning the Jewish and the Christian worship; and St Paul, in the place above cited, affords us a complete comment upon it. "He is not a Jew, which is one outwardly; nor is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God."

**EXPLANATORY NOTES.** PSAL. LI. Ver. 1. *Have mercy upon me, O God.* In this psalm, composed upon a sad occasion, but too well known, we have a perfect model of penitential devotion. Ver. 7. *Purge me with hyssop.* This refers to the ceremony of sprinkling the unclean person with a bunch of hyssop, dipped in the water of separation. This rite is described, Numb. xix. and explained Heb. ix. 13, 14. "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" From the latter part of the verse we learn, that by grace and mercy, the pardoned penitent as arrayed in garments no less pure and splendid

5 Behold, I was shapen in iniquity; and in sin did my mother † conceive me.

6 Behold, thou desirest truth in the inward parts; and in the hidden *part* thou shalt make me to know † wisdom.

7 <sup>c</sup> Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew † a right spirit within me.

11 Cast me not away from thy presence; and take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from † blood-guiltiness, O God, † thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips: and my mouth shall show forth thy praise.

16 For thou desirest not sacrifice, † else would I give it; thou delightest not in burnt-offering.

17 <sup>d</sup> The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.†

## PSALM LII.

1 David condemning the spitefulness of Dagg, prophesieth his destruction. 6 The righteous shall rejoice at it. 8 David, upon his confidence in God's mercy, giveth thanks.

than those of innocence itself. Ver. 13. *Then will I teach transgressors thy ways.* He that would employ his abilities, his influence, and authority, in the reformation of others, must take care to reform himself, before he enters upon the work. "When thou art converted" said Christ to Peter, "strengthen thy brethren," Luke xxii. 32. The history of David has taught us many useful lessons; such as the frailty of man, the danger of temptation, the torment of sin, the nature and efficacy of repentance, the mercy and the judgments of God, &c. &c. by which many sinners have in all ages since been converted, and many more will be converted, so long as the scriptures shall be read, and the 51st psalm recited in the church. Ver. 16, 17. David in this psalm is so evangelical, and has his thoughts so fixed upon gospel remission, that he considers the Levitical sacrifice as already abolished, for their insufficiency to take away sin; affirming them to be (as indeed they were) nothing in the sight of God, if compared with the sacrifice of the body of sin offered by contrition and mortification, through faith in Him, who, in the fulness of time was to die unto sin once, that we, together with him, might for ever live unto God.

**PRACTICAL OBSERVATIONS.**—\* PSAL. LI.] Stupendous is the majesty of Immanuel to whom all judgment is committed, when he goeth forth out of mount Zion, the perfection of beauty, either to save his people, or punish his enemies. Great is his care of the faints, who hath embraced the new covenant, which is ratified by his sacrifice. To obey was always better than sacrifice, and thanksgiving for Messiah was always preferable to burnt-offerings. Since Jesus' death and Jerusalem's destruction, Jewish ceremonies are not only vain but hurtful. Notwithstanding the revelation of grace, how rarely doth the son of man, when he cometh either in remarkable mercy or judgment, find faith in the earth, or indeed aught but empty formalities and gross wickedness. None are worse than profane ministers filled with hypocrisy. God graciously warns ere he executes righteous judgments. To bow before his sceptre of grace, to receive the tidings of mercy through his Son, and practice holiness in his fear, is the way to escape the rod of his judgments, and to share his ever blessed and eternal favours.

**PRACTICAL OBSERVATIONS.**—† PSAL. LI.] How astonishing is the power of indwelling sin, even in the most eminent saints! What need of vigilance and prayer! Public scandals, by whomsoever given, ought to be followed by public acknowledgements, for the honour of God, and a warning to others. True repentance discovers itself by confession not only of the fact, but of the fountain whence all sin flows. The essence of sin lies in its opposition to God's nature and laws. God's blotting out of sin, is a penitential remembrance of it, and repeated and pungent grief of it, in the heart of a saint. And a heart truly broken for sin never seeks exculpation, but desires to take all shame and confusion. It is not outward forms but inward reality of grace, that God chiefly requires, and it is he alone that can work it in us. He alone must sanctify and renew our hearts, pour out his Spirit, restore our joys, and grant us his comfortable presence. Broken hearted penitents, viewing themselves as Achans in the camp, are the most earnest wrestlers with God for the happiness of the church. All the returns of service and praise to God, must be founded on his special favour received and secured by the blood and righteousness of our most blessed and eternal MESSIAH.



Before  
Christ  
ir. 1058.

a 1 Sam.  
22. 9.

|| Or,  
and the  
deceitful  
tongue.  
† Heb.  
beat thee  
down.

|| Or,  
substance.

a Psalms  
10. 4. &  
14. 1, &c.  
b Rom.  
3. 10.

¶ To the chief musician, Maschil, *A psalm* of David,  
when Doeg the Edomite came and told Saul,  
and said unto him, David is come to the house of  
Ahimelech.

**W**HY boastest thou thyself in mischief, O mighty  
man? the goodness of God endureth con-  
tinually.

2 Thy tongue deviseth mischiefs; like a sharp ra-  
zor, working deceitfully.

3 Thou lovest evil more than good, and lying rather  
than to speak righteousness. Selah.

4 Thou lovest all devouring words, || O thou deceit-  
ful tongue.

5 God shall likewise † destroy thee for ever: he  
shall take thee away, and pluck thee out of thy dwell-  
ing place, and root thee out of the land of the living.  
Selah.

6 The righteous also shall see, and fear, and shall  
laugh at him:

7 Lo, *this is* the man that made not God his strength;  
but trusted in the abundance of his riches, and strength-  
ened himself in his || wickedness.

8 But I am like a green olive-tree in the house of  
God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done  
*it*: and I will wait on thy name; for *it is* good be-  
fore thy faints.\*

## PSALM LIII.

1 David describeth the corruption of a natural man; 4 he convinceth the  
wicked by the light of their own conscience: 6 he glorieth in the salva-  
tion of God.

¶ To the chief musician upon Mahalath, Maschil,  
*A psalm* of David.

**T**HE <sup>a</sup> fool hath laid in his heart, *There is no God*.  
Corrupt are they, and have done abominable  
iniquity: <sup>b</sup> *there is none* that doeth good.

2 God looked down from heaven upon the chil-

**EXPLANATORY NOTES.** PSAL. LII. Ver. 1. *Why boastest thou thy-  
self in mischief, O mighty man.* The psalmist thought it strange that any man  
should value himself for being able to do mischief, when God esteemed it his glory  
to do good. In vain did Doeg the Edomite boast himself in the mischief he had  
done, by massacring the innocent priests and their families; since the goodness  
of God, which is unchangeable, had decreed the preservation of David. As  
vainly did Herod the Idumean, or Edomite, glory in the slaughter of the Beth-  
lehemite infants, since heaven had determined that the child Jesus should not  
be one of the number. A persecution may produce martyrs: but the gates of  
hell are never to prevail against the church. Ver. 5. *God shall likewise destroy thee  
for ever.* Wonderful is the force of the verbs in the original, which convey  
to us the four ideas of "laying prostrate, dissolving as by fire, sweeping away  
as with a besom, and totally extirpating root and branch," as a tree is eradicated  
from the spot on which it grew. Ver. 8. *But I am like a green olive-tree in the  
house of God.* The representative of Messiah portrays himself, as the reverse of  
Doeg and the wicked, in terms applicable likewise to his great original. He  
was in the house of God, they were in the world; he was as a fruitful olive  
tree, they were as barren unprofitable wood; he was to be daily more and  
more strengthened, established, settled, and increased; they were to be cast  
down, broken, swept away, and extirpated; and all this, because he had  
trusted in the mercy of God; they in the abundance of their riches. We  
Gentiles were branches of the wild olive, but are now grafted into the good

**PRACTICAL OBSERVATIONS.**—\* PSAL. LII.] Abandoned must that wretch be, who participating every moment of divine goodness, dares to boast of  
his impieties. Quickly shall those who trust in worldly wealth experience indescribable misery. The striking judgments of God on the wicked ought to be care-  
fully observed and improved as warnings, while we thank him for them, as manifestations of his own glory, and the means of our deliverance. God marvellously  
founds the prosperity and honours of his people on their enemies' ruin. None who trust in his mercy shall be disappointed, but ever flourish in grace, and triumph  
in his praise.

**PRACTICAL OBSERVATIONS.**—† PSAL. LIII.] What a fountain of atheism is in our hearts! What folly—what filth—what evil is in every sin! and  
yet what unnumbered acts and fearful fruits of it every where abound in the world. But fear and shame shall at last overtake transgressors, particularly those who  
rejoiced in the calamities of the people of God. Even the marvellous salvation of men through Christ shall contribute to the everlasting destruction of obstinately  
impenitent sinners. And the endless songs of the ransomed will not only attend, but add to their everlasting misery and grief.

**PRACTICAL OBSERVATIONS.**—‡ PSAL. LIV.] The prayer of faith is a sovereign remedy in every distress; and all salvation is of God who never fails  
those who seek him. Nearest neighbours and relations are often the saints' bitterest enemies. When men leave God out of sight, there is no wickedness too great for  
the. But if he be our helper, he will soon raise us up friends, and rid us of our enemies, according to his promise. The soul is truly safe that has the security of  
God's infallible promise. And past experience is the ground of all cordial thanksgiving, and the earnestness of continual support, and future deliverance.

dren of men, to see if there were any that did under-  
stand, that did seek God.

3 Every one of them is gone back; they are alto-  
gether become filthy: there is none that doeth good,  
no, not one.

4 Have the workers of iniquity no knowledge?  
who eat up my people as they eat bread: they have  
not called upon God.

5 There † were they in great fear, *where* no fear † Heb.  
was; for God hath scattered the bones of him that *they fear.*  
encampeth against thee: thou hast put *them* to shame, *ed a fear.*  
because God hath despised them.

6 † Oh that the salvation of Israel *were* come out of † Heb.  
Zion! When God bringeth back the captivity of his *Who will*  
people, Jacob shall rejoice, and Israel shall be glad. † *give salva-*  
*tion, &c.*

## PSALM LIV.

1 David, complaining of the Ziphims, prayeth for salvation; 4 upon his  
confidence in God's help, he promiseth sacrifice and praise.

¶ To the chief musician on Neginoth, Maschil, *A psalm*  
of David, <sup>a</sup> when the Ziphims came and said to <sup>a 2 Sam.</sup>  
Saul, Doth not David hide himself with us? <sup>23. 19. &</sup>  
<sup>26. 1.</sup>

**S**AVE me, O God, by thy name, and judge me  
by thy strength.

2 Hear my prayer, O God; give ear to the words  
of my mouth.

3 For strangers are risen up against me, and op-  
pressors seek after my soul: they have not set God  
before them. Selah.

4 Behold, God is mine helper: the LORD is with  
them that uphold my soul.

5 He shall reward evil unto † mine enemies: cut † Heb.  
them off in thy truth. *those that*  
*observe*

6 I will freely sacrifice unto thee; I will praise thy  
name, O LORD, for *it is* good.

7 For he hath delivered me out of all trouble; and  
mine eye hath seen *his desire* upon mine enemies. †

one: Lord, make us to flourish and bear fruit, in thy immortal courts world  
without end!

**EXPLANATORY NOTES.** PSAL. LIII. This psalm is in a manner the  
same with psalm xiv. except that there is some difference in verse 5. for which,  
as well as for the explanation of the whole, the reader is referred to the notes on  
Psalm xiv.

**EXPLANATORY NOTES.** PSAL. LIV. Ver. 3. *For strangers are risen  
up against me.* The Ziphites, though David's countrymen, acted the part of  
strangers, or aliens, in seeking to deliver him up to his unjust and cruel enemy.  
Such a part did the whole Jewish nation act towards their anointed Prince and  
Saviour, when they actually delivered him over to the Roman power. Ver.  
6, 7. Saul under the direction of the Ziphites, having encompassed David on  
every side was suddenly called off to defend his country from an invasion of the  
Philistines; by which means David escaped, and beheld his enemies retreating,  
1 Sam. xxiii. 27. For this event he offers the sacrifice of a heart freed from fear,  
and praises the name of his great Deliverer. Beautiful and emphatical will these  
two concluding verses appear, when conceived, as proceeding from the mouth of  
our Lord, upon his resurrection. And we hope one day to repeat them, on a  
like occasion, each one saying, "I will freely sacrifice unto thee; I will praise  
thy name, O Lord, for it is good. For he hath delivered me out of all my trou-  
ble, and mine eye hath looked upon mine enemies."



Before  
Christ  
cir. 1058.

## PSALM LV.

1 David in his prayer, complaineth of his fearful case; 9 he prayeth against his enemies, of whose wickedness and treachery he complaineth; 16 he comforteth himself in God's preservation of him, and confusion of his enemies.

¶ To the chief musician on Neginoth, Maschil,  
A psalm of David.

**G**IVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise,

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me; and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath † overwhelmed me.

† Heb.  
covered  
me.

6 And I said, O that I had wings like a dove! for then would I flee away, and be at rest.

7 Lo, then would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O LORD, and divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof; mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof; deceit and guile depart not from her streets.

12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

† Heb.  
a man ac-  
cording to  
my rank.

13 But it was thou, † a man mine equal, my guide and mine acquaintance.

† Heb.  
Who  
sweetened  
counsel.

14 † We took sweet counsel together, and walked unto the house of God in company,

15 Let death seize upon them, and let them go down quick into † hell: for wickedness is in their dwellings, and among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

18 He hath delivered my soul in peace from the

battle that was against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. ¶ Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him; † he hath broken his covenant.

21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

22 † Cast thy † burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: † bloody and deceitful men † shall not live out half their days; but I will trust in thee.\*

1 Peter v. 7. ¶ Or, gifts. † Heb. men of bloods and deceit. † Heb. shall not half their days.

## PSALM LVI.

1 David, praying to God in confidence of his word, complaineth of his enemies: 7 he professeth his confidence in God's word, &c.

¶ To the chief musician upon Jonath-elem-reckokim, † Michtam of David, when the † Philistines took him in Gath.

Or,  
A golden  
psalm of  
David.

**B**E merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me.

2 † Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High.

a 1 Sani.  
21. 11.  
Or,  
Mine ob-  
servers.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word: in God I have put my trust: I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in thine anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle; are they not in thy book?

9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

10 In God will I praise his word; in the LORD will I praise his word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

EXPLANATORY NOTES. PSAL. LV. Ver. 2. Attend unto me, and hear me, I mourn in my complaint. Heb. am dejected in my meditation, and make a noise; Heb. am in a violent tumultuous agitation, as the waves of the sea. In the person of David, driven from his throne, and put in fear of his life, by Absalom and Abithophel, we here behold our blessed Redeemer, on the day of his sufferings praying earnestly, and repeating his supplications, as in the garden of Gethsemane, at the prospect of that sea of sorrows, which was then about to overwhelm his agonizing soul. In all our afflictions he was afflicted; in all his afflictions let us be so. Ver. 4. My heart is sore pained within me. These words describe the state of David's mind, when he went over the brook Cedron, and up mount Olivet, weeping as he went, and expecting speedily to be cut off; 2 Sam. xv. 23, 30. they describe the agony of the son of David, when he likewise went over the same brook Cedron, John xviii. 1. at the time of his passion, when his soul was "sore amazed and very heavy, and exceeding sorrowful, even unto death." Ver. 9. Des roy, O Lord, and divide their tongues, 2 Sam. xv. 31. The royal prayer was heard; the counsel of Abithophel was overthrown by Hushai, and the disappointed traitor became his own executioner. The treason of Judas, against the

Son of David, brought him likewise to the same end. Ver. 13. But it was thou, a man, mine equal, my guide; Heb. my disciple and mine acquaintance. The many aggravating circumstances of Abithophel's treason against David, and that of Judas against Christ, are here strongly marked. The treachery of pretended friends is generally to the church, as it was to her Lord, the beginning of sorrows. Ver. 15. Let death seize upon them. The sudden destruction of Korah, Dathan, and Abiram, who, for stirring up a rebellion against Moses and Aaron, "went down alive unto the pit," seems here alluded to, as the grand representation of the manner in which the bottomless pit shall one day shut her mouth for ever upon all the impenitent enemies of the true King of Israel, and great High-priest of our profession. Ver. 16, 17. Morning, evening, and noon, were three of the hours of prayer in the Jewish church. See Dau. vi. 10, 22. Acts iii. 1. x. 3, 9. Ver. 19. Because they have no changes, therefore they fear not God, "because they will not be converted, and fear God."

EXPLANATORY NOTES. PSAL. LVI. Ver. 8. Thou tellest my wanderings. Known unto God are all the afflictions of his servants, while banished, like David, from their abiding city and country, they wander here below, in the

PRACTICAL OBSERVATIONS —\* Chap. LV.] As the divine Head of the church was, while on earth, betrayed by his pretended friends, none of his followers need be surprised at a similar treatment, nor need it depress their spirits much, for they have an asylum in his bosom now, and a prepared place in heaven when they can no longer enjoy a place on earth. Carnal policy, and selfish ends, may carry men far and long in a religious profession, even where there is no sincerity of heart. Earnest prayers of faith are effectual to bring salvation from God; and confidence in him raises us above fear from our adversaries. Too often uninterrupted prosperity hardens men in impiety. But impenitence and perdition are inseparably linked together. Falsehood and perfidy will quickly find an avenging God. But happy, happy for ever, are they who trust in the Lord, and by prayer cast all their burdens, troubles, works, and cares on God, as their own God and Father in Christ.



Before Christ  
cir. 1059. 12 Thy vows are upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living.\*

## PSALM LVII.

1 David, in prayer, fleeing unto God, complaineth of his dangerous case; 7 he encourageth himself to praise God.

¶ Or, Destroy not, A golden Psalm. 22. 1. ¶ To the chief musician, ¶ Al-taschith, Michtam of David, when he fled from Saul in the cave.

**B**E merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto God most high; unto God that performeth all things for me.

¶ Or, he reproacheth him that would swallow me up. 3 He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

b Psalms 7. 16. & 9. 15. 6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

c Psalm 108. 1, &c. 7 My heart is fixed, O God, my heart is fixed; I will sing and give praise.

¶ Or, prepared. 8 Awake up, my glory; awake, psaltery and harp: I myself will awake early.

9 I will praise thee, O LORD, among the people; I will sing unto thee among the nations;

d Psalm 36. 5. & 103. 4. 10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.†

## PSALM LVIII.

1 David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 16 whereat the righteous shall rejoice.

land of their pilgrimage. How dear then in the sight of God, were the wanderings and the tears of the holy Jesus, submitting to suffer for those sins which he never committed.

EXPLANATORY NOTES. PSAL. LVII. Ver. 1. *Be merciful unto me, O God.* David encompassed by his enemies at Engedi, putteth up his prayer to God; the same prayer we may suppose to have been used by our blessed Lord, when drawing near to the grave and gate of death; and the church ever continueth in the use of it, until she be delivered from the bondage of corruption. Ver. 4. *My soul is among lions.* The fiercest of beasts, the most devouring of elements, and the sharpest of military weapons, are selected to represent the power and fury of David's enemies. How much stronger, and more furious, were the enemies of Christ, who in the day of his passion, resembled Daniel in the lions' den, the three children in the fiery furnace, and who stood alone, exposed to the assaults of men and evil spirits.

EXPLANATORY NOTES. PSAL. LVIII. Ver. 1—7. The proceedings

PRACTICAL OBSERVATIONS.—\* PSAL. LVI.] How constant and cruel is the serpent's enmity! But the unchangeable promise of God is not only a sufficient ground of trust, but of cordial praise. No enemies that we can have are too great for God to humble, or too secure, strong, or daring, to withstand his blow. They who have him for their friend need not fear the impotent threats or strokes of human worms. Saints may, nay must weep in prayer for a time, but God regards every word, every tear, and will soon make them issue in praise to the mourners, and in lasting ruin to their enemies. It is therefore reasonable that purposes made, as well as mercies received, should animate us to trust in him, praise and serve him, while we live in the enjoyment of the light of his countenance.

PRACTICAL OBSERVATIONS.—† PSAL. LVII.] While the saints remain on earth, the cruelty of their enemies will not suffer them to cease their supplications to the God of heaven. And often for the glory of God these enemies perish by the snares, which they have laid for others. No thanks to our ill-designed foes, but ever grateful praise to him who glorifies himself and saves his people by the very malice of their inveterate enemies. With our whole souls it becomes us to glorify God, for the mercy that made and fulfils, and the faithfulness which establishes, every new covenant promise. And with great fervour ought we to desire our almighty Lord to honour himself in heaven above, and in all the earth below.

PRACTICAL OBSERVATIONS.—‡ PSAL. LVIII.] How tremendous a judgment on a nation is oppression sanctioned by law. But it is a great mercy for the saints that God cares for and protects them amidst barbarous, brutish, and deceitful men, who have power on their side; and that he restrains their enemies at pleasure, and makes them even to waste themselves. How often are they in a sudden and tremendous manner destroyed! And at last God will make the most haughty and brutish know that he governs the world; and that it is only in the way of faith and holiness that true happiness is found.

¶ To the chief musician, ¶ Al-taschith, Michtam of David.

**D**O ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb; they go astray † as soon as they be born, speaking lies.

4 Their poison is † like the poison of a serpent: they are like the deaf † adder that stoppeth her ear;

5 Which will not hearken to the voice of charmers, † charming never so wisely.

6 Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, † both living, and in his wrath.

10 The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily there is † a reward for the righteous: verily he is a God that judgeth in the earth.†

## PSALM LIX.

1 David prayeth to be delivered from his enemies; 6 he complaineth of their cruelty; 8 he trusteth in God, &c.

¶ To the chief musician, ¶ Al-taschith, Michtam of David; a when Saul sent and they watched the house to kill him.

**D**ELIVER me from mine enemies, O my God; † defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

of Doeg, and other associates of Saul, against David; those of Judas and the sanderim, against our Lord; and those of wicked princes, and court sycophants, in different ages, against the faith and the church; as they spring from the same principles, so they flow pretty much in the same channel. Such men may here see their characters drawn, and their end foretold. Ver. 8. *As a snail which melteth let every one of them pass away, like the untimely birth of a woman, that they may not see the sun.* Or, *As a melting snail he shall pass away as an abortion, they see not the sun.* A snail, which coming forth of his shell, marks the path with slime, continually loses some part of his substance in his progress; and an abortion consumes away in the like manner. Ver. 9. *Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath;* or, he shall take them away alive, as with a whirlwind in his wrath.

EXPLANATORY NOTES. PSAL. LIX. Ver. 3, 4. The mighty men of Saul were gathered against David, who had been guilty of no offence against the king, and therefore was, so far innocent. The Jews and Romans were



Before Christ  
cir. 1059. 3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.

4 They run and prepare themselves without my fault: awake † to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords are in their lips; for <sup>b</sup> who (say they) doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon thee: for God is † my defence.

10 The God of my mercy shall prevent me: God shall let me see my desire upon † mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak.

13 Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down † for meat, and † grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.\*

## PSALM LX.

1 David complaining to God of former judgments, 4 now, upon better hope, prayeth for deliverance.

¶ To the chief musician upon Shushan-eduth, † Mich-

gathered against Jesus Christ, who had committed no sin at all, and was perfectly innocent. Ver. 8. But thou, O Lord, shalt laugh at them. These very expressions are used in the 4th verse of the 2d psalm, to denote the futility of all the counsels entered into, by Jew and Gentile, against Messiah and his church. The psalm before us seems evidently to relate to the same counsels against the same blessed person, whatever part of king David's history might be the occasion of its being composed. Ver. 10. God shall let me see my desire, Heb. look upon mine enemies.

EXPLANATORY NOTES. PSAL. LX. Ver. 7. Gilead is mine. Gilead, Manasseh, Ephraim, and the other tribes of Israel, upon the death of Ishbosheth the son of Saul, whom Abner had set over them, joined the royal tribe of Judah, and came in, with one accord to the house of David, see 2 Sam. ii. 8. and v. 1. Ephraim, as a tribe abounding in valiant men is styled by its prince, "The strength of his head;" or the support of his life and kingdom; and Judah, as the seat of empire, replenished with men of wisdom and understanding, qualified to assist the throne by their salutary counsels, is dignified with the title of Law-giver. Thus are the tribes of the spiritual Israel subject to Messiah, and serve him in various capacities, as the Spirit furnishes different men with different

PRACTICAL OBSERVATIONS.—\* PSAL. LIX.] Though conscious innocence cannot protect us from evil men, yet it may encourage our appeals to the righteous God for redress. It is common for sinners to think that God overlooks their wickedness; but the awful punishment of it will convince them of their egregious error. How dreadful is their danger against whom the prayers of Christ and his people ascend before the throne of Jehovah! The tongue defiled with slander, cursing, and falsehood, will quickly burn in endless fire, if unfeigned repentance and rich pardoning mercy prevent not. The punishment which God shall inflict on the ungodly, correspondent to their sins, will compel them to confess his existence and government; and that the saints' Rock is not as their rock, they themselves being judges. The sufferings of Christ and his people, shall at last issue in everlasting honours, and in triumphant praise to the God of all mercies.

PRACTICAL OBSERVATIONS.—† PSAL. LX.] What terrible convulsions and miseries are occasioned by sin! Not David raised to a throne, according to promise, but Jesus exalted to the right hand of divine Majesty, is our banner displayed—let us then confide in him for salvation. If sin hath made deadly breaches, the sovereign grace of Jehovah can repair them. Having loved us freely, his right hand shall save us. When our Lord Jesus pleases, he can make our bitterest enemies cast off, let us cleave fast to the promise, and trust and wait for the salvation of our God. Let us put no trust in human power, but in God's name and strength

tam of David, to teach; \* when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of Salt, twelve thousand.

O GOD, <sup>b</sup> thou hast cast us off, thou hast † scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof: for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

5 <sup>c</sup> That thy beloved may be delivered, save with thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, † triumph thou because of me.

9 Who will bring me into the † strong city? who will lead me into Edom?

10 Wilt not thou, O God, which <sup>d</sup> hadst cast us off? and thou, O God, which didst not go out with our armies?

11 Give us help from trouble; for vain is the help of man.

12 Through God we shall do valiantly; for he it is that shall tread down our enemies. †

## PSALM LXI.

1 David fleeth to God upon his former experience; 4 he voweth perpetual service unto him, because of his promises.

¶ To the chief musician upon Neginah, A psalm of David.

HEAR my cry, O God; attend unto my prayer. 2 From the end of the earth will I cry unto

power. Ver. 8. Philistia triumph thou because of me: Heb. Over Philistia give a shout of triumph. The parallel passage, Psal. cxviii. 9. has it—Over Philistia I will give a shout of triumph. After having mentioned the submission of the Israelitish tribe to his sceptre, David predicts the extension of his kingdom over the neighbouring nations. The absolute reduction of these nations, under his dominion, is expressed metaphorically, by the phrases of "making them his wash-pot, and extending his shoe, that is, setting his foot upon them." The Son of David also must "reign, till he hath put all enemies under his feet." Ver. 9. Who will bring me into the strong city. Bozrah, the capital of "Idumea, or Edom," was a fortified town, situated on a rock, deemed impregnable: see Obad. ver. 3. It is very remarkable, that Christ's victory over his enemies is set forth, by the prophet Isaiah, under the striking image of a king of Israel, returning in triumph, from the reduction of Idumea: "Who is this that cometh from Edom, with dyed garments from Bozrah," &c. Isa. lxiii. 1.

EXPLANATORY NOTES. PSAL. LXI. Ver. 1. For thou, O God, hast heard my vows. The vows of David, made during his banishment, were heard; and he was restored to the possession of his kingdom, in that land which God had given to his people, for an heritage. The vows of Messiah, made in the days



Before thee, when my heart is overwhelmed : lead me to the  
 Christ Rock that is higher than I.  
 cir. 1037.

3 For thou hast been a shelter for me, and a strong tower from the enemy.

4 I will abide in thy tabernacle for ever ; I will  
 Or, make my refuge.  
 † Heb. † trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows : thou  
 Thou shalt add days of the king.  
 † Heb. hast given me the heritage of those that fear thy name.

6 † Thou wilt prolong the king's life ; and his  
 † Heb. years † as many generations.

7 He shall abide before God for ever : O prepare  
 as generation and generation.  
 † Heb. mercy and truth which may preserve him.

8 So will I sing praise unto thy name for ever, that  
 I may daily perform my vows.\*

## PSALM LXII.

1 David, professing his confidence in God, discourageth his enemies ; 5 in the same confidence he encourageth the godly, &c.

¶ To the chief musician, to Jeduthun, a psalm of David.

1048. **T**RULY my soul † waiteth upon God : from  
 Or, Only.  
 † Heb. him cometh my salvation.

2 He only is my rock and my salvation ; he is my  
 † Heb. † defence ; I shall not be greatly moved.

3 How long will ye imagine mischief against a man ?  
 † Heb. high place.  
 ye shall be slain all of you : as a bowing wall shall ye be, and as a tottering fence.

4 They only consult to cast him down from his excellency ; they delight in lies : they bless with their mouth, but they curse † inwardly. Selah.

5 My soul, wait thou only upon God ; for my expectation is from him.

6 He only is my rock and my salvation : he is my defence : I shall not be moved.

7 In God is my salvation and my glory : the rock of my strength, and my refuge, is in God.

8 Trust in him at all times ; ye people, pour out your heart before him : God is a refuge for us. Selah.

9 Surely men of low degree are vanity, and men of high degree are a lie : to be laid in the balance, they are † altogether lighter than vanity.

10 Trust not in oppression, and become not vain in robbery : if riches increase, set not your heart upon them.

of his pilgrimage, were heard, and he hath re-assumed his ancient throne in the heavenly Jerusalem. The prayers of the faithful, made in the land where they are in exile, are heard, and their spirits shall return to God, who will give them "the heritage of those that fear his name."

EXPLANATORY NOTES. PSAL. LXII. Ver. 1. Truly my soul waiteth, or reflecteth upon God. Ver. 2, 5—8. David in the midst of trouble, and perhaps tempted to have recourse to sinful expedients for his preservation, determines still to repose all his confidence on the promised mercy of him, who is the salvation, the rock, and the high place, or fortress of men. Christ would not be delivered from his sufferings, by any other means, than those which the Father had ordained. The church, in like manner, should patiently wait for the salvation of God, and not attempt through distrust of the divine mercy, to save herself by unwarrantable methods, of her own devising.

EXPLANATORY NOTES. PSAL. LXIII. Ver. 1, 2. After the example

PRACTICAL OBSERVATIONS.—\* PSAL. LXI.] Former mercy ought to encourage our flight to God as our refuge in time of trouble. Since Jesus for ever lives, for ever sits enthroned, we may confidently expect to live and reign with him in eternal felicity and praise. Let then the grateful vows which we have made be conscientiously performed ; and let a deep sense of his abundant mercy animate our songs while we live.

PRACTICAL OBSERVATIONS.—† PSAL. LXII.] Resignation to God and confidence in him, issue in deliverance of all our troubles. While liars and traitors meet with destruction from God, they who trust in him, may defy hell or earth to hurt them. In him they are saved, secured strengthened, and protected ; and in him do they glory. The more their faith is exercised in him, the stronger does it become. The mercy and power of the Lord shall be employed to punish, protect, and gratuitously reward his people.

PRACTICAL OBSERVATIONS.—‡ PSAL. LXIII.] What a dry and barren wilderness is this world, with nothing in it that satisfieth the longing of the soul ! The more we find the emptiness of created enjoyments, the more we should fly to the fulness of God as our God, and all-sufficient portion. They who have experienced fellowship with him, and enjoyed the discoveries of his glory in public ordinances, will feelingly regret the want of them, and ardently desire the renewal of them. Great is the mercy, that God himself the fountain of happiness, and his throne of grace, are accessible. And if our hearts be refreshed with the tokens of his favour, they ought to be enlarged in his praise. Happy and delightful is it to meditate on his loving-kindness, and in his strength to follow him closely in the means of grace and path of duty.

11 God hath spoken once : twice have I heard this, Before  
 that || power belongeth unto God. Christ  
 cir. 1058.

12 Also unto thee, O LORD, belongeth mercy : for  
 † thou renderest to every man according to his work. † || Or, strength. a Job. 34. 11. Prov. 34. 12. Jerem. 32. 19. Ezek. 7. 27. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. Eph. 6. 8. Col. 3. 25.

## PSALM LXIII.

1 David's thirst for God ; 4 his manner of blessing God, &c.

¶ A psalm of David, when he was in the wilderness of Judah.

**O** GOD, thou art my God ; early will I seek thee : my soul thirsteth for thee, my flesh longeth for thee in a dry and † thirsty land, † where no † Heb. water is ; weary.

2 To see thy power and thy glory, so as I have seen thee in the sanctuary. † Heb. without water.

3 Because thy loving-kindness is better than life, my lips shall praise thee.

4 Thus will I bless thee while I live : I will lift up my hands in thy name.

5 My soul shall be satisfied as with † marrow † Heb. and fatness ; and my mouth shall praise thee with joy. fatness.  
 ful lips ;

6 When I remember thee upon my bed, and meditate on thee in the night-watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice,

8 My soul followeth hard after thee : thy right hand upholdeth me.

9 But those that seek my soul to destroy it shall go into the lower parts of the earth. † Heb. They shall make him run out like water by the hands of the sword.

10 † They shall fall by the sword ; they shall be a portion for foxes.

11 But the king shall rejoice in God ; every one that sweareth by him shall glory ; but the mouth of them that speak lies shall be stopped. †

## PSALM LXIV.

1 David prayeth for deliverance, complaining of his enemies ; 8 he promiseth himself to see such an evident destruction of his enemies as the righteous shall rejoice at it.

¶ To the chief musician, a psalm of David.

**H**EAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked ; from the insurrection of the workers of iniquity :

of the persecuted David in the wilderness of Judah, and that of the afflicted Jesus upon earth, the true Christian dedicates to God "the sweet hour of prime ;" he opens the eyes of his understanding, together with those of his body, and awakes each morning of righteousness. He arises with an inextinguishable thirst after those comforts, which the world cannot give ; and has immediate recourse, by prayer, to the fountain of the water of life ; ever longing to behold the divine power and glory, in the sanctuary above, of which he has been favoured with some glimpse, in the services of the church below.

EXPLANATORY NOTES. PSAL. LXIV. Ver. 2. Hide me from the secret counsel of the wicked. The counsels and insurrections of the Israelites against David ; of the same people, afterwards against the Son of David ; of worldly and wicked men against the church ; and of the powers of darkness against us all, are here respectively understood to be deprecated.



Before  
Christ  
cir. 1059.a Psalm  
11. 2.  
|| Or,  
speech.  
† Heb.  
to hide  
snares.  
|| Or,  
we are  
consumed  
by that  
which  
they have  
thoroughly  
searched.  
† Heb.  
a search  
searched.  
† Heb.  
their  
wound  
shall be.† Heb.  
is silent.† Heb.  
Words, or  
Mutters of  
iniquities.

3 <sup>a</sup> Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words;  
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.  
5 They encourage themselves in an evil || matter: they commune † of laying snares privily; they say, Who shall see them?  
6 They search out iniquities; || they accomplish || a diligent search: both the inward thought of every one of them, and the heart is deep.  
7 But God shall shoot at them with an arrow; suddenly † shall they be wounded.  
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.  
9 And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing.  
10 The righteous shall be glad in the LORD, and shall trust in him: and all the upright in heart shall glory.\*

## PSALM LXV.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.  
¶ To the chief musician, A psalm and song of David.  
**P**RAISE † waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.  
2 O thou that hearest prayer, unto thee shall all flesh come.  
3 † Iniquities prevail against me: as for our transgressions, thou shalt purge them away.  
4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.  
5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:  
6 Which by his strength setteth fast the mountains; being girded with power:  
7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.  
8 They also that dwell in the uttermost parts are

EXPLANATORY NOTES. PSAL. LXV. Ver. 5. By terrible, or wonderful things in righteousness wilt thou answer us, O God of our salvation. The ancient church foretelleth, that God would answer her prayers, for the coming of Messiah, by "wonderful things in righteousness; which was brought to pass, by the death and resurrection of Christ, the overthrow of idolatry, and the conversion of the nations. Then the God of salvation became the confidence of all the ends of the earth, and the inhabitants of the most distant island believed in Jesus. By "wonderful things in righteousness," will the prayers of the church, which now is, be answered at the second manifestation of the Son of God, in the glory of his Father. Ver. 8. They also that dwell in the uttermost parts are afraid at thy tokens. The "tokens, or signs," mentioned in this verse, are the exertions of divine power and mercy, called above, "wonderful things in righteousness;" which at the publication of the gospel, produce a saving fear of God among the nations, "dwelling in the uttermost parts of the earth." The isles, saith Isaiah on the same occasion, "saw it, and feared; the ends of the earth were afraid: they drew near, and came," Isa. xli. 5. And then it was, that the outgoings of the morning and evening, all the inhabitants of earth,

PRACTICAL OBSERVATIONS.—\* PSAL. LXIV.] In every age and place the bitterest words, reproach, and infamy, are liberally shot against the most faithful saints. Daring in wickedness, the ungodly often neither fear God nor regard man, but God will assuredly avenge on them the injuries which they have done his people. It is our wisdom to profit by the judgments which are executed on others. Too often warnings are lost through inconsideration. Persecutors ought to fear and tremble while the door of mercy is open, while the saints should rejoice in God's manifestations of his power and justice.

PRACTICAL OBSERVATIONS.—† PSAL. LXV.] Patient expectations from God should be succeeded with joyful praises of him in his church. Vows of thanksgiving must be followed with conscientious fulfilment. God's readiness to hear prayer shall encourage every one in every case to address him. Fellowship with him is our greatest happiness. How ever terrible the answer may sometimes be, God never disappoints the prayers of his people. Whatever be their circumstances in the world, they have equal access to him as their trust and salvation. Every where in the works of nature we may discern the power, wisdom, goodness and greatness of God — But while we see his works of providence, let us contemplate as in a figure how he establishes his church, his ordinances, and his people. He limits, restrains, and directs their raging troubles. He enlightens them by his word and the influence of his Spirit. And, while Jesus the Son of Righteousness rises with healing under his wings, his showers of gospel declarations and spiritual influences drop down abundantly, for the nourishment, satisfaction, and joy of his heritage.

afraid at thy tokens: thou makest the outgoings of the morning and the evening to rejoice.

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn; when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; || thou settlest the furrows thereof; † thou makest it soft with showers; thou blessest the springing thereof: ||

11 Thou crownest † the year with thy goodness; and thy paths drop fatness.

12 They drop upon the pastures of the wilderness; and the little hills † rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.†

thou dissolvest it. † Heb. the year of thy goodness. || Heb. are girded with joy.

## PSALM LXVI.

1 David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits. 13 He voweth for himself religious service to God, &c.

¶ To the chief musician, A song or psalm.  
**M**AKE a joyful noise unto God, † all ye lands: † Heb. all the earth.  
2 Sing forth the honour of his name; make his praise glorious.

3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies || † submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come and see the works of God: he is terrible in his doing toward the children of men: † Heb. lie.

6 He turned the sea into dry land; they went through the flood on foot; there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard;

9 Which † holdeth our soul in life, and suffereth not our feet to be moved.

as many as experienced the sweet vicissitudes of day and night, of morning and evening, were made to rejoice in God their Saviour: whose name was praised, from the rising to the setting sun. Ver. 9—13. Under the beautiful image of a once barren, and dry land, rendered fruitful by kindly showers of rain, turning dearth into plenteousness, are represented here, (as in Isa. xxxv. and numberless other places,) the gracious visitation of the church by the Spirit; the riches of grace and mercy, poured upon the hearts of men, from the exhaustless river of God; and the bountiful provision made thereby, for the relief of that spiritual famine, which had been fore in all lands, see Isa. lv. 10. Rev. xxii. 1. Amen viii. 11.

EXPLANATORY NOTES. PSAL. LXVI. Ver. 5, 6. The prophet, after inviting men to contemplate "the works of God," sets before them, for that purpose two great miracles wrought for Israel; namely, the division of the Red Sea, and that of the river Jordan; by the former they escaped Egypt, by the latter they entered Canaan. Under these two figurative transactions, the Christian church beholds, and in the words which describe them, she celebrates two corresponding works of mercy wrought for her; viz. the deliverance



Before  
Christ  
cir. 1048.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidest affliction upon our loins.

12 Thou hast caused men to ride over our heads: we went through fire and through water: but thou broughtest us out into a † wealthy place.

† Heb.  
moist.

13 I will go into thy house with burnt-offerings; I will pay thee my vows,

† Heb.  
opened.

14 Which my lips have † uttered, and my mouth have spoken, when I was in trouble.

† Heb.  
narrow.

15 I will offer unto thee burnt-sacrifices of † fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear me:

19 But verily God hath heard me; he hath attended to the voice of my prayer.

20 Blessed be God, who hath not turned away my prayer, nor his mercy from me.\*

PSALM LXVII.

1 A prayer for the enlargement of God's kingdom; 3 to the joy of the people, 6 and the increase of God's blessings.

† To the chief musician on Neginoth, A psalm or song.

† Heb.  
with us.

**G**OD be merciful unto us, and bless us; and cause his face to shine † upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

† Heb.  
lead.

4 O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and † govern the nations upon earth. Selah.

of her children from the dominion of sin by faith in Christ Jesus; and their admission into the kingdom of heaven, through the grave and gate of death.

EXPLANATORY NOTES. PSAL. LXVII. Ver. 1. *God be merciful unto us.* The Israelitish church by the mouth of the prophet, expressed her ardent desire after Messiah's advent, and appearance in the flesh. Ver. 2. *That thy way may be known upon the earth.* Nor was she studious, as her degenerate children have since been, to confine the favour of heaven within her own pale. If she had a good wish for herself, she had one likewise for others, and therefore prayed that the way to eternal life might be known, not in Jewry alone, but over all the earth; and that the virtues of that salutary medicine, which was able to restore health and vigour to the diseased and languishing spirits of men, might be published among all nations.

EXPLANATORY NOTES. PSAL. LXVIII. Ver. 1. *Let God arise.* These words were used by Moses, whenever the ark set forward before the armies of Israel, in their progress toward Canaan, Numb. x. 35. David, in like manner, uses them in his triumphal hymn, on the removal of the ark to the city of Zion, 1 Chron. xiii. and xv. Dr Chandler supposes this part of the psalm, from ver. 1. to ver. 6. inclusive, to have been sung when the ark was taken up on the shoulders of the Levites. The church now celebrates in the same terms, the substance of the foregoing shadows; she sings the praises of her Redeemer, rising from the dead, and preceding the Israel of God, to the true land of promise; when his enemies, the powers of darkness, sin and death, "were scattered, and they that hated him fled before him." Ver. 2. *As smoke is driven away,* so

5 Let the people praise thee, O God; let all the people praise thee.

Before  
Christ  
cir. 1048.

6 Then shall the earth yield her increase; and God even our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.†

PSALM LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 and for his great works. 32 An exhortation to praise God.

† To the chief musician, A psalm or song of David.

**L**ET God arise, let his enemies be scattered: let them also that hate him flee † before him.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But let the righteous be glad: let them rejoice before God; yea, let them † exceedingly rejoice.

4 Sing unto God, Sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widow, is God in his holy habitation.

6 God setteth the solitary † in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst † send a plentiful rain, whereby thou didst † confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: Thou, O God, hast prepared of thy goodness for the poor.

drive them away. The sudden and utter destruction of the enemies of God and of his people, is resembled, first, to the dissipation of smoke, which, though it rises from the earth in black and tremendous clouds, is, by the wind presently brought to nothing; secondly, to the melting of wax, which, though to appearance, of a firm and solid consistence, yet, when held to the fire for a few minutes, dissolves, and makes no more resistance. Ver. 7, 8. This part of the psalm, from ver. 7 to verse 14, is the second, in Dr Chandler's division. It is supposed to have been sung when the procession began, and to have lasted till Mount Zion was in view. The prophet goes back to commemorate the wonders wrought for Israel, when Jehovah, by his presence in the cloudy pillar, conducted them through the wilderness; when descending to deliver the law, he bowed the heavens, and shook the earth, and caused Sinai to quake from its foundations. The Christian church commemorates, under these terms and figures, her redemption from the spiritual Egypt, by the resurrection of Jesus, with mighty signs and wonders, and the succeeding delivery of the new law from Mount Zion, after the descent of the Holy Spirit; by which the old Jewish dispensation was shaken and removed, to make way for one that should last for ever, see Heb. xii. 18—28. Ver. 10. *Thy congregation hath dwelt therein.* In these words, Dr Chandler apprehends, that the psalmist speaks of the manner, as well as abundance of the food thus given them; and renders the verse thus—(hired) "Thy food, or, As to thy food," the food which thou gavest them, (if he be) They dwelt in the midst of it; Thou didst prepare, O God, by thy goodness for the poor." Thus the history informs us, that the manna covered

PRACTICAL OBSERVATIONS.—\* PSAL. LXVI.] With what harmony and joy ought all men to celebrate the praises of that God, who is so great, and so good to all. If our father's sins awaken our sorrows, their mercies should strengthen our confidence and inflame our praise. To testify our gratitude to God, and to encourage others in his way, we ought prudently to communicate our most noted experience of his goodness and grace. No duty performed amidst indulged wickedness can be acceptable to God. But such as in faith pour out their hearts unto God without any allowed guile, may be confident that their requests are accepted, and shall in due time be answered; they may now begin their grateful song which shall issue in eternal transport.

PRACTICAL OBSERVATIONS.—† PSAL. LXVII.] Divine mercy is the ever-flowing spring of all our blessings, which, when duly received enlarges the heart, and disposes to live wholly for God, whose love manifested in our redemption produces the most sublime and felicitating emotions. It is an unspeakable mercy to be governed and judged according to the gospel of God our Saviour. The service of Christ is the freedom and happiness of his people, and his government introduces the most inestimable benefits and exalted praise. What a harvest of converted souls the world yields when he pours forth his influences. And blessings innumerable flow from a new covenant relation to God as our God; while reverential love and holy obedience always attend firm faith in the revelation of his grace.



Before  
Christ  
cir. 1045.

† Heb.  
army

† Heb.  
did flee,  
did flee.

|| Or,  
for her  
she was.

|| Or,  
even  
many  
thousands

b Eph.

4. 8.

† Heb.  
in the  
man.

by the dew, lay round about the host; and that the quails were "let fall by the camp about a day's journey on one side, and a day's journey on the other, round about the camp," Exod. xvi. 13. Numb. xi. 31. This was literally dwelling in the midst of the food God had provided for them. Ver. 13. *Though ye have lien among the pots*, or, rows of stones on which the caldron, or pots were placed. Lying among these denotes the most abject slavery; for this was the place of rest allotted to the slaves. So our translators render the word in the margin of Ezek. xl. 43. Ver. 14. *When the Almighty scattered kings in it*. The purport of this difficult verse seems to be, that all was white as snow, that is, all was brightness, joy, and festivity, about Mount Salmon, (Thelesen bolemun) when the Almighty, fighting for his people Israel, vanquishing their enemies, (be) in, or about that part of the country. Ver. 16. *Why leap ye, or why look ye askance with envy ye high hills?* The psalmist in commemorating God's former mercies and loving-kindnesses, having been led to mention the towering hills of Salmon and Bashan, by a masterly transition, suddenly resumes his original subject with a beautiful apostrophe to those mountains, letting them know, that however proudly they might lift up their heads above the rest, or in the language of poetry, "look askance with envy on Mount Sion, yet this was the mount which Jehovah had determined to honour with his special presence; thither he was now ascending, with the ark of his strength; and there, between the cherubims, in the place prepared for him, he would dwell for ever; till the whole dispensation would be at an end, till the glory of the Lord should be revealed in human nature; till God should be manifested in the flesh; and, the true tabernacle and temple should succeed the typical. After that, the privileges of Sion were transferred to the Christian church: she became, and while the world lasts, will continue to be the "hill in which God delighteth to dwell;" she will therefore be justly entitled to the pre-eminence over all that may seem to be great and glorious in the world. Ver. 18. Compare Eph. iv. 8. The psalmist mentions these gifts as received; "Thou hast received gifts for men;" the apostle in his citation, sheweth us the end for which they were received; "He gave gifts unto men." Or rather, as the best critics have observed, in the Hebrew idiom, to "take gifts for another," is the same, as to "give them to another." Thus we read, 1 Kings iii. 24. "Take me a sword," that is, give or bring it me. Gen. xviii. 5. "I will take a bit of thread;" that is, for you, or to give it you,—and comfort ye your hearts." The preceeding survey of God's dispensations, constraineth the church to break out into an act of praise, and to bless the preserver of men, the author of eternal salvation; in whose hands are the goings forth of death; in other words, who has "the keys of death and the grave;" Rev. i. 18. who is possessed of power to confine, and to release; to kill and to make alive. Ver. 21. *But God shall wound the head of his enemies*. This verse begins a prediction of that vengeance, which the person, who was ascended on high, would infallibly execute upon his impenitent enemies, and which was shadowed forth in the destruction of the enemies of Israel, by David, after that the ark of God was placed upon the hill of Sion. See 2 Sam. viii. The expressions, the head, and the hairy crown, denote the principal part, the strength, the pride, and the glory of the adversary, which was to be crushed according to the original sentence; "He shall bruise thy head." Gen. iii. 15. "Bless ye God in the congregations;" in this form of words, the Israelites are supposed, when accompanying the ark, to have reciprocally exhorted and encouraged each other to exert their utmost powers in the sacred employment of blessing and thanking God; even the Lord from the fountain of

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

Before  
Christ  
cir. 1045.

22 The LORD said, I will bring again from Bashan; I will bring my people again from the depths of the sea:

23 That thy foot may be || dipped in the blood of || Or, red.  
thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; event he goings of my God, my King, in the sanctuary.

25 The fingers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the LORD, || from the fountain of Israel.

|| Or,  
ye that  
are of the  
fountain  
of Israel.

27 There is little Benjamin with their ruler, the princes of Judah || and their council, the princes of Zebulun, and the princes of Naphtali.

|| Or  
with their  
company.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke || the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: || scatter || Or, the  
|| Or, he  
scattereth.

Israel; the fountain of Israel is the same with the "stock, or family of Israel." See Isa. xlviii. 1. The sense of this latter clause therefore is, "Bless the Lord, ye who are sprung from the stock of Israel;" thus is the duty of blessing and thanksgiving enforced on the congregation of the faithful in all ages. Ver. 27. *There is little Benjamin with their ruler*. The literal rendering of this verse is—"There is little Benjamin their ruler, the princes of Judah their council, the princes of Zebulun, and the princes of Naphtali." In this enumeration of the tribes of Israel, that were present at the removal of the ark, four only are mentioned; Benjamin and Judah who dwelt nearest to the city of David; Zebulun and Naphtali, who are the farthest distant from it; to shew the unanimity of the whole nation of all the tribes far and near, in attending this solemnity, to testify their willing acknowledgement of David for their king, and the city of David for their capital, where all the great solemnities of religion should be performed, and their annual festivals continually celebrated. Benjamin though the youngest tribe, is named first, and called the "Ruler;" because from that tribe sprung Saul, the first king of Israel. The attendance of this tribe shewed, that all envy and opposition to David from Saul's party, was at an end. Upon David's accession to the crown, Judah became the royal tribe, and supported the throne by its counsels. Zebulun and Naphtali were tribes of eminent learning and knowledge, See Gen. xlix. 21. Judg. v. 14. Thus after the publication of the gospel, the nations flocked into the church, both those that were near and those that were far off; power, wisdom, and learning, submitted themselves to the kingdom, and conspired to set forth the glory of Messiah. Ver. 29. *Because of thy temple at Jerusalem*. The tabernacle is called [hibel, temple.] 1 Sam. iii. 2. This might, otherwise, seem inconsistent with the supposed occasion of the psalm, and the times of David, when there was yet no temple there. David foretells that on the establishment of the then church and worship in Jerusalem, the kings of the Gentiles should come, and make their oblations at the temple of God; which happened in his days, and those of his son Solomon, as an earnest and figure of that plenary accession of the kings of the earth to the church of Christ which was to take place in the latter days, under the gospel, See 2 Sam. viii. 9—11. 1 Kings v. 1. x. 1, 24. 2 Chron. ix. 24. Isa. lx. 3, 6. Math. ii. 11. Rev. xxi. 24. Ver. 30. *Rebuke the company of spearmen*. We have heard a prophetic prayer against the enemies of the Israelitish church. The whole verse when literally translated, runs thus,—*"Rebuke the wild beasts of the reeds, the congregation of the mighty among the calves of the nations, skipping or exulting, with pieces of silver; scatter the people that delight in war."* By the wild beasts of the reeds, is to be understood the Egyptian power, described by its emblem, the crocodile, or river horse, creatures living among the reeds of the Nile. The "calves of the nations," intend the objects of worship among the Egyptians, their Apis, Osiris, &c., around with the congregation of the mighty assembled. And by their skipping with "or exulting in pieces of silver, may either be meant their dancing at their idolatrous festivals, with the tinkling instruments, called "Sistra," which might be made of "silver," or else it may imply their glorying in pieces of silver, or in their riches. The last member of the verse is plain, "Scatter the people that delight in war." The whole is evidently a prayer of the prophet to this effect, that it would please God to bring down and overthrow the strength, the pride, and the idolatry of Egypt, that ancient adversary and oppressor of Israel,—The Christian church in like manner, through faith in the power of her Lord, risen from the dead and ascended into heaven, prayeth for the confusion of her implacable enemies, who delight in opposing the kingdom



Before  
Christ  
cir. 1021.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:

† Heb.  
give.

33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth † send out his voice, and that a mighty voice.

|| Or,  
heavens.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the || clouds.

35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.\*

### PSALM LXIX.

1 David complaineth of his affliction; 13 he prayeth for deliverance; 22 he devoteth his enemies to destruction; 30 he praiseth God with thanksgiving.

¶ To the chief musician upon Sholhannim, A psalm of David.

SAVE me, O God; for the waters are come in unto my soul.

† Heb.  
the mire  
of depth.  
† Heb.  
depth of  
waters.

2 I sink in † deep mire, where there is no standing; I am come into † deep waters, where the floods overflow me.

3 I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty; then I restored that which I took not away.

† Heb.  
guiltiness.

5 O God, thou knowest my foolishness; and my † sins are not hid from thee.

6 Let not them that wait on thee, O LORD God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

a John  
2. 17.

b Rom.  
15. 3.

9<sup>a</sup> For the zeal of thine house hath eaten me up; <sup>b</sup> and the reproaches of them that reproached thee are fallen upon me.

of Messiah. Ver. 31. Princes, or ambassadors, shall come out of Egypt. The hostile powers being overthrown, and the church of Israel fully established, the nations around her, even those which had been most given to idolatry sued for her friendship, and came to Jerusalem with their gifts and oblations; as, in like manner, after the defeat of Maxentius and Maximin, the Roman empire, with all its tributary provinces, was added to the church of Christ.

EXPLANATORY NOTES. PSAL. LXIX. Ver. 1—3. The gospels inform us concerning the constancy and patience of Christ under his sufferings; the sufferings themselves, (those in particular of his soul) are largely described in the Psalms; many of which, and this among the rest, seem to have been indited beforehand by the Spirit, for his use in the day of trouble. At the head of the church, he here beseecheth the Father to save, through him, his mystical body. He compares the sad situation into which he was brought, to that of a drowning man. The divine displeasure, like a stormy tempest, was let loose upon him; the sins of the world, as deep mire, enclosed and detained him; whilst all the waters of affliction went over his head, and penetrated to his vitals. Ver. 5 O God, thou knowest my foolishness. These words in the mouth of David, or any other sinful son of Adam, are plain enough. They may nevertheless be spoken, as the rest of the psalm is, in the person of Christ, concerning the iniquities committed by us, but "laid on him;" which he therefore mentions, as if they had been his own; the head complaining of diseases incident only to the members. Ver. 6. Comp. John xvi. 1. Ver. 9. Comp. John ii. 17. Rom. xv. 3. Ver. 20, 21. The argument urged by Christ in these most affecting words, is that in the extremity of his passion, he was left alone, without a comforter, a friend,

10 When I wept, and chastened my soul with fasting, that was to my reproach.

Before  
Christ  
cir. 1021.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I was the song of the † drunkards.

† Heb.  
drinkers  
of strong  
drink.

13 But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire; and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: † hear me speedily.

† Heb.  
make  
haste to  
hear me.

18 Draw nigh unto my soul, and redeem it: deliver me, because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart, and I am full of heaviness: and I looked for some † to take pity, but there was none; and for comforters, but I found none.

† Heb.  
to lament  
with me.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

e Matth.  
27. 48.

22<sup>d</sup> Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

Mark  
15. 23.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

d Rom.  
11. 9, 10.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

† Heb.  
their pa-  
lace.

25 Let † their habitation be desolate, and † let none dwell in their tents.

† Heb.  
let there  
not be a  
dweller.

26 For they persecute him whom thou hast smitten; and

or an attendant; while all that were round about him studied to infuse every bitter and acrimonious ingredient into his cup of sorrows. This was literally as well as metaphorically true, when they gave him vinegar to drink mingled with gall, see Matth. xxvii. 34. John xix. 28. Ver. 22. Let their table become a snare before them; and that which should have been for their welfare, Heb. their peace-offerings, let it become a trap. At this verse beginneth a prediction of those dreadful judgments, which heaven has since inflicted upon the crucifiers of the Lord of glory. By their "table becoming a snare, and their peace-offerings a trap," is pointed out the consequences of the Jews adhering to the legal services in opposition to him, who is "the end of the law, for righteousness." After his sufferings and exaltation, to continue under the law, became not only unprofitable, but destructive, in as much as it implied a denial of Messiah's advent, and a renunciation of every evangelical benefit and blessing, Rom. ix. 9. Ver. 23. Comp. Rom. xi. 10. 2 Cor. iii. 15. Ver. 24. Thou wilt pour out thine indignation upon them. Never was indignation so poured out, never did wrath so take hold on any nation, as on that, which once was, beyond every other, beloved and favoured. "The wrath," says St Paul, 1 Thess. ii. 16. "is come upon them to the uttermost, (eifelos) to the end," to the very last dregs of the cup of fury. Ver. 25. Their habitation shall be desolate. Our Lord seems to have had this passage in his view, when he said to the Jews, "Behold, your house is left unto you desolate," Matth. xxiii. 36. Jerusalem was by the Roman armies destroyed from the foundations. It hath been since indeed rebuilt, and inhabited by Gentiles, by Christians and by Saracens, but no more by the Jewish people. It is remarkable, that this verse is applied, Acts i. 20. to Judas, considered as

PRACTICAL OBSERVATIONS.—\* PSAL. LXVIII.] The united malicious efforts of Satan and his emissaries against Christ in the days of his flesh, instead of hindering, accelerated his entering on his mediatorial work. Happy, thrice happy are they who have this high Sovereign, this glorious and gracious Jehovah for their God and Saviour. By his almighty influence he brought down all opposition. By the multitudes of his apostles and ministers he published successfully the glad tidings of salvation. He established his church as a mountain firm and high, which cannot be moved, and from which he will never depart. While the angelic host, are her guard, the ascended Redeemer is her Saviour and Head. How great are his triumphs, his grace, and his glory. Never is he weary of shewing mercy. No pardoned rebel ever owed such gratitude to his generous prince, as every pardoned sinner owes to Jesus our Lord. Death itself is disarmed to them who have an interest in him and his salvation.



Before Christ  
cir. 1021. and they talk to the grief of † those whom thou hast wounded.

† Heb. 27 Add || iniquity unto their iniquity; and let them not come into thy righteousness.

thy wounded. 28 Let them be blotted out of the book of the living, and not be written with the righteous.

Or, 29 But I am poor and sorrowful: let thy salvation, O God, set me up on high.

penishment of iniquity. 30 I will praise the name of God with a song, and will magnify him with thanksgiving.

Or, 31 This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

meek. 32 The || humble shall see this, and be glad; and your heart shall live that seek God.

† Heb. 33 For the LORD heareth the poor, and despiseth not his prisoners.

creepeth. 34 Let the heaven and earth praise him, the seas, and every thing that † moveth therein:

35 For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it; and they that love his name shall dwell therein.\*

## PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

† To the chief musician A psalm of David, to bring to remembrance.

a Psalm 40. 13. MAKE haste † O God, to deliver me: make

† Heb. 2 ° Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

b Psalm 35. 4. & 71. 12. 3 Let them be turned back for a reward of their shame that say, Aha, aha!

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, let God be magnified.

the head and representative of that apostate nation, which rejected and delivered up its Prince and Saviour to be crucified. "He was guide to them that took Jesus," Acts i. 16. The punishment thereof as well as the sin of Israel is portrayed in his person, and the same prophecy is applicable to him, and to his countrymen. Ver. 28. *They shall be blotted out of the book of the living and not be written among the righteous.* By "the book of the living," in which the names of the "righteous are written," is to be understood the register of the true servants and worshippers of God, or those who are justified, or made righteous, through faith. In this register the names of Abraham, Isaac, and Jacob, the ancient fathers of the Israelitish race, with their true children stand recorded; but the degenerate and apostate Jews have been long since blotted out; they are no longer the peculium of heaven, nor have they any part or portion in the inheritance of the sons of God. Thus Ezekiel, "They shall not be in the assembly of my people, nor shall they be written in the writing of the house of Israel," xiii. 9. And our Lord in his conversations with the Jews took every opportunity to tell them, that they, for their unbelief, should be "cast out," and that the Gentiles, obeying the call of the gospel, should come from all quarters of the world, and "sit down with Abraham, and Isaac, and Jacob, in the kingdom of God." Ver. 31. *This also shall please the Lord better than an ox.* A bullock was in its prime for sacrifice, under the law, when it began to put forth its "horns and hoofs." The infinite distance therefore in point of value, between the best legal sacrifices, and those of obedience, love and praise, as offered by Christ, and through him by his church, under the gospel, is pointed out in this verse. See Psal. xl. 6, 8. l. 23. Ver. 36. *The seed also of his servants shall inherit it.* The continuation of the

5 But I am poor and needy; make haste unto me, Before Christ  
cir. 1021. O God: thou art my help and my deliverer; O LORD make no tarrying.†

## PSALM LXXI.

1 David in confidence of faith, and experience of God's favour, prayeth both for himself and against the enemies of his soul; 14 he promiseth constancy: 17 he prayeth for perseverance.

2 IN thee, O LORD, do I put my trust; let me never be put to confusion. 1023. a Psalm 31. 1.

3 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

† Heb. 3 † Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. be thou to me for a rock of habitation.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou art my hope, O LORD God: thou art my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

7 I am as a wonder unto many: but thou art my strong refuge.

8 Let my mouth be filled with thy praise, and with thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that † lay wait for my soul take counsel together.

† Heb. 11 Saying, God hath forsaken him: persecute and take him; for there is none to deliver him. watch, or observe.

12 O God be not far from me: O my God, make haste for my help.

13 Let them be confounded and consumed that are adversaries to my soul: let them be covered with reproach and dishonour that seek my hurt.

church in the posterity of the faithful is here predicted. Accordingly, the descendants of the profelyted Gentiles have been in possession of the gospel privileges, for above 1800 years. And thus it will be, while they abide in the faith, and love the name of Jesus. Should the Gentiles apostatise as the Jews did, and the Jews be converted as the Gentiles were, then the gospel would go from the Gentiles to the Jews, as before it went from the Jews to the Gentiles; then would there "come out of Sion the deliverer to turn away ungodliness from Jacob," Rom. xi. 26.

EXPLANATORY NOTES. PSAL. LXX. The words of this psalm occur without any material variations, in Psalm xl. ver. 13. to the end. The reader is therefore referred thither for the exposition; as before in the case of the liii. and xiv. Psalms.

EXPLANATORY NOTES. PSAL. LXXI. Ver. 4. *Deliver me, O my God, out of the hand of the wicked.* The divine assistance is implored by the psalmist, on the footing of the goodness of his cause, and the iniquities of his enemies. Such were Absalom, Abithophel, &c. to David; Judas and the Jews to Christ; and such are the world, the flesh, and the devil to the Christian. Ver. 7. *I am as a wonder unto many.* David, banished from his kingdom, was regarded as a wonder, or a prodigy of wretchedness; Christ in his state of humiliation upon earth, was a sin every where "spoken against," as Simeon foretold he would be, Luke i. 34. The Christian, who lives by faith, who quits possession for reversion, and who chooses to suffer with his Saviour here, that he may reign with him hereafter, appears to the men of the world, as a monster of folly and enthusiasm. But God is the strong refuge of all such. Ver. 9. *Cast me not off in the time of*

PRACTICAL OBSERVATIONS.—\* PSAL. LXXI.] Contemplating in this prophetic psalm the sufferings of the once humble, but now exalted Messiah, let us with ecstacy behold the love of God, who spared not his own Son when inflexible justice made it necessary that he should die for the expiation of crimes not his own, but ours, and thus redeem us from the tremendous effects of our transgression. Let us learn with patience to run the race of holy obedience, and necessary trials set before us, looking to Jesus as our pattern, and as the author and finisher of our faith. While we behold the awful severity of God's judgments on his ancient people, because of their rejection of his Son, let us not be high minded, but fear. O that our eyes may be ever fixed on the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor, that we through his poverty might be made rich. And may we all be living members of that church, which is founded in his blood, and blessed in him with all spiritual blessings.

PRACTICAL OBSERVATIONS.—† PSAL. LXXI.] God intends that urgent trials should excite ardent prayers. How condescending is God to admit his people to the nearest intimacy with him, to speak to him as a man doth to his friend. When, like frightened doves flying to their windows in the moment of danger they in haste fly to God and say, "Make haste to deliver, their boldness does not exceed their warrant and welcome."



Before  
Christ  
cir. 1021.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

16 I will go in the strength of the LORD God: I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

† Heb.  
unto old  
age and  
grey hairs.  
† Heb.  
thine arm.

18 Now † also, when I am old and grey-headed, O God, forsake me not, until I have shewed † thy strength unto this generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

20 Thou, which hast shewed me great and sore troubles shalt quicken me again, and shall bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

† Heb.  
with the  
instru-  
ment of  
psaltery.

22 I will also praise thee † with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice, when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.\*

### PSALM LXXII.

1 David, praying for Solomon, sheweth the goodness and glory of his reign in type, and in truth of Christ's kingdom; 18 he blesseth God.

|| Or, of

¶ A psalm || for Solomon.

**G**IVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

old age. David, mindful of the noble actions, which, through God's assistance, he had achieved in his youth, beseeches him not to desert his servant, when persecuted by a rebellious son in his old age. The church findeth but too much occasion to make the same, now that she is sunk in years; when faith languisheth, charity waxeth cold, and the infirmities of a spiritual old age are coming fast upon her.

EXPLANATORY NOTES. PSAL. LXXII. Ver. 1, 2. In this prophetic prayer, the aged monarch of Israel, about to resign the kingdom into the hands of his son Solomon, makes unto God the request of a wise father for him. He asks such a portion of wisdom and integrity from above as might enable the young prince to govern aright the people of God, and to exhibit to the world a fair resemblance of that king of Israel, who was, in the fulness of time, to sit upon "the throne of his father David;" Luke i. 32. "to reign in righteousness;" Isa. xxxii. 1. "and to have all judgment committed unto him;" John v. 22. Ver. 6. *He shall come down like rain upon the mown grass.* In the last words of David, (2 Sam. xxiii. 4.) the reign of Messiah is described under this figure; "He shall be as the tender grass springing out of the earth by clear shining after rain." There cannot be a more lively image of a flourishing condition than what is conveyed to us in these words. The grass which is forced by the heat of the sun, before the ground is well prepared by rains, is weak and languid, and of a faint complexion: but when clear shining succeeds the gentle showers of spring, the field puts forth its strength, and is more beautifully arrayed, than even Solomon in all his glory. Ver. 8. *He shall have dominion from sea to sea.* As

PRACTICAL OBSERVATIONS.—\* PSAL. LXXI.] The more we reflect on what God hath done for us, it will the more engage our trust and animate our praise. In old age we must expect infirmities: but God can give an increase of faith and patience to bear them. Happy they whose grand supporters are the power and promise of God, and whose early and long continued experience of his favours encourage them to maintain their hopes, and increase their holiness. And, if we hope for eternal happiness, let us do what we can to spread the honour and good favour of Christ on earth. For how becoming it is for aged saints to be remarkable in cheerfully expecting good at the hand of God; and to have heart, and lips, and life, all filled with his praise! Happy they whose transition into their Father's house scarcely admits of change either of their works or their fame!

PRACTICAL OBSERVATIONS.—† PSAL. LXXII.] Contemplate here the divine administrator of the covenant conducting his trust with infinite equity and consummate wisdom! By his righteousness and intercession he procured, and by his word, ordinances, and Spirit, he confers on men peace with God, peace

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass; as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace † so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him; all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him † shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

17 His name † shall endure for ever: his name † shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

20 ¶ The prayers of David the son of Jesse are ended.†

applicable to the kingdom of Solomon, this verse describes the extent and limits of the promised land; if it be interpreted of the wide extended empire of Christ, that empire knows no bounds, but those of the earth itself. The Hebrew word [arits] is often used for both, and as the dominion of Solomon represented that of a greater than Solomon, both are comprehended in the same words. And it is observable, that when the prophet Zechariah foretels the advent of "the King of Zion," in great humility, "meek, and riding on an ass," he describes the extent of his kingdom in these words—"His dominion shall be even from sea to sea, and from the river to the ends of the earth," Zech. ix. 9, 10. Ver. 10. *The kings of Tarshish.* Tarshish, Sheba, and Seba, represent the Gentile nations. This verse suggesteth to our meditation several curious and interesting particulars, all tending to one. Ver. 11. *Yea, all kings shall fall down before him.* It is said, 1 Chron. ix. that "all the kings of the earth fought the presence of Solomon, to hear his wisdom; that he reigned over all the kings, from the river even unto the land of the Philistines, and to the border of Egypt; and that they brought unto him horses out of Egypt, and out of all lands." The dominion of Christ is universal; and it will appear to be so, at the last day; when before men and angels, he shall prove his claim to the title, King of kings, and Lord of lords. Ver. 12—14. These three verses considered as describing the just and merciful administration of Solomon, but especially of Messiah, need no exposition. Ver. 16. Comp. John xii. 24. Ver. 17. *His name shall remain for ever; his name shall be continued,* Heb. propagated as long as the sun.

Before  
Christ  
cir. 1021.

† Heb.  
till there  
be no  
moon.

† Heb.  
one shall  
give.

† Heb.  
shall be  
as a son to  
continue  
his fa-  
ther's  
name for  
ever.



## PSALM LXXIII.

Before  
Christ  
cir. 1020.Or, A  
psalm for  
Asaph.  
Or,  
Yet.  
† Heb.  
clean of  
heart.  
a Job  
21. 7.  
Psalm  
37. 1.  
Jerem.  
12. 1.  
† Heb.  
till.  
† Heb.  
fat.  
† Heb.  
in the  
trouble of  
other  
men.  
† Heb.  
with.  
† Heb.  
they pass  
the  
thoughts  
of the  
heart.† Heb.  
my chas-  
tishment  
was.  
† Heb.  
it was la-  
bour in  
mine eyes.1 The prophet prevaileth in a temptation, 2 sheweth the occasion there-  
of, the prosperity of the wicked; 13 the wound given thereby to diffi-  
dence; 15 the victory over it, &c.

¶ || A psalm of Asaph.

TRULY God is good to Israel, even to such as  
are † of a clean heart.2 But as for me, my feet were almost gone; my  
steps had well nigh slipped.3 For I was envious at the foolish, when I saw the  
prosperity of the wicked.4 For there are no bands † in their death; but their  
strength is † firm.5 They are not † in trouble as other men, neither  
are they plagued † like other men.6 Therefore pride compasseth them about as a  
chain; violence covereth them as a garment.7 Their eyes stand out with fatness: † they have  
more than heart could wish.8 They are corrupt and speak wickedly concerning  
oppression: they speak loftily.9 They set their mouth against the heavens; and  
their tongue walketh through the earth.10 Therefore his people return hither; and waters  
of a full cup are wrung out to them:11 And they say, How doth God know? and is  
there knowledge in the most High?12 Behold, these are the ungodly, who prosper in  
the world; they increase in riches.13 Verily I have cleansed my heart in vain, and  
washed my hands in innocency.14 For all the day long have I been plagued, and  
† chastened every morning.15 If I say, I will speak thus; behold, I should  
offend against the generation of thy children.16 When I thought to know this, † it was too pain-  
ful for me,17 Until I went into the sanctuary of God; then  
understood I their end.

EXPLANATORY NOTES. PSAL. LXXIII. Ver. 1—3. The prosperity of the wicked has been a common temptation to the saints. The psalmist was staggered at it, and musing on the mysterious providence, breaks forth: Truly, or notwithstanding, God is good to Israel: this he is assured of amidst all his perplexities, and holding fast this truth, rides out the storm. Ver. 5. Compare Job xxi. Jer. xii. 1. Ver. 6. Therefore pride compasseth them about as a chain. "Pride compasseth them about as a chain;" they wear it for an ornament about their necks, as gold chains, collars, or necklaces were worn; see Cant. iv. 9. discovering it by their stately carriage. See Isa. iiii. 16. "Violence covereth them as a garment;" it appeareth outwardly in all they say, or do, and engrosseth the whole man; they are, as the English phrase is, made up of it. Ver. 7. Their eyes stand out with fatness. "A man may be known by his look," saith the son of Sirach, Ecclus. xix. 29. The cholerick, the lascivious, the melancholy, the cunning, &c. frequently bear their tempers and ruling passions, strongly marked on their countenances; but more especially doth the soul of a man look forth at his eyes. The pride of the ungodly, occasioned by great and unexpected success in the world, hardly ever fails to betray itself in this way. Ver. 10. Therefore his people return hither. Some think this verse intends those people who resort to the company of the wicked, because they find their temporal advantage by it; while others are of opinion that the people of God are meant, who, by continually revolving in their thoughts the subject here treated of, namely, the

in the conscience, and peace with one another. How extensive his gospel church, comprehending all nations—the wildest Arabs and most distant islanders not excepted. Persons in every station, but especially the poor submit to his yoke, and devote themselves and their all to his service. Earnest are their prayers for his presence in his ordinances, and for his coming in the clouds to glorify himself; and high their songs of praise to his name. From him the corn of wheat, sown in his death on Calvary, and from the truth sown among hardened hearts shall proceed converts, strong and tall as the cedars of Lebanon, and numerous as the piles of

PRACTICAL OBSERVATIONS.—\* PSAL. LXXIII.] It is becoming and profitable to remember God's kindness to those who are cleansed from sin by the blood and Spirit of Messiah. Often are the most eminent saints violently tempted and dragged to the verge of death and destruction, while his enemies triumph in honour and wealth. Let us however never forget that the prosperity of the ungodly is their ruin, but all whom the Lord loves, he corrects and scourges for their profit. What need then have we to attend closely to his word as our rule; and amidst perplexing providences to wait till we see the end of the Lord! Bright views of God and eternal things are sometimes ushered in by great darkness and trouble of mind. How insignificant all other things appear when compared with the everlasting enjoyment of the INFINITE ALL, the Redeeming Godhead! How light and easy are troubles and death when considered as the way to felicity in God.

18 Surely thou didst set them in slippery places; thou castedst them down into destruction.

19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when one awaketh; so, O LORD, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish was I, and † ignorant: I was as a † Heb.  
beast † before thee. I knew  
not.23 Nevertheless I am continually with thee; thou † Heb.  
hast holden me by my right hand. with thee.24 Thou shalt guide me with thy counsel, and  
afterward receive me to glory.25 Whom have I in heaven but thee? and there is  
none upon earth that I desire besides thee.26 My flesh and my heart faileth: but God is the  
† strength of my heart, and my portion for ever. † Heb.  
rock.27 For, lo, they that are far from thee shall perish:  
thou hast destroyed all them that go a whoring from  
thee.28 But it is good for me to draw near to God: I  
have put my trust in the LORD God, that I may de-  
clare all thy works.\*

## PSALM LXXIV.

1 The prophet complaineth of the desolation of the sanctuary: 10 he  
moveth God to help, in consideration of his power; 18 of his reproach-  
ful enemies, 19 of his children, and of his covenant.

¶ || Maschil of Asaph.

O GOD, why hast thou cast us off for ever? why  
doth thine anger smoke against the sheep of  
thy pasture?2 Remember thy congregation, which thou hast  
purchased of old; the † rod of thine inheritance, which † Heb.  
thou hast redeemed; this mount Zion, wherein thou † Heb.  
hast dwelt. tribe.3 Lift up thy feet unto the perpetual desolations,  
even all that the enemy hath done wickedly in the  
sanctuary.

prosperity of the wicked, are sore grieved, and forced to shed tears in abundance. Mr. Mudge translates the verse thus—"Therefore let his (God's) people come before them, and waters in full measure would be wrung out from them." That is, Should God's people fall into their hands, they would squeeze them to the full, they would wring out all the juice in their bodies. He takes waters in full measure, to have been a proverbial expression. Ver. 23. Nevertheless I am continually with thee. I am continually with thee, as a child under the tender care of a parent: and, as a parent, during my danger of falling in a slippery path, thou hast holden me, thy child, by my right hand.

EXPLANATORY NOTES. PSAL. LXXIV. Ver. 1. O God, why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture? God not only permits, but, by his prophet, who indited this form of words, directs the church, under persecution, to expostulate with him, for having to all appearance finally deserted her. And that, in such deplorable circumstances, she may move his compassion, and as it were, revive his love towards her, she is taught to remind him of that endearing relation, which once subsisted between him and his people, the relation of a shepherd to his sheep. The soul when led into captivity, and detained in it, by a prevailing lust or passion, may make her prayer likewise in these words, adapted to her case. Ver. 2. Remember thy congregation, which thou hast purchased of old; the rod, or tribe, or portion, of thine inheritance, which thou hast redeemed. this mount Zion, wherein thou hast dwelt. The



Before  
Christ  
cir. 1021.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

† Heb.  
They have  
sent thy  
sanctuary  
into the  
fire.

7 † They have cast fire into thy sanctuary; they have defiled by casting down the dwelling-place of thy name to the ground.

† Heb.  
break.

8 They said in their hearts, Let us † destroy them together; they have burnt up all the synagogues of God in the land.

9 We see not our signs: *there is no more any prophet: neither is there among us any that knoweth how long.*

10 O God how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For God is my King of old, working salvation in the midst of the earth.

a Exod.  
14. 21.  
† Heb.  
break.

13 <sup>a</sup> Thou didst † divide the sea by thy strength: thou breakest the heads of the ‖ dragons in the waters.

‖ Or,  
whales.

14 Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

b Exod.  
17. 5.

15 <sup>b</sup> Thou didst cleave the fountain and the flood: † thou driedst up † mighty rivers.

Numb.  
20. 11.  
c Josh.  
3. 12.

16 The day is thine, the night also is thine: thou hast prepared the light and the sun.

† Heb.  
rivers of  
strength.

17 Thou hast set all the borders of the earth: thou hast † made summer and winter.

† Heb.  
made  
them.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

Israelitish church pleads for mercy, upon these considerations that God had formerly vouchsafed to redeem her from the Egyptian bondage, and to fix his residence on mount Zion, all which would prove to have been done in vain, should he leave her at last in the hands of her enemies. The redemption by Jesus Christ, and his habitation in the church Christian, by his Spirit, are the corresponding arguments to be urged, on similar occasions, by her, and by the believing soul. Ver. 3. *Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.* Ver. 5, 6. The difficulty of these verses lie altogether in the first word, (Judo) without which their literal construction is as follows;—As he who lifted up axes in the thick wood, so now they the enemies above mentioned, break down the carved work thereof, of the sanctuary, with hatchets and hammers. Some interpreters render (Judo) impersonally; not, He was famous, but it is well known, it is manifest, O God, to all the world, that as he who lifteth axes, so now, &c. Or, may not the sense be—“as (Judo) a knowing skilful person, one who understands his business, lifted up the axe in the thick wood, so now men set themselves to work to demolish the ornaments and timbers of the sanctuary.” Ver. 7. Comp. 2 Kings xxv. 9. The gates of the second temple were set on fire by Antiochus; see 1 Mac. iv. 38 but the whole fabric of the first was burnt by Nebuchadnezzar. Ver. 13. *Thou didst divide the sea by thy strength.* The first part of this verse alludes to that marvellous act of omnipotence, which divided the Red Sea for Israel to pass over; the second part, to return to its waves upon the heads of the Egyptians, who like so many sea-monsters, opened their mouths to devour the people of God, were overwhelmed, and perished in the mighty waters. Parallel to this passage in our psalm is that sublime one, Isa. li. 9, 10, 11. Ver. 14. *Thou breakest the heads of the Leviathan in pieces.* Leviathan stands for Pharaoh, or the Egyptian power, represented by the Egyptian animal, the crocodile of the Nile, the Egyptian river. The heads of leviathan are the princes of Egypt, the leaders of the Egyptian armies. And the people, or inhabitants of the wilderness, to whom they were given for a prey, are not men, but a species

19 O deliver not the soul of thy turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

Before  
Christ  
cir. 1021.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee † increaseth continually.\*

† Heb.  
ascendeth.

## PSALM LXXV.

1 The prophet praiseth God; 2 he promiseth to judge uprightly; 4 he rebuketh the proud by consideration of God's providence, &c.

¶ To the chief musician, ‖ Al-talchith, A psalm or ‖ Or, Destroy not, ‖ of Asaph.

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for *that* thy name is near thy wondrous works declare.

2 ‖ When I shall receive the congregation I will ‖ Or, When I shall take a set time, judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor from the † south.

† Heb.  
desert.

7 But God is the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth

of wild beasts, hunting the deserts, for which the word (tziim) is used, Isa. xlii. 21. and xxxiv. 14. The sense therefore is, that the bodies of Pharaoh and his captains were thrown on shore by the sea, and so became food for the wild beasts of the neighbouring deserts. The final destruction of the adversaries of Messiah's kingdom, is described at large under a like image, Rev. xix. 17, 18. Ver. 18, 19. This turtle-dove, simple, defenceless, solitary, meek, timid, and mournful, was in danger of being speedily devoured by her inveterate and implacable enemies: who, like birds of prey, beset her on all sides, thirsting impatiently for her blood. Ver. 20. *Have respect unto the covenant.* The main anchor of the holy ark in storms and tempests, is faith in the covenant of grace made from the beginning in Messiah; communicated to Noah, Abraham, David, &c. as his illustrious representatives, and in them to the house of Israel; accomplished (as Zacharias beareth witness by his song, Luke i. 72, &c.) at the birth of Christ, and then extended to the Gentiles.

EXPLANATORY NOTES. PSAL. LXXV. Ver. 2. *When I shall receive the congregation.* It is probable that David is speaking in this verse of his advancement to the throne of Israel, and the intended rectitude of his administration, when he should be settled thereon. What David did in Israel, was done in the church universal, by him who sat upon the throne of David, when he received for his inheritance the great congregation of the Gentiles, and the earth was full of the righteousness of Jehovah. Ver. 3. *The earth, or the land, and all the inhabitants thereof are, or were dissolved.* Civil distractions, and the continual irruptions of foreign enemies, had thrown the Israelitish affairs into confusion, and dissolved the frame of government; until, by the re-establishment of royal authority, countenance and support were again given to all the subordinate magistrates; who are in their respective stations, the pillars of a community. Such was the universal corruption and dissolution of matters both among Jews and Gentiles, when Messiah, entering upon his regal office, reformed the world, raised the glorious fabric of the church, and made his apostles and their successors the pillars of his spiritual kingdom. Ver. 8. *For in the hand of the Lord there*

PRACTICAL OBSERVATIONS.—\* PSAL. LXXIV.] How prone is unbelief to misinterpret divine providence! How often does it make the saints fear that the rod of their Father's correction is the sword of his vengeance! But though he cast them down, he will never utterly cast them off. They, who are redeemed by Jesus' blood, shall never perish under the bondage of corruption. The favours which they have received are a presage, and ought to be a plea for greater. While worldly minds feel only worldly crosses, the interest of religion and the welfare of the church are incomparably dearest to the children of God. And, however certain the ruin, which will fall on the destroyers of his church at last, it is extremely affecting to behold them making havock of God's truth and people, while there is none to comfort us, or explain the dark providences. But under sore troubles it is proper to commemorate and plead upon God's former and distinguished mercies. He who enabled Israel to surmount every difficulty and danger, and supplied all their wants, is the Sovereign of nature, and can at his pleasure command the deliverance of his people. Importunate wrestlings with God for the relief of his church will soon be effectual.



Before  
Christ  
cir. 1048.

out of the same : but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.  
9 But I will declare for ever ; I will sing praises to the God of Jacob.  
10 All the horns of the wicked also will I cut off ; but the horns of the righteous shall be exalted.\*

PSALM LXXVI.

1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.

Or,  
for  
Asaph.

To the chief musician on Neginoth, A Psalm or song of Asaph.  
IN Judah is God known ; his name is great in Israel.  
2 In Salem also is his tabernacle, and his dwelling place in Zion.  
3 There brake he the arrows of the bow, the shield and the sword, and the battle. Selah.  
4 Thou art more glorious and excellent than the mountains of prey.  
5 The stout hearted are spoiled, they have slept their sleep ; and none of the men of might have found their hands.  
6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.  
7 Thou even thou, art to be feared ; and who may stand in thy sight when once thou art angry ?  
8 Thou didst cause judgment to be heard from heaven ; the earth feared, and was still,  
9 When God arose to judgment, to save all the meek of the earth. Selah.  
10 Surely the wrath of man shall praise thee : the remainder of wrath shalt thou restrain.  
11 Vow and pay unto the LORD your God : let all that be round about him bring presents † unto him that ought to be feared.  
12 He shall cut off the spirit of princes : he is terrible to the kings of the earth.†

is a cup. As the choicest of heavenly blessings are frequently in scripture represented by the salutary effects of wine, a cup of which the master of the family is supposed to hold in his hand ready to distribute due portions of it to those around him ; so from the noxious and intoxicating qualities of that liquor, when drank strong, and in too large a quantity, is borrowed a most tremendous image of the wrath and indignation of Almighty God.

EXPLANATORY NOTES. PSAL. LXXVI. Ver. 4. *Thou art more glorious and excellent than the mountain of prey.* This may be a beautiful apostrophe to mount Zion, (mentioned ver. 2.) as appearing infinitely more glorious and excellent through the favour and protection of her God, than the arm of flesh and the instruments of war could render the kingdoms of the earth, which set themselves against her ; and which for their tyranny and cruelty, and the ravages committed by them, are likened to those mountains where beasts of prey, with similar dispositions, rove, roar, and devour. The powers of the world "make war with the Lamb, whose station is upon mount Zion ; but "the Lamb shall overcome them, for he is Lord of lords, and King of kings ; and they that are with him are called, and chosen, and faithful," Rev. xiv. 1. xvii. 14. Ver. 5—10. These verses are thought to allude to Hezekiah's victory over the Assyrians ; the ideas, however, may be applied to the salvation of the church universal. Let us carry our thoughts on the sensations which will be felt in the hearts of men, at that hour, when the last trumpet shall sound in the heavens, and the earth shall shake from her foundations ; when God shall arise to execute judgment on the adversaries of his church ; and to save, with an everlasting salvation, all the meek and afflicted of the earth.

EXPLANATORY NOTES. PSAL. LXXVII. Ver. 3. *I remembered God and was troubled : I complained, and my spirit was overwhelmed.* Or, I remembered God, and made a noise, that is, in prayer to him ; I meditated, and my spirit was obscured, or darkened, through grief and affliction. This is a fine

PRACTICAL OBSERVATIONS.—\* PSAL. LXXV.] Contemplate with admiration and gratitude how every age, and every new type, manifested the approximation of Messiah's advent. Important and useful is the charge committed to magistrates ; and great activity, care, and fidelity, in their administration, become them, as they are accountable to God from whom they have received their power. One true patriot may sometimes save a disjointed state from impending ruin. The righteous shall be advanced and flourish, while obstinate sinners shall reap the fruit of their contempt of moral and political order.

PRACTICAL OBSERVATIONS.—† PSAL. LXXVI.] Happy those nations who are enriched with the knowledge and presence of God ! Gloriously he protects them in danger, and destroys their enemies, however numerous or mighty. Their tyrannical oppressors, though like mountains of prey, shall be destroyed by his hand. His meek ones must indeed patiently wait a while ; but at last he will, to the terror of all around, appear for their relief. Whatever his people suffer shall but brighten their graces, and redound to his glory.

PSALM LXXVII.

1 The psalmist sheweth what fierce combat he had with diffidence ; 10 the victory which he had by consideration of God's great and gracious works. Before Christ cir. 1015.

To the chief musician, to Jeduthun, A Psalm of Asaph.  
I CRIED unto God with my voice, even unto God with my voice ; and he gave ear unto me.  
2 In the day of my trouble I sought the LORD ; † my fore ran in the night, and ceased not : my soul refused to be comforted.  
3 I remembered God, and was troubled : I complained and my spirit was overwhelmed. Selah.  
4 Thou holdest mine eyes waking : I am so troubled that I cannot speak.  
5 I have considered the days of old, the years of ancient times.  
6 I call to remembrance my song in the night : I commune with mine own heart ; and my spirit made diligent search.  
7 Will the LORD cast off for ever ? and will he be favourable no more ?  
8 Is his mercy clean gone for ever ? doth his promise fail † for evermore ?  
9 Hath God forgotten to be gracious ? Hath he in anger shut up his tender mercies ? Selah.  
10 And I said, *This is my infirmity : but I will remember the years of the right hand of the most High.*  
11 I will remember the works of the LORD ; surely I will remember thy wonders of old.  
12 I will meditate also of all thy work, and talk of thy doings.  
13 Thy way, O God, is in the sanctuary : who is so great a God as our God ?  
14 Thou art the God that doest wonders : thou hast declared thy strength among the people.  
15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

Or,  
for  
Asaph.

† Heb.  
my hand.

† Heb.  
to genera-  
tion and  
genera-  
tion.

description of what passes in an afflicted and dejected mind. Between the remembrance of God, and his former mercies, and the meditation on a seeming desertion under present calamities, the affections are variously agitated, and the prayers disturbed, like the tumultuous waves of a troubled sea ; while the fair light from above is intercepted, and the face of heaven overwhelmed with clouds and darkness. Ver. 4. *Thou holdest mine eyes waking.* Through grief and anxiety it is, that the eyes are made to keep all the watches of the night, and wait in vain for sleep to relieve them from duty, until the dawning of the morning. Ver. 5. *I have considered the days of old.* Recollection of former mercies is the proper antidote against a temptation to despair, in the day of calamity ; and, as in the divine dispensations, which are always uniform and like themselves, whatever has happened, happens again when the circumstances are similar ; the experience of ancient times is to be called in to our aid, and duly consulted. Ver. 7—9. The psalmist now relates the process of his meditations, and of that controversy which arose in his heart between faith and distrust ; or, perhaps, expresses his deep distress under the absence of divine favours, and his ardent desire that God might return to him in mercy. If this last idea be the meaning of these verses they are parallel to Psalm xxii. 1. compare Matth. xxvii. 46. Ver. 10. *And I said, This is my infirmity.* Infirmity is applied to our moral evils ; but more generally to our afflictions. If it means the former in this verse, the psalmist may be viewed confessing his sin ; if the latter, his meaning may be ; "To suffer the displeasure of God is my affliction ; I will not repine, but support myself by remembering the love, power, and grace of God in saving Israel, a token of my deliverance." See Matth. ii. 15, 26, 39. Ver. 16. *The waters saw thee O God.* The waters of the Red Sea are here beautifully represented as endued with sensibility, as seeing, feeling, and being confounded, even to the lowest depths, at the presence and power of their great Creator, when he commanded them to open a way, and to form a wall on each side of it, until his



Before  
Christ  
cir. 1491.

† Heb.  
The  
clouds  
were  
poured  
forth with  
water.

a Exod.  
14. 19.

|| Or,  
A psalm  
for Asaph  
to give in-  
struction.  
a Psalm  
49. 4.  
Matt.  
19. 35.

b Deut.  
4. 9. &  
6. 7.

† Heb.  
that pre-  
pared not  
their  
heart.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.  
17 † The clouds poured out water; the skies sent out a sound: thine arrows also went abroad.  
18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.  
19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.  
20 <sup>a</sup> Thou leddest thy people like a flock by the hand of Moses and Aaren.\*

PSALM LXXVIII.

† An exhortation both to learn and to preach the law of God. 9 The story of God's wrath against the incredulous and disobedient.

|| Maschil of Asaph.

**G**IVE ear, O my people, to my law: incline your ears to the words of my mouth.  
2 <sup>a</sup> I will open my mouth in a parable; I will utter dark sayings of old:  
3 Which we have heard and known, and our fathers have told us.  
4 We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.  
5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, <sup>b</sup> that they should make them known to their children;  
6 That the generation to come might know them, even the children which should be born, who should arise and declare them to their children;  
7 That they might set their hope in God, and not forget the works of God, but keep his commandments:  
8 And might not be as their fathers, a stubborn and rebellious generation: a generation † that set not their heart aright, and whose spirit was not stedfast with God.

people were passed over whom he had redeemed. Ver. 17, 18. It is said, Exod. xiv. 24. that at the time when Israel was passing the sea "the Lord looked upon the host of the Egyptians through the pillar of fire, and the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, and made them to go heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." The verses now before us, seem to explain more particularly the manner in which the Lord "looked upon, and troubled, and fought against the Egyptians," upon that occasion; namely, by thunders and lightnings, storms and tempests, rain, hail and earthquake, the usual tokens and instruments of Almighty displeasure. Josephus in like manner, relates, that the destruction of the Egyptians was accompanied by storms of rain from heaven; by dreadful thunders and lightnings; and in short by every possible circumstance of terror, which could testify and inflict upon man the vengeance of an incensed God. From scenes like these we learn to form an idea of that power which discomfited the infernal host; raised Christ from the dead; vanquished opposition and persecution; subdued the world to the obedience of faith; supports and protects the church; will overthrow antichrist; raise the dead, cast the wicked with death and Satan, into the lake of fire; and exalt the righteous to sing with angels in heaven, "the song of Moses and of the Lamb." See Rev. xv. 4.

**EXPLANATORY NOTES.** PSAL. LXXVIII. Ver. 2. *I will open my mouth in a parable.* The psalm, being in itself a plain narrative of facts can contain nothing parabolical or ænigmatical in it, unless those facts were what St Paul affirms them to have been, ensamples, types, or representations of other facts relative to the Christian church. As facts, they were heard and known and handed down from father to son; but with respect to the instructions and admo-

**PRACTICAL OBSERVATIONS.**—\* PSAL. LXXVII.] Alas! What seasons of trouble pass over God's beloved people! But in distress, we must flee to the compassionate bosom of our God, and pour out our complaints before him. And, if we would speed we must be both importunate and unwearied in our application. If we but speak in groans, God can understand us, and will answer. However deep and mysterious the dispensations of his providence are, they are all holy and just. And, however awful, they are infinitely gracious, and issue in the deliverance of his chosen from their manifold bondage, and in their guidance by Jesus their great Leader and Priest to the heavenly Canaan.

9 The children of Ephraim, being armed, and † carrying bows turned back in the day of battle.  
10 They kept not the covenant of God, and refused to walk in his law;  
11 And forgot his works, and his wonders that he had shewed them.  
12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.  
13 <sup>c</sup> He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.  
14 <sup>d</sup> In the day-time also he led them with a cloud, and all the night with a light of fire.  
15 <sup>e</sup> He clave the rocks in the wilderness, and gave them drink as out of the great depths.  
16 He brought streams also out of the rock, and caused waters to run down like rivers.  
17 And they sinned yet more against him by provoking the most High in the wilderness.  
18 And they tempted God in their heart, by asking meat for their lust.  
19 <sup>f</sup> Yea they spake against God: they said, Can God † furnish a table in the wilderness?  
20 <sup>g</sup> Behold he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?  
21 Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;  
22 Because they believed not in God, and trusted not in his salvation:  
23 Though he had commanded the clouds from above, and opened the doors of heaven.  
24 <sup>h</sup> And had rained down manna upon them to eat, and had given them of the corn of heaven.  
25 || Man did eat angels' food: he sent them meat to the full.  
26 He caused an east wind † to blow in the heaven; and by his power he brought in the south wind.  
27 He rained flesh also upon them as dust, † and feathered fowls like as the sand of the sea;

Before  
Christ  
cir 1491.

† Heb.  
throwing  
forth.

c Exod.  
14. 21.

d Exod.  
13. 21. &  
14. 24.

e Exod.  
17. 6.

Numb.  
20. 11.

Psalm  
105. 41.

1 Cor.  
10. 4.

f Numb.  
11. 4.

† Heb.  
order.

g Exod.  
17. 6.

Numb.  
20. 11.

h Exod.  
16. 4.

John  
6. 31.

|| Or,  
Every one  
did eat the  
bread of  
the migh-  
ty.

† Heb.  
to go.

† Heb.  
fowl of  
wing.

nitions comprehended in them, and to be extracted by an application to parallel times and circumstances, they had the nature of a parable, requiring wisdom and attention, so to understand and apply them. It is observable, that our Lord is by St Matthew, said to have spoken to the multitude altogether in parables, "that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables," &c. citing the second verse of the psalm, now before us, Matt. xiii. 35. it doth not follow from this citation, that the prophet actually speaks the psalm in the person of Christ, yet thus much at least is evident from it that the history of old Israel somewhat resembles the latter of the gospel parables, and contains, shadowed out under it, the history of a correspondent state of things in the new Israel, or church Christian. And although the psalm, like a large and capacious palace, be laid out into a multitude of different apartments; yet, perhaps we may find that the scriptures of the New Testament will furnish us with a key, which will gain us admission into every one of them, and put us in possession of the treasures of divine wisdom therein deposited. Ver. 5. *For he established a testimony in Jacob.* The law was a shadow of good things to come, but the body is of Christ, Col. ii. 17. Ver. 8, 9. Comp. 1 Cor. x. 5—12. Ver. 9. *The children of Ephraim.* As the context treats concerning the behaviour of Israel in general, upon their coming out of Egypt, and as the cowardice of the tribe of Ephraim in particular, at that time, is nowhere mentioned, it is therefore most probable that one tribe is here put for all the rest; and that under the figure of men, when prepared for battle, turning their backs at the sight of an enemy, is pointed out that disposition of the Israelites, after all their promises, resolutions, and vows of serving and obeying God, to fall away and relapse into sin, upon the first temptation. Ver. 25. *Men did eat angels' food.* Manna is called spiritual meat, because typical of Jesus as the bread of life who by his death giveth life to the world, 1 Cor. x. 3. John vi. 31, 33.



Before  
Christ  
cir. 1491.

28 And he let it fall in the midst of their camp,  
round about their habitations.  
29 So they did eat and were well filled: for he  
gave them their own desire;  
30 They were not estranged from their lust; but  
while their meat was yet in their mouths,  
31 The wrath of God came upon them, and slew  
the fattest of them, and † smote down the || chosen  
men of Israel.  
32 For all this they sinned still, and believed not  
for his wondrous works.  
33 Therefore their days did he consume in vanity,  
and their years in trouble.  
34 When he slew them, then they sought him; and  
they returned and enquired early after God:  
35 And they remembered that God was their Rock,  
and the high God their Redeemer.  
36 Nevertheless they did flatter him with their  
mouth, and they lied unto them with their tongues.  
37 For their heart was not right with him, neither  
were they stedfast in his covenant.  
38 But he being full of compassion, forgave their  
iniquity, and destroyed them not; yea many a time  
turned he his anger away, and did not stir up all his  
wrath.  
39 For he remembered that they were but flesh;  
a wind that passeth away, and cometh not again.  
40 How oft did they || provoke him in the wilder-  
ness, and grieve them in the desert!  
41 Yea, they turned back, and tempted God, and  
limited the Holy One of Israel.  
42 They remembered not his hand, nor the day  
when he delivered them || from the enemy:  
43 How he had wrought his signs in Egypt, and  
his wonders in the field of Zoan:  
44 \* And had turned their rivers into blood, and  
their floods, that they could not drink.  
45 † He sent divers sorts of flies among them, which  
devoured them: and † frogs which destroyed them.  
46 † He gave also their increase unto the caterpillar,  
and their labour unto the locust.  
47 † He † destroyed their vines with hail, and their  
sycamore-trees with || frost.  
48 † He gave up their cattle also to the hail, and  
their flocks to hot thunder-bolts.  
49 He cast upon them the fierceness of his anger,  
wrath, and indignation, and trouble, by sending evil  
lightnings among them.

i Numb.  
11. 33.  
† Heb.  
made to  
bow.  
|| Or,  
young  
men.

|| Or,  
rebel  
against  
him.  
|| Or,  
from  
affliction.  
† Heb.  
set.  
k Exod.  
7. 20.  
l Exod.  
8. 24.  
m Exod.  
8. 6.  
n Exod.  
10. 13.  
o Exod.  
9. 23.  
† Heb.  
killed.  
|| Or,  
great hail-  
stones.  
† Heb.  
He shut  
up.  
|| Or,  
lightnings

It is with propriety called angels' food, from the satisfaction they find in him whom it prefigured, 1 Pet. i. 12. Ver. 34. When he slew them then they sought him. Several instances of this behaviour occur in the history of Korah's rebellion and punishment of the fiery serpents, and of Israel and Moab. See Numb. xvi, xx, xxi, xxv. The Israelites in this particular resembled their great persecutor Pharaoh; their repentance which came with the divine judgments, went also away with him and appeared no more. By night the dew falleth from heaven, and refresheth the weary ground, and causeth the green herb, and the flower of the field to revive and spring; but in the morning the sun ariseth with a burning heat, and presently the dew is evaporated, the grass withereth the flower fadeth, and the ground again becometh parched and dry as before. Thus it is with man's goodness, Hof. vi. 4. Ver. 38. But he, being full of compassion, forgave their iniquity. Had God stirred up all his wrath, the Israelites must have been exterminated in the wilderness. But then the promises made to Abraham, of mercy and compassion to them, and by them to all mankind had failed. Therefore they were forgiven and not destroyed; judgment was executed from time to time upon the persons of offenders; but still a remnant was left, the nation subsisted until the seed came, to whom the promise was made. Ver. 62—64. These verses refer to the slaughter of Israel by the Philistines, which was an effect of divine wrath, compared here, as elsewhere, to a consuming fire; they refer likewise to the death of old Eli, of Hophni, and Phinehas. Ver. 66. And he smote his ene-

50 † He made a way to his anger; he spared not  
their soul from death, but gave || their life over to the  
pestilence;  
51 † And smote all the first-born in Egypt; the  
chief of their strength in the tabernacles of Ham:  
52 But made his own people to go forth like sheep,  
and guided them in the wilderness like a flock.  
53 And he led them on safely, so that they feared  
not; but the sea † overwhelmed their enemies.  
54 And he brought them to the border of his sanc-  
tuary, even to this mountain, which his right hand had  
purchased.  
55 He cast out the heathen also before them, and  
divided them an inheritance by line, and made the  
tribes of Israel to dwell in their tents.  
56 Yet they tempted and provoked the most high  
God, and kept not his testimonies;  
57 But turned back, and dealt unfaithfully like  
their fathers: they were turned aside like a deceitful  
bow.  
58 \* For they provoked him to anger with their  
high places, and moved him to jealousy with their  
graven images.  
59 When God heard this, he was wroth, and great-  
ly abhorred Israel:  
60 † So that he forsook the tabernacle of Shiloh,  
the tent which he placed among men;  
61 And delivered his strength into captivity, and  
his glory into the enemy's hand.  
62 He gave his people over also unto the sword;  
and was wroth with his inheritance.  
63 The fire consumed their young men; and their  
maidens were not † given to marriage.  
64 Their priests fell by the sword, and their wi-  
dows made no lamentation.  
65 Then the LORD awaked as one out of sleep,  
and like a mighty man that shouteth by reason of  
wine.  
66 And he smote his enemies in the hinder parts;  
he put them to a perpetual reproach.  
67 Moreover, he refused the tabernacle of Joseph,  
and chose not the tribe of Ephraim;  
68 But chose the tribe of Judah, the mount Zion  
which he loved.  
69 And he built his sanctuary like high palaces, like  
the earth which he hath † established for ever.  
70 † He chose David also his servant, and took him  
from the sheep-folds:

Before  
Christ  
cir. 1115.

† Heb.  
He weigh-  
ed a path.  
|| Or,  
their  
beasts to  
the mur-  
rain.  
Exodus  
9. 3, 6.  
p Exod.  
12. 29.  
q Exod.  
14. 29. &  
15. 10.  
† Heb.  
covered.  
r Josh.  
13. 7.

s Deut.  
32. 21.

t 1 Sam.  
4. 11.

† Heb.  
praised.

† Heb.  
founded.  
u 1 Sam.  
16. 11.  
2 Sam.  
7. 8.

mies in the hinder parts. The former clause in this verse may be rendered, "And he repulsed or drove his enemies back:" as Psal. ix. 3. When mine enemies are turned back; the word (ahud) being the same in both places. But as that part of the sacred history is here alluded to, in which the Philistines are said to have been plagued with emerods, or hemorrhoids, while the ark was amongst them, the passage is generally rendered, as in our translation, and supposed to intend that particular plague. Ver. 67, 68. But chose the tribe of Judah. The ark, after its return from the Philistines, went no more to Shiloh, which was in the tribe of Ephraim, the son of Joseph, but was brought first to Kiriathaim, 1 Sam. vi. 21. a city of the tribe of Judah, and from thence after a short stay at the house of Obed-edom, to mount Zion, 1 Chron. xiv. and xv. which was the chosen and highly favoured mount: where was afterwards erected, by Solomon, a magnificent and permanent habitation for the God of Jacob, during the continuance of the old dispensation; a resemblance of that eternal temple, in which all the fulness of the Godhead hath since dwelt bodily. The divine presence removed at this time to the tribe of Judah, because out of that tribe, after the rejection of Saul came the great representative, as well as progenitor, of King Messiah. Ver. 70. He chose David also his servant. Jesus who was despised and rejected of men, was chosen by God to sit on the throne of his father David, and approved as the Shepherd and Bishop of souls. Of him David king of Israel was an eminent type.



Before Christ  
cir. 588. 71 † From following the ewes great with young, he brought him \* to feed Jacob his people, and Israel his inheritance.

† Heb. 72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

## PSALM LXXIX.

1 Chron. 1 The psalmist complaineth of the desolation of Jerusalem; 8 he prayeth for deliverance, 13 and promiseth thankfulness.

† Or, for Asaph.

¶ A psalm ¶ of Asaph.

**O** GOD, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was none to bury them.*

a Psalm 44. 13. 4 <sup>a</sup> We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

b Psalm 89. 46. 5 <sup>b</sup> How long, LORD; wilt thou be angry for ever? shall thy jealousy burn like fire?

c Jerem. 10. 25. 6 <sup>c</sup> Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name:

7 For they have devoured Jacob, and laid waste his dwelling-place.

d Isaiah 64. 9. 8 <sup>d</sup> O remember not against us ¶ former iniquities: let thy tender mercies speedily prevent us; for we are brought very low.

¶ Or, the iniquities of them that were before us. 9 Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in

our fight, *by* the ¶ revenging of the blood of thy servants which is shed.

11 Let the fighting of the prisoner come before thee; according to the greatness of † thy power † preserve thou those that are appointed to die;

12 And render unto our neighbours seven fold into their bosom their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise † to all generations.†

## PSALM LXXX.

1 The psalmist in his prayer, complaineth of the miseries of the church. 8 God's former favours are turned into judgments; 14 he prayeth for deliverance.

¶ To the chief musician upon Shoshannim-eduth.

A psalm ¶ of Asaph.

**G**IVE ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

2 Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and † come and save us.

3 Turn us again, O God, and cause thy face to shine: and we shall be saved.

4 O LORD God of hosts, how long † wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

jamin and Manasseh, are particularly mentioned, perhaps, because, according to the established order, those three tribes immediately followed the ark, and cherubim, the symbols of the divine presence. See Numb. ii. 18. Ver. 5. *Thou feedest them with the bread of tears*, or of weeping. There cannot be a more striking picture of Zion in captivity! Her bread is dipped in tears, and her cup is filled to the brim with them; no time is free from grief and lamentations. Ver. 8. *Thou hast brought a vine out of Egypt*. God is reminded of the favour once shewn by him to the church of Israel, and of that prosperity, which she once enjoyed. She is compared to a vine, removed from the unkindly soil of Egypt, to the happier regions of Canaan, and there planted by Jehovah, in the place of nations extirpated for their unfruitfulness. The vine is a plant weak and lowly, and needing support; when supported, wild and luxuriant, unless restrained by the pruning knife; capable of producing the most valuable fruit; but if barren, the most unprofitable among trees, and fit only for the flames. In all these respects it is a lively emblem of the church, and used as such in Isaiah v. 7. by Ezekiel xv, xvii, xix. and by our Lord himself, Matth. xxi. 33. The Christian church, after her redemption, by the death and resurrection of Jesus, was planted in the heathen world, as Israel had been in Canaan; and the description suits one as well as the other. Ver. 9. *Thou preparedst room before it*. As the vine striketh its roots deep into the soil prepared for it, and then diffuseth its numerous branches all around, covering the fertile hills, by the side of which it is planted, or running up the lofty cedars, to the bodies of which it is joined; such was the growth and fruitfulness of the Israelitish church; but much

EXPLANATORY NOTES. PSAL. LXXIX. Ver. 1. *O God, the heathen are come into thine inheritance*. Three deplorable calamities are here enumerated by the faithful; the attention of God's inheritance, the profanation of the sanctuary, and the desolation of the beloved city. When we represent in our prayers, the sufferings and humiliation of the church, we take an effectual method of awakening the compassion, and recalling the favour of heaven; for God loveth Zion, Ver. 2. *The dead bodies of thy servants have they given to be meat unto the fowls of heaven*. That horrible carnage which attends the siege and capture of a city, is the fourth of those calamities bewailed in our psalm. Ver. 4. *We are become a reproach to our neighbours*. A fifth calamity incident to an afflicted church is to become like captive Israel, the scorn and derision of Infidels, who fail not at such seasons, to reproach her and blaspheme her God. Ver. 5. *How long Lord?* Parched and exhausted amidst the flames of persecution, we behold Zion panting for the comforts of redemption. The extent and continuance of her troubles cause her to fear a total extermination; and by the questions here asked, she tacitly reminds God of his promise not to give her up, and destroy her for ever, on account of Messias, whom she was in the fulness of time, to bring forth. Ver. 6. *Pour out thy wrath upon the heathen*. This, though uttered in the form of a wish or prayer, is to be considered, like many other passages of the same nature, as a prediction of what would afterwards come to pass.

EXPLANATORY NOTES. PSAL. LXXX. Ver. 2. *Before Ephraim, Benjamin and Manasseh*. God is intreated to go forth in his strength and his salvation, before the tribes of Israel, as formerly in the wilderness, Ephraim, Ben-

PRACTICAL OBSERVATIONS.—\* PSAL. LXXVIII.] The great things of God's law, and our eternal salvation, are infinitely important, and demand our most serious attention. With what care, after the example of the Jewish church, ought parents to impart to their children the knowledge of divine revelation! Neglect of this is ever attended with the most fatal consequences. No miracles, however gracious and striking, can melt an ignorant or hardened heart, or induce it to gratitude. No favours will satisfy a discontented spirit, or restrain its malicious murmurings against God. How amazing his patience and kindness to his perverse people! While he gratifies sinners in their requests, his gifts become their snare and curse; abundance is abused to excess; reflection is banished, and men hurry headlong into ruin. They who make a god of their belly, will find their end to be destruction; and they who will not be bowed by mercies or warnings, must be broken by judgments. If sin be indulged, sorrow must follow. Nor shall the stoutest be able to resist the uplifted arm of an angry God. Troubles often compel men to confessions of sin, prayers, and tears, but their hypocrisy and wickedness are soon discovered. The danger is scarcely blown over when all their convictions and promises are forgotten and contemned. If we forsake God, he will forsake us; and no privileges can avail us when he has departed. But, however sharply he corrects his own people, he hath still mercy in store for them. They who triumph over them a little shall quickly have their glory turned into shame. If to punish one nation, the Lord removes their gospel candlestick, he will send his truth to another, and often to the most unlikely. And not David, but Jesus Christ shall for ever feed God's ransomed people according to the integrity of his heart and the good skill of his hands.

PRACTICAL OBSERVATIONS.—† PSAL. LXXIX.] To what distress is the church of God sometimes brought, while forced to bear at once the cruelty of men, and the tokens of the divine displeasure. Humble prayers for pardon poured forth in sighs and groans, attended with deep concern for God's dishonour, will not be long unanswered.



## An exhortation to praise God.

<sup>Before Christ cir. 1037.</sup> 10 The hills were covered with the shadow of it, and the boughs thereof were like † the goodly cedars.

<sup>† Heb. the cedars of God.</sup> 11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16 It is burnt with fire; it is cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.\*

## PSALM LXXXI.

1 An exhortation to a solemn praising of God. 4 God challengeth that duty by reason of his benefits. 8 God, exhorting, his people, complaineth of their disobedience, which proveth their own hurt.

<sup>† Or, for Asaph.</sup> ¶ To the chief musician, upon Gittith, A psalm † of Asaph.

**S**ING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day.

4 For this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out † through the land of Egypt; where I † Or, against. heard a language that I understood not.

6 I removed his shoulder from the burden: his hands † Heb. passed away † were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee: I answered thee in the secret place of thunder; I † Heb. proved thee at the waters of † Meribah. Selah. a Exod. 17. 6.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange God be in thee; neither shalt thou worship any strange god.

10 I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 <sup>b Acts 14. 6.</sup> So I gave them up † unto their own hearts' lust; and they walked in their own counsels.

13 Oh that my people had hearkened unto me, and Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of The LORD should have † submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also † with the finest of the wheat; and with honey out of the rock, should I have satisfied thee.†

greater was that of the church Christian. Ver. 11. *She sent out her boughs unto the sea.* This relates to the extent of Palestine, which was occupied by the tribes of Israel, even from the Mediterranean sea, westward, to the river Euphrates, eastward. This was promised, Deut. xi. 24. "From the river Euphrates, to the uttermost sea shall your coast be;" and fulfilled in the days of Solomon. See 1 Kings iv. 21. Psal. lxxii. 8. Ver. 13. *The boar out of the wood doth waste it.* Fierce, and unrelenting, her heathen persecutor issued at different times, from his abode, like a wild boar out of the forest, resolved not only to spoil and plunder, but to eradicate and extirpate her for ever. Nor let the church Christian imagine, that these things relate only to her elder sister. Greater mercies, and more excellent gifts, should excite in her greater thankfulness, and call forth more excellent virtues; otherwise they will serve only to enhance her account, and multiply her sorrows, Rom. ii. 20, 21. Ver. 15. *And the branch that thou madest so strong to thine own self.* The church thus distressed and desolated, offereth a prayer for the return of the divine favour, and for a gracious visitation from on high; she beseecheth God to look down with an eye of pity, from heaven, on the vineyard, which his own hands had planted, and on that royal branch, the family of David, in particular, which he had raised and established for himself, to accomplish his eternal purpose for saving mankind by Messiah, who was one day to spring from the root of Jesse. The Chaldee Paraphrast expounds the branch of Messiah himself, [ol melcha Messiha] "On King Messiah whom thou hast established," &c. so do the Rabbies, Aben Ezra, and Obadiah, cited by Dr. Hammond. And the LXX, instead of supposing the word [ben] a son, to refer to vine, and so signify a branch, which in the Hebrew style, is the son of the vine, have rendered the passage, (epithuion anthropou) "on the son of man;" an expression actually used by the psalmist, two verses below. To the advent of this son of man, Israel was ever accustomed to look forward, in time of affliction; on his second and glorious advent the Christian church must fix her eye, in the day of her calamities.

EXPLANATORY NOTES. PSAL. LXXXI. Ver. 3. *Blow up the trumpet in the new moon.* In the Jewish church, notice was given of feasts, jubilees, &c. by found of trumpet. All the new moons, or beginning of months, were observed in this manner; see Numb. x. 1. but on the September new moon, or first day of the seventh month, was kept a great festival, called "the feast of trumpets;" Lev. xxiii. 24. Numb. xxix. 1. which, probably, is here intended.

PRACTICAL OBSERVATIONS.—\* PSAL. LXXX.] Happy beyond description is that society, whose Shepherd, Leader, and Protector, is Christ. But alas, the misery and ruin that sin draws down on the best constitution, churches, and nations!

PRACTICAL OBSERVATIONS.—† PSAL. LXXXI.] How strong is the obligation to worship God, arising from his mercy in our deliverances, as well as from his authority in his precept! Past favours are sufficient to engage our hearts, even though we had no future mercies in view. They only who have him for their portion, have all that their heart can wish.

This September new moon had a particular regard paid to it, because, according to the old calculation, before Israel came out of Egypt it was the first new moon in the year, which began upon this day, the first of the (afterwards) seventh month. The tenth of the same month was the great day of atonement; and on the fifteenth was celebrated the feast of tabernacles. See Levit. xxiii. 27, 34. Our psalm therefore seems to have been designed for the purpose of awakening and stirring up the devotion of the people upon the solemn entrance of a month, in which they were to commemorate so many past blessings, prefigurative of much greater blessings to come, of liberty, of joy and rejoicing; of victory over death, of liberty from sin, of joy and rejoicing in Christ Jesus our Saviour. Ver. 5. *This he ordained in Joseph, for a testimony, where I heard a language that I understood not.* Concerning the words, "I heard a language that I understood not," it is difficult to account for the change of person; but the sense seems to be, that the children of Israel received the law, when they had been in bondage under a people of strange and barbarous language or dialect. The passage is exactly parallel to that in Psal. cxiv. 1. "When Israel went out of Egypt, and the house of Jacob from a people of strange language;" &c. Ver. 6. *His hands were delivered from the pots.* Moses describeth the Israelites' state of servitude, by saying, "The Egyptians made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field," Exod. i. 14. that is, probably, in making vessels of clay, as this verse seems to imply. Ver. 7. *I answered thee in the secret place of thunder.* God declares his readiness at all times, to hear the prayers, and relieve the distresses of his people as he did when they cried unto him in Egypt and in the wilderness, and received answers from the cloudy pillar. In the cloudy pillar God had fixed his awful throne, and from thence, on proper occasions, he manifested his power and glory, protecting Israel, and confounding their adversaries, In Psal. xxix. 6. it is said of Moses, Aaron, &c. they called upon the Lord, and he answered them; he spake unto them in the cloudy pillar; which passage seems exactly parallel to that in the verse under consideration—Thou calledst, and—I answered thee in the secret place of thunder. He who spake unto Israel in the cloudy pillar, hath since spoken to us by his Son: he who "proved them at the waters of Meribah," Exod. xvii. 6, 7. now proves us, by various trials in the world. Ver. 13. *O that my people had hearkened unto me.* One cannot help observing the similitude between the complaint here uttered, and one which hath been since breathed forth over the same people; "O Jerusalem, Jerusalem," &c.



Before  
Christ  
cir. 1045.

PSALM LXXXII.

1 The psalmist having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.

Or, for  
Asaph.

A psalm of Asaph.

**G**OD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 † Defend the poor and fatherless; do justice to the afflicted and needy.

4 <sup>b</sup> Deliver the poor and needy: rid them out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are † out of course.

6 <sup>c</sup> I have said, Ye are gods; and all of you are children of the most High:

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.\*

PSALM LXXXIII.

1 A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.

Or, for  
Asaph.

A song or psalm of Asaph.

**K**EEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

**EXPLANATORY NOTES.** PSAL. LXXXII. Ver. 1. *God standeth in the congregation of the mighty.* Earthly judicatories are the appointment of God. All magistrates act in his name, and by virtue of his commission. He is invisibly present in their assemblies, and superintends their proceedings. Unjust judges must either disbelieve, or forget all this. Ver. 2—4. A charge is here given, by the Spirit of God, to all magistrates, much like that which king Jehoshaphat gave to his judges; 2 Chron. xix. 6, 7. It is the glory of Jehovah and his Christ to accept no man's person in judgment; to regard neither the quality, nor the station of the offender; but to give to every man, of whatever rank or degree in the world, according to his works. Every oppressor of the poor is a likeness of that wicked one, and every upright judge will endeavour to resemble the Redeemer. Ver. 5. *All the foundations of the earth, or the land, are out of course; or nod, or shake.* If once the pillars and foundations are moved from their integrity, and shaken to and fro by every blast of fear and favour, what shall become of the political fabric erected upon them? Verily it must fall, and great and terrible will be the fall thereof. When the salt hath lost its flavour, the mass must putrify; when the light becometh darkness, how great must be that darkness. Ver. 6. *I have said, Ye are gods.* John x. 35. Compare 2 Chron. xix. 6. The judges of Israel were representatives of Messiah, to him they were responsible, and at his coming they became unnecessary; their offices and dignity perished. He alone judgeth his church, and shall inherit the earth.

**EXPLANATORY NOTES.** PSAL. LXXXIII. Ver. 3. *They have taken crafty counsel against thy people.* The combination, so much dreaded, is described as having been formed on the best principles of secular policy, with much subtilty, and the most determinate malice against the people of God, and his hidden ones, that is, his peculiar nation, separated from the world, and taken under the cover and protection of his wings. To root up the plantations of paradise, to extirpate the holy seed, to extinguish the very name of Israel, was the scheme intended by these associated adversaries of Zion. Ver. 5. *For they have consulted together with one consent.* When Christ was about to be crucified, it is observed by St Luke, that "the same day Pilate and Herod were made friends together; for before they were at enmity between themselves." Luke xxiii. 12. And however the enemies of the church may quarrel with one another, when

5 For they have consulted together with one † consent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 Assur also is joined with them: † they have holpen the children of Lot. Selah.

9 Do unto them as unto the <sup>a</sup> Midianites; as to <sup>b</sup> Sifera, as to Jabin, at the brook of Kison;

10 Which perished at En-dor: they become as dung for the earth.

11 Make their nobles like <sup>c</sup> Oreb, and like Zeeb; yea, all their princes as <sup>d</sup> Zebah and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm:

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame and perish:

18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.†

PSALM LXXXIV.

1 The prophet, longing for the communion of the sanctuary, 4 sheweth how blessed they are that dwell therein; 8 he prayeth to be restored unto it.

¶ To the chief musician upon Gittith, a psalm of the sons of Korah.

they have nothing else to do, yet if a favourable opportunity offer itself for making an attack upon her, they lay aside their differences, and unite as one man; by no means refusing the friendly aid even of infidels and atheists, who are always ready to join in carrying on the war against the common adversary. Ver. 6—8. *The tabernacles of Edom.* These are the names of the confederates. The Edomites were descended from Esau, that old original enemy of Jacob; the Ishmaelites from Ishmael, the son of the bond-woman, and sworn foe to Isaac, heir of the promises: the Moabites sprang from Moab, one of the incestuous children of Lot; the Hagarenes were other descendants of Hagar; who the Gebalites were, is uncertain; the Ammonites came from Ammon, the son of Lot, and incestuous brother of Moab; the Amalekites were the progeny of Amalek, the grandson of Esau, Gen. xxxvi. 16. the Philistines and Tyrians are well known; and to complete all, Assur, or the power of Assyria, was called in by the children of Lot, the Moabites, and Ammonites, to assist in the great work of exterminating Israel from the face of the earth. These were the ten nations banded together, by a solemn league and covenant, against the people of God. And as Israel was the grand figure of the Christian church, which is now the Israel of God, so her enemies are often represented by the above recited nations, and in prophetic language are called by their names. Every age has its Edomites, and its Ishmaelites, &c. &c. The actors are changed, and the scenes are shifted; but the stage and the drama continue the same. Ver. 9—12. *Do unto them as unto the Midianites.* The church, having recounted the enemies which compassed them about on every side, looks up for succour to that Almighty power which had of old so graciously interposed on her behalf, and rescued her from her persecutors, in the days of Deborah, Barak and Gideon. See Judges iv—viii. Ver. 13—15. *O my God make them like a wheel; or, like thistle down.* The fate of these is here predicted, who invade the inheritance of Jehovah, and say, "Let us take to ourselves the houses of God in possession." The inconsistency and mutability of their fortunes is resembled to thistle-down, or some such light revolving body, and to stubble or chaff, whirled about and dissipated by the wind: the suddenness, horror, and universality of their destruction are set forth by the similitude of a fire consuming the dry trees in the forest, or some combustible matter on the mountains.

**PRACTICAL OBSERVATIONS.**—\* PSAL. LXXXII.] What honour does God confer on mortals, when he invests them with authority to govern as his vicegerents! Let unjust magistrates do their worst, God will at last redress the grievances of his poor people, for he is their guardian.

**PRACTICAL OBSERVATIONS.**—† PSAL. LXXXIII.] No enemy can hurt the saints, for their life is hid with Christ in God. Though craft be employed to seduce, threatening to intimidate, and fury to extirpate the righteous, the foundation of God standeth sure; the Lord knoweth them that are his, and they shall never be moved. All who oppose Christ and his church rush headlong to ruin, except they repent.



Before  
Christ  
cir. 892.

**H**OW amiable are thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD; my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of them.

|| Or,  
of mul-  
berry trees  
make him  
a well, &c.  
|| Or,  
covereth.  
|| Or,  
from com-  
pany to  
company.  
† Heb.  
I would  
choose ra-  
ther to sit  
at the  
threshold.  
a Psalm  
34. 9, 10.  
b Psalm  
2. 12.

6 Who passing through the valley of || Baca make it a well; the rain also † filleth the pools.

7 They go || from strength to strength; every one of them in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God, our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand: † I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a sun and shield, the LORD will give grace and glory: a no good thing will he withhold from them that walk uprightly.

12 O LORD of hosts, b blessed is the man that trusteth in thee.\*

PSALM LXXXV.

1 The psalmist, out of the experience of former mercies, prayeth for the continuance thereof: 8 he prayeth to wait thereon, out of confidence of God's goodness.

|| Or, of. ¶ To the chief musician, a psalm || for the sons of Korah.

EXPLANATORY NOTES. PSAL. LXXXIV. Ver. 1. *How amiable are thy tabernacles, O Lord of hosts.* Thus ardently doth a banished Israelite express his love for Zion, his admiration of the beauty of holiness. Nay, Balaam himself, when from the top of Peor he saw the children of Israel, abiding in their tents, with the glory in the midst of them, could not help exclaiming, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel;" Numb. xxiv. 5. Ver. 3. *Yea the sparrow hath found an house, and the swallow, or ring-dove a nest for herself, where she may lay her young, even, thine altars, O Lord of hosts, my King, and my God.* The supplement *even*, obscures the psalmist's meaning, which is, that he was almost tempted to envy the feathered tribe. They sought a nest and were not disappointed; but from the object of his desire he was excluded; thine altars, O Lord of hosts!—from them I am banished. Ver. 6, 7. After numberless uncertain conjectures offered by commentators upon the construction of these two verses, it seemeth impossible for us to attain to any other than a general idea of their true import; which is this, that the Israelites, or some of them, passed, in their way to Jerusalem, through a valley that had the name of Baca, a noun derived from a verb which signifies to weep; that in this valley they were refreshed by plenty of water; that with renewed vigour they proceeded from state to state, until they presented themselves before God in Zion. The present world is to us this valley of weeping; in our passage through it we are refreshed by the streams of divine grace, flowing down from the great fountain of consolation; and thus we are enabled to proceed from one degree of holiness to another, until we come to the glorified vision of God, in heaven itself.

EXPLANATORY NOTES. PSAL. LXXXV. Ver. 1—3. These three verses speak of the deliverance from captivity, as already brought about: whereas, in the subsequent parts of the psalm, it is prayed for and predicted, as a thing future. To account for this, some suppose that the psalmist first returns thanks for a temporal redemption, and then prophecies of the spiritual salvation by Messiah. Others are of opinion, that the same eternal redemption is spoken of throughout, but represented in the beginning of the psalm, as already accomplished in the divine decree, though the eventual completion was yet to come. The difficulty, perhaps, may be removed, by rendering these first three

PRACTICAL OBSERVATIONS.—\* PSAL. LXXXIV.] Communion with God is the highest delight, and the supreme desire of the saints while they sojourn on earth; they prefer the meanest abode with his presence and ordinances, to a palace without them. However troublesome the way to heaven be, not one of those who truly set out ever faint or miscarry. And O the inexpressible glories which they there enjoy, in the immediate vision of God!

PRACTICAL OBSERVATIONS.—† PSAL. LXXXV.] Present calamities should never cause us to forget former mercies. Though our unfaithfulness way have plunged us into distress, God is rich in mercy, and ready to turn us to himself. How sure was the promise, how near the fulfilment, and how great was the glory of Jesus' incarnation, office, and works! Herein the perfections of Duty appear harmoniously and brightly displayed.

**L**ORD, thou hast been || favourable unto thy land: thou hast brought back the captivity of Jacob.

Before  
Christ  
cir. 1021.

2 a Thou hast forgiven the iniquity of thy people; || Or, well thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: || Or, well thou hast turned thyself from the fierceness of thine anger. a Psalm 32. 1.

4 Turn us, O God of our salvation, and cause thine || Or, well thou hast turned thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again, that thy people may rejoice in thee? from working hot.

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak; for he will speak peace unto his people, and to his saints; but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed each other.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give that which is good; and our land shall yield her increase.

13 Righteousness shall go before him, and shall set us in the way of his steps.†

PSALM LXXXVI.

1 David strengtheneth his prayer, by the conscience of his religion, 5 by the goodness and power of God, &c.

¶ A prayer of David.

**B**OW down thine ear, O LORD, hear me: for I am poor and needy.

|| Or,  
A prayer,  
being a  
psalm of  
David.

verses in the present time; "Lord, thou art favourable to thy land, thou bringest back the captivity of thy people," &c. that is, Thou art the God whose property it is to do this, and to shew such mercy to thy people, who therefore call upon thee for the same. Ver. 8. *I will hear what God the Lord will speak.* The prophet having prayed, in the name of the church, that Jehovah would "shew them his mercy, and grant them his salvation," declares himself resolved, concerning this "salvation to inquire and search diligently, what, or what manner of time the Spirit of Christ which was in him did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow;" See 1 Pet. i. 10. he would attend to "what God the Lord should say," and report it to the world. Now, what was the message, which the prophets had commission to deliver from God, but that he would speak peace, or reconciliation through a Saviour, to his people and to his saints? Ver. 9. *Surely his salvation is nigh them that fear him.* St John himself hardly useth plainer language than that adopted in this verse, when he saith, "The Word was made flesh, and dwelt, or tabernacled among us: and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth," John i. 14. Ver. 10. *Mercy and truth are met together; righteousness and peace have kissed each other.* These four divine attributes parted at the fall of Adam, and met again at the birth of Christ. Mercy was ever inclined to save men, and Peace could not be his enemy: but Truth exacted the performance of God's threat, "The soul that sinneth it shall die;" and Righteousness could not but give to every one his due. Jehovah must be true in all his ways, and righteous in all his works. God incarnate reconciled all things in heaven and earth. When Christ appeared in our nature, the promise was fulfilled, and "Truth sprang out of the earth." And now, Righteousness "looking down from heaven," beheld in him every thing that she required; an undefiled birth, an holy life, an innocent death; a spirit and a mouth without guile, a soul and body without sin. She saw and was satisfied, and returned to earth. Thus all the four parties met again, in perfect harmony: Truth ran to mercy, and embraced her; Righteousness to Peace, and kissed her.

EXPLANATORY NOTES. PSAL. LXXXVI. Ver. 2. *Preserve thou my soul for I am holy.* The word here translated holy, is [hesir] the same which is used



Before  
Christ  
cir. 1021.  
|| Or,  
one whom  
thou fa-  
vorest.  
|| Or, all  
the day.  
a Joel  
2. 13.

2 Preserve my soul, for I *am* || holy : O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD : for I cry unto thee || daily.

4 Rejoice the soul of thy servant : for unto thee, O LORD, do I lift up my soul.

5<sup>a</sup> For thou, LORD, art good, and ready to forgive ; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer ; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee : for thou wilt answer me.

8 Among the gods *there is none* like unto thee, O LORD ; <sup>b</sup> neither are there any works like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD ; and shall glorify thy name.

10 For thou art great, and doest wondrous things : thou art God alone.

11<sup>d</sup> Teach me thy way, O LORD ; I will walk in thy truth : unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart ; and I will glorify thy name for evermore.

13 For great is thy mercy toward me ; and thou hast delivered my soul from the lowest || hell.

14 O God, the proud are risen against me, and the assemblies of † violent men have sought after my soul, and have not set thee before them.

15<sup>e</sup> But thou, O LORD, art a God full of compassion, and gracious ; long-suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me : give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good ; that they which

b Dent.  
3. 24.  
c Deut.  
6. 4. &  
32. 39.  
Isaiah  
37. 16. &  
44. 6.  
Mark  
12. 29.  
1 Cor.  
8. 4.  
Ephes.  
4. 6.  
d Psalms  
25. 4. &  
119. 33.  
|| Or,  
grave.  
† Heb.  
terrible.  
e Exod.  
34. 6.  
Numb.  
14. 18.  
Psalms  
103. 8. &  
130. 4. &  
145. 8.

in the xvth psalm ; "Thou shalt not suffer thine holy one to see corruption." And indeed, if we understand holiness in its strict sense, no one but he whom the Father, sanctified, and sent into the world, to redeem lost man, could say to him, "Preserve my soul, for I am holy." But the word properly signifies, "good, merciful, pious, devoted to the service of God," &c. So that this first part of the verse, "Preserve my soul, for I am holy," when repeated by us is equivalent to another passage in the Psalms, "I am thine, O save me," Psal. cxix. 94. Ver. 7. "Shew me a token for good." Many outward signs and tokens of the divine favour were in old time vouchsafed to patriarchs, prophets, and kings of Israel. The law itself was a collection of external and sacramental figures of grace and mercy. All these centered and had their accomplishment in that grand and everlasting sign and token of God's love to man, the incarnation of Christ, which all faithful people from the beginning wished and prayed for. On this sign the Christian looks with joy, as the great proof that God has helped him and comforted him ; while his faith in it doth not fail, he hath the witnesses in himself, and his actions declare as much to all around him ; that they which hate him may be ashamed and converted, before that day come, when shame shall be fruitless, and conversion impossible.

EXPLANATORY NOTES. PSAL. LXXXVII. Ver. 1. *His foundation is in the holy mountains.* The psalmist, after having meditated on the strength, the beauty, and the glory of Jerusalem, being smitten with love of the holy city, and imagining the thoughts of his hearers, or readers, to have been employed on the same subject, breaks forth at once in this abrupt manner : "It is his foundation on the holy mountains." By the holy mountains are meant those hills of Judah, which Jehovah had chosen, and separated to himself from all others, whereon to construct the highly favoured city and temple. Jerusalem was exalted and fortified by its situation ; but much more so by the protection of the Almighty. What Jerusalem was, the christian church is : built by God "on the foundations of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building fitly framed together groweth,

PRACTICAL OBSERVATIONS.—\* PSAL. LXXXVI.] This prayer of David, should excite and encourage those in affliction to call on God for help with profound humility, and firm confidence in his mercy and power ; beseeching him, not only to deliver them from the evils which press fore on them, but above all, to give them grace to please and obey him. Meditation on the infinite goodness, love and compassion of God, is admirably fitted to support us under all our trials, fill us with joy and peace, and afford us, even in the midst of our trouble, reason to bless and praise him.

PRACTICAL OBSERVATIONS.—† PSAL. LXXXVII.] Let us here with rapture contemplate the perpetuity of the church arising from the immutability of her foundation, and the pleasure which God has in communion with his saints in the public and private ordinances of his grace.

hate me may see it, and be ashamed ; because thou, LORD, hast holpen me, and comforted me.\*

## PSALM LXXXVII.

1 The seat and glory of the church : 4 the increase, honour, and comfort of the members thereof.

¶ A psalm or song || for the sons of Korah.

**H**IS foundation is in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me : behold Philistia, and Tyre, with Ethiopia ; this man was born there.

5 And of Zion it shall be said, this and that man was born in her ; and the Highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

7 As well the fingers as the players on instruments shall be there : all my springs are in thee.†

## PSALM LXXXVIII.

A prayer containing a grievous complaint.

¶ A song or psalm || for the sons of Korah, to the chief musician upon Mahalath Leannoth, || Maschil of Heman the Ezrahite.

**O** LORD God of my salvation, I have cried day and night before thee.

2 Let my prayer come before thee : incline thine ear unto my cry ;

3 For my soul is full of troubles : and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit : I am as a man that hath no strength.

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more : and they are cut off || from thy hand.

unto an holy temple in the Lord," Ephes. ii. 20. "It is his foundation in the holy mountains ;" she is beloved of God above the kingdoms and empires of the earth which rise and fall only to fulfil the divine counsels concerning her. Ver. 3. Compare 1 Cor. ii. 6—10 Eph. iii. 8—11. Ver. 5. *And of Zion it shall be said This and that man was born in her.* Dr. Durell renders (aish vaish) the man, even the man, that is the man of men ; or the greatest of all men. The reduplication, he thinks, according to the oriental phraseology, must mean the superlative, or highest degree. He adds—According to this interpretation, every one will see who this eminent personage was to be, from whose birth Zion (used by a synecdoche for Judea) was to acquire so much glory. The latter Hemistich—And the highest himself shall establish her—seems to me to have reference, not to God the Father, but to his Son ; it appearing to be exegetical of the preceding one, and to describe his Divine, as the other does his human nature. Ver. 6. *The Lord shall count.* Dr. Durell thinks the verse relates to the pedigree of our Lord, recorded among the Jews, and given us by the evangelists—The Lord will have this recorded in registering the people, that He, the (Eish Vvaish) mentioned above, "was born there." Ver. 7. *As well the singers as the players on instruments shall be there.* The literal version of the words, as Dr. Chandler observes, seems to be—Cantantes erunt, scint choream ducentes ; omnes fontes mei in te. "They shall sing like those that lead up the dance," that is, most joyfully ; singing and dancing frequently accompanying one another. And the burthen of the song thus joyfully sung in praise of Zion, was to be this : "All my springs," or fountains, "are in thee."

EXPLANATORY NOTES. PSAL. LXXXVIII. Ver. 1—9. We have in these words the voice of our suffering Redeemer. As man, he addresseth himself to his Father, "the Lord God of his salvation," from whom he expected according to the promises, a joyful and triumphant resurrection : he pleadeth the fervency and importunity of his prayers offered up continually, day and night, during the time of his humiliation and sufferings ; and he entreateth to



Before  
Christ  
cir. 1021.

6 Thou hast laid me in the lowest pit, in darkness, in the depths.

7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee; I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness.

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

Or, all the day. 17 They came round about me || daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, and mine acquaintance unto darkness.\*

### PSALM LXXXIX.

Or, A psalm for Ethan the Ezrahite, 1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his church, &c.

Or, to give instruction. I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

Or, to generation and generation. 2 For I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant.

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O

be heard in these his supplications for his body mystical, as well as his body natural; for himself, and for us all. Ver. 10—12. It hath been sometimes thought, that these verses imply a denial, or at least a doubt, of the resurrection from the dead: whereas they contain in reality, the most powerful plea that Christ himself, in his prayers to the Father, could urge for it; namely, that otherwise man would be deprived of his salvation, and God of the glory thence accruing. "Wilt thou shew wonders to the dead," while they continue in that state; or if thou shouldst, will they be sensible of those wonders, and make thee due returns of thankfulness? "Shall the dead rise up" in the congregation, "and praise thee?" Must they not live again to do that? "Shall thy loving kindness" to the sons of Adam, in me their Redeemer, be declared, shall the gospel be preached "in the grave?"—"Or thy faithfulness," in accomplishing the promises concerning this loving kindness, shall it be manifested in that destruction wrought by death upon the bodies of men? "Shall thy wonders," the wonders of light, and life, and salvation, "be known in the dark tomb? And thy righteousness, which characterises all thy dispensations, shall it be remembered and proclaimed in the land of silence and forgetfulness?"

EXPLANATORY NOTES. PSAL. LXXXIX. Ver. 3. I have made a covenant with my chosen. The covenant relates to David's seed, and to the establishment of his throne in that seed; literally, in Solomon for a time; spiritually, in Christ for ever. "When thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I

PRACTICAL OBSERVATIONS.—\* PSAL. LXXXVIII.] This psalm is well fitted to instruct and comfort those that are overwhelmed with deep sorrow. Others have felt the like, if not heavier afflictions, and have been supported and delivered. How inconceivably painful are the afflictions of some of our Lord's principal servants: nay, even his Son himself in the years of his humiliation, when he drank the gall and wormwood of sin's desert. Listen to Heman, and learn to sympathize with the afflicted in their minds, and grieved in their spirits. If we be cast into this depth, let us, though with a trembling heart, still claim the Lord as our God and Saviour.

LORD; thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

8 O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise thou stillest them.

10 Thou hast broken || Rahab in pieces, as one that || Or, is slain: thou hast scattered thine enemies † with thy strong arm.

11 <sup>b</sup> The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast † a mighty arm: strong is thy hand, and high is thy right hand.

14 Justice and judgment are the || habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou art the glory of their strength; and in thy favour our horn shall be exalted.

18 For || the LORD is our defence; and the Holy || Or, One of Israel is our King.

19 Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

20 <sup>d</sup> I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established; mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

will establish the throne of his kingdom for ever. I will be his father, and he shall be my son." These last words are cited by the apostle, Heb. i. 5. as spoken of Christ, to evince his superiority over angels. Yet, that the whole passage does, in the letter, relate to Solomon, can admit of no doubt, he being the seed and immediate successor of David, and the person appointed to "build an house for God's name." Here then we have an incontestible proof, that the covenant with David had Messiah for its object; that Solomon was a figure of him; and that the scripture hath sometimes a double sense. It is moreover to be observed, that the covenants made with Abraham, David, &c. all had their original and foundation in the covenant made with Messiah, who was the true Father of the faithful, the Beloved and Chosen of God; the great Prophet, Priest, and King; the only person qualified to be a Sponsor, and to engage in a covenant with the Father, for mankind. His sufferings were the price of our redemption; and, because he suffered in the flesh, as "the son of David," therefore is he established for ever, and "his throne built up to all generations." Remarkable are the words of the angel to Mary: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," Luke i. 32. Ver. 14. Justice and judgment are before thy face. Although the power of God be infinite, yet it is never exerted but under the direction of his other attributes. When he goeth, as a judge to his tribunal, "mercy and truth go before his face;" they are represented as preceding him, to give notice of his advent, and to prepare his way. All the ways,

Before  
Christ  
cir. 1021.

Egypt.  
† Heb.  
with the  
arm of  
thy  
strength.  
b Gen.  
1. 1.  
Psalms  
24. 1. &  
50. 12.  
† Heb. an  
arm with  
might.  
Or,  
establish-  
ment.  
e Numb.  
10. 10.

Or,  
our shield  
is of the  
LORD,  
and our  
king is of  
the Holy  
One of  
Israel.  
d 1 Sam.  
16. 12.



Before  
Christ  
cir. 1021.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, *Thou art my Father, my God, and the Rock of my salvation.*

27 Also I will make him *my first-born*, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

† Heb.  
profane  
my sta-  
tutes.

31 If they † break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

† Heb.  
I will not  
make void  
from him-

33 Nevertheless my loving-kindness † will I not utterly take from him, nor suffer my faithfulness † to fail.

† Heb.  
to lie.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

† Heb.  
if I lie.  
e 2 Sam.  
7. 16.

35 Once have I sworn by my holiness, † that I will not lie unto David.

† Heb.  
e 2 Sam.  
7. 16.  
Luke  
1. 33.  
John  
12. 34.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever, as the moon, and as a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant; thou hast profaned his crown, *by casting it to the ground.*

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

† Heb.  
brightness.

44 Thou hast made his † glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-kindnesses, which thou † swarest unto David in thy truth?

f 2 Sam.  
7. 15.

50 Remember, LORD the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and amen.\*

## PSALM XC.

1 Moses, setting forth God's providence, 3 complaineth of human frailty, 7 divine chastisements, 10 and brevity of life; 11 he prayeth for the knowledge and sensible experience of God's providence.

¶ A prayer of Moses the man of God.

LORD, thou hast been our dwelling-place † in all generations.

¶ Or,  
A prayer  
being a  
psalm of  
Moses.

2 Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God.

† Heb.  
to genera-  
tion and  
genera-  
tion.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

a 2 Pet.  
3. 8.

4 For a thousand years in thy sight *are but* as yesterday || when it is past, and *as* a watch in the night.

¶ Or,  
when he  
hath pas-  
sed them.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass which || groweth up.

¶ Or,  
is chang-  
ed.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

† Heb.  
turned  
away.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

¶ Or,  
as a me-  
ditation.

9 For all our days are † passed away in thy wrath; we spend our years || as a tale *that is told.*

† Heb.  
As for the  
days of

10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

our years  
in them  
are seven-  
ty years.

our dispensations of the Lord, as it is elsewhere observed, "are mercy and truth," Psal. xxv. 10. they are the substance of all his revelations which either promise salvation, or relate the performance of such promises. Ver. 19. *Then thou spakest in vision to thy Holy One.* Ver. 20. *I have found David my servant.* David was the servant of God; he was, by the prophet Samuel, anointed with oil; he was strengthened and established in his kingdom, by the hand and arm of Jehovah. But never let Christians fail in this eminently figurative character, to contemplate that true David, (for so he is called, Ezek. xxiv. 23. xxxvii. 25.) the Beloved Son of God; "the servant and elect of Jehovah, in whom his soul delighted, and on whom he put his Spirit;" Isa. xlii. 1. whom he anointed with his holy oil, with the oil of gladness, with the Holy Ghost, and with power," Psalm xlv. 7. Acts x. 38. whom he strengthened and established in his spiritual kingdom, with his hand and arm, and the might of his omnipotence. Ver. 38—51. The former part of our psalm contains the divine promises, which had been made to the house of David. By the latter part it appears, that the psalm was written at a time when the church of Israel was in such a manner oppressed and reduced by her enemies that her members began almost to despair of these promises receiving their accomplishment. God seemed to have cast off, and abhorred his anointed

and servant, that is, David, or rather the prince of his family, who was upon the throne, when this captivity and desolation happened; the covenant seemed to be overturned and made void, when the crown of Israel was defiled in the dust; a faint representation of the power of antichrist, which has obscured too long the glory of Messiah's reign. Ver. 52. *Blessed be the Lord.* Whatever be at any time our distress either as a community, or as individuals, still are we to believe, still to hope, still to bless and praise Jehovah, whose word is true, whose works are faithful, whose chastisements are mercies, and all whose promises are in Christ Jesus, yea and amen, for evermore.

EXPLANATORY NOTES. PSAL. XC. Ver. 5, 6. The shortness of life, and the suddenness of our departure hence, are illustrated by three similitudes. The first is that of a flood, a torrent pouring unexpectedly and impetuously from the mountains, and sweeping all before it in an instant. The second is that of sleep, from which when a man awaketh, he thinketh the time passed in it to have been nothing. In the third similitude, man is compared to the grass of the field. In the morning of youth, fair and beautiful, he groweth up and flourisheth; in the evening of old age, (and how often before that evening!) he is cut down by the stroke of death; all his juices to the circulation of which he stood

PRACTICAL OBSERVATIONS.—[PSAL. LXXXIX.] Well ordered in all things and sure is the everlasting covenant of grace, which Jehovah both made with Jesus Christ, as the Head and Representative of an elect world. The mercy and faithfulness of God are therein for ever clearly and comfortably manifested; and for ever adored, both in heaven and earth. Happy are they who experimentally know the joyful sound of the gospel proclaiming Jesus' victories over sin, Satan, the world, death, and hell; and pardon, peace, liberty, and eternal happiness, through his blood to sinful men. They walk in the light of Jehovah's favour, and countenance, and joys. And gloriously are they justified, saved, strengthened, and honoured in Christ!



Before  
Christ  
cir. 1049.† Heb.  
cause to  
come.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may † apply our hearts unto wisdom.

13 Return O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.\*

## PSALM XCI.

*The security and happiness of the godly under divine protection.*

† Heb.  
lodge.

**H**E that dwelleth in the secret place of the most High, shall † abide under the shadow of the Almighty.

2 I will say of the LORD, *He is my refuge and my fortress: my God; in him will I trust.*

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darknes; nor for the destruction that wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

indebted for life, health, and strength, are dried up; he withereth, and turneth again to his earth; like them we fall and perish. To the age of seventy years few of us can hope to attain; labour and sorrow are our portion in the world: we are mown down, as this year's grafs of the field; we fly away and are no more seen in the land of the living. Ver. 11. *Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath.* Houbigant renders the verse thus; "Quis novit vim iræ tuæ; et, prout, terribilis es, furorem tuum?"—"Who knoweth," or considereth, "the power of thine anger; and thy wrath, in proportion as thou art terrible?" Ver. 14—17. In these verses Moses in considered by some persons praying for the young generation in the wilderness, whom God had spared while their fathers all died. And unquestionably his prayer was answered; the race that entered Canaan, experienced joy proportionable to the grievous trials which they had witnessed, and their fathers felt in the wilderness.

**EXPLANATORY NOTES.** PSAL. XCI. Ver. 1—3. In these verses as they now stand, there is much obscurity and confusion. Bishop Lowth, in his xxvith lecture, seemeth to have given their true construction. "He who dwelleth in the secret place of the most High; who abideth under the shadow of the Almighty; who faith of the Lord, He is my refuge and my fortress, my God, in whom I will trust;"—leaving the sentence thus imperfect, the psalmist maketh a beautiful apostrophe to that person whom he has been describing—"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence; The description is eminently applicable to the man Christ Jesus. He is represented as dwelling like the ark in the holy of holies, under the immediate shadow and protection of the Almighty, who was his refuge and fortress against the open attacks of his enemies; his preserver from the snares of the devil, and from the universal contagion of sin, that spiritual pestilence. In all dangers whether spiritual or corporeal, the members of Christ's mystical body may reflect with comfort, that they are under the same Almighty protector. Ver. 7.

**PRACTICAL OBSERVATIONS.**—\* PSAL. XC.] Supremely blessed are the saints of every generation, who, amidst a transitory and perishing world, make God reconciled in Christ their eternal dwelling place. Such shall enjoy a place in their father's house, in the regions of cloudless light, and eternal life, to which they are swiftly carried on the wings of sanctified affections. Sovereign is Jehovah's dominion over mankind, and endless his duration. But weak and short lived are men. The great business of life is to make ready for death. To ponder aright what is to become of us in eternity is wisdom indeed and deserves the most serious application.

**PRACTICAL OBSERVATIONS.**—† PSAL. XCI.] While we here contemplate Jesus Christ as the Father's beloved, protected, attended, approved, honoured, and crowned with glory and life eternal, let us with wonder behold the happiness of all the saints, who make God their refuge and delightful habitation; who know his name, love and worship him. And having preserved them in life, according to their desire, he bestows on them his unutterable blessedness above.

9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11<sup>a</sup> For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and † adder; the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With † long life will I satisfy him, and shew him my salvation.†

## PSALM XCII.

*1 The prophet exhorteth to praise God, 4 For his great works, 6 For his judgments on the wicked, 10 And for his goodness to the godly.*

¶ A Psalm or song for the sabbath-day.

**I**T is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most high;

2 To shew forth thy loving-kindness in the morning, and thy faithfulness † every night.

3 Upon an instrument of ten strings, and upon the psaltery; † upon the harp with a solemn sound.

4 For thou LORD, hast made me glad through thy work; I will triumph in the works of thy hands.

5 O LORD, how great are thy works! and thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grafs, and when

*A thousand shall fall at thy side.* This promise has oftentimes in a wonderful manner been verified to those faithful servants of God, whom the pestilence itself hath not deterred from doing the duties of their station. Recollect the lot of Caleb and Joshua in the wilderness. The bishop and some of the attendants at Marseillies, who continued to perform their respective offices during the whole time of the plague there, in 1720, are signal and well known instances. Ver. 11, 12. Matt. iv. 6, 7. Ver. 13. *Thou shalt tread upon the lion and adder.* The fury and the venom of our spiritual enemies are often in scripture portrayed by the natural qualities of lions and serpents. Messiah's complete victory over these enemies seemeth here to be predicted. Through grace he maketh us more than conquerors in our conflicts with the same adversaries. "The God of peace," saith St Paul, "shall bruise Satan under your feet shortly," Rom. xiv. 20. And it is observable, that when the seventy disciples return to Christ with joy, saying, "Lord, even the devils are subject unto us through thy name" he answers in the metaphorical language of our psalm, "Behold, I give unto you power to tread on serpents and serpents, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you," &c. Luke x. 17. Give us O Lord, courage to resist the lion's rage, and wisdom to elude the wiles of the serpent.

**EXPLANATORY NOTES.** PSAL. LIII. Ver. 1. It is a good thing to give thanks unto the Lord. This psalm is entitled a song for the sabbath; praise being the most becoming work on that sacred day. Ver. 4. *I will triumph in the works of thy hands.* A prospect of creation in the vernal season, fallen as it is, inspires the mind with a joy which no words can express. If we can be pleased with such a world as this, where sin and death have fixed their habitation: shall we not much rather admire those other heavens, and that other earth, wherein dwell righteousness and life? What are we to think of the palace, since even the prison is not without its charms. Ver. 7, 8. It is not impro-



Before  
Christ  
cir. 1015. all the workers of iniquity do flourish; *it is that they*  
shall be destroyed for ever.

8 But thou, LORD, art most high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn of an unicorn*: I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, and mine ears shall hear *my desire* of the wicked that rise up against me.

a Hosea  
14. 5. 12 <sup>a</sup> The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

† Heb.  
green. 14 They shall still bring forth fruit in old age; they shall be fat and † flourishing.

15 To shew that the LORD is upright: *he is my rock and there is no unrighteousness in him.\**

## PSALM XCIII.

*The majesty, power, and holiness, of Christ's kingdom.*

THE LORD reigneth; he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is established, that it cannot be moved.

† Heb.  
from  
them. 2 Thy throne is established † of old: thou art from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high is mightier than the noise of many waters, *yea than* the mighty waves of the sea.

† Heb.  
to length  
of days. 5 Thy testimonies are very sure: holiness becometh thine house, O Lord, † for ever.†

## PSALM XCIV.

1 The prophet, calling for justice, complaineth of tyranny and impiety: 8 he sheweth God's providence; 12 he teacheth the blessedness of affliction. 16 God is the defender of the afflicted.

† Heb.  
God of  
revenge. † Heb.  
shine  
forth. O LORD † God, to whom vengeance belongeth; O God, to whom vengeance belongeth, † shew thyself.

2 Lift up thyself, thou Judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter and speak hard things? and all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage:

6 They slay the widow and the stranger, and murder the fatherless.

7 <sup>a</sup> Yet they say, The Lord shall not see, neither shall the God of Jacob regard *it*.

8 Understand, ye brutish among the people: and ye fools when will ye be wise?

9 <sup>b</sup> He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

11 <sup>c</sup> The Lord knoweth the thoughts of man, that they are vanity.

12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance:

15 But judgment shall return unto righteousness; and all the upright in heart † shall follow it.

16 Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had † almost dwelt in silence.

18 When I said, my foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood;

EXPLANATORY NOTES. PSAL. XCIII. Ver. 1. *The Lord reigneth* The Jews acknowledge that the kingdom of Messiah is the subject of this psalm, and all those which follow to the hundredth. Risen from the dead, and ascended into heaven, the Lord Jesus reigneth and shall reign, "till he hath put all enemies under his feet," 1 Cor. xv. 25. By the glorification of his human nature, he is "clothed with majesty; All power is given unto him in heaven and in earth;" Matth. xxviii. 18. so that he is girded with strength; and through that strength, he hath established the new world, that is to say, his church, that it cannot be moved, or subverted, by all the powers of earth and hell. Ver. 3, 4. In the first of these verses, the church appears like a ship in a stormy sea, to which she is often compared. Persecutions and afflictions are those floods, those waves of this troublesome world, which threaten every moment to overwhelm and sink her. With a fearful and desponding tone of voice, therefore, she crieth out, "The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves!" But immediately she strengtheneth and comforteth herself in the Lord her God: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

EXPLANATORY NOTES. PSAL. XCIV. Ver. 1. Rom. xii. 19. Ver. 10. *He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge; shall not he know?* Or, he that instructeth the nations, shall not he rebuke?

bable, that the verse should be connected with that preceding, thus—"A brutish man knoweth not; neither doth a fool understand this;" namely, that "When the wicked spring as grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever;" they are only nourishing themselves like senseless cattle in plentiful pastures, for the approaching day of slaughter. Ver. 10. *But my horn shalt thou exalt like the horn of an unicorn.* An unicorn, Heb. (Alim) an eastern animal of the stag or deer kind, remarkable for its height, strength and fierceness. My horn, saith the Psalmist, (it is likely in the person of Messiah,) my horn, that is, the strength and power of my kingdom, "shalt thou exalt like the horn of the unicorn," like the power of the strongest creatures, to which that of states and empires are often compared; I shall be, or I am anointed with fresh oil; I am appointed and consecrated king by the holy unction. Ver. 12. *The righteous shall flourish like the palm-tree.* The momentary prosperity of the wicked was compared above to the transient verdure of grass. The durable felicity of the righteous is here likened to the lasting strength, and beauty of palms and cedars. But chiefly is that comparison applicable to that Just One, the King of righteousness, and Tree of Life; eminent and upright; ever verdant and fragrant; under the greatest pressure and weight of sufferings, still ascending toward heaven; affording both fruit and protection. "I sat down," saith the church, "under his shadow with great delight, and his fruit was sweet to my taste," Song ii. 3.

PRACTICAL OBSERVATIONS.—\* PSAL. XCII.] Whatever our engagements be, gratitude binds us at least to begin and end every day with praise and prayers, duties not more just, than they are delightful and important. And they who have lively experience of God's love and faithfulness, will delight in daily shewing forth his salvation. Short-lived is the prosperity of the wicked, and dreadful the misery in which it issues; and yet how is God glorified, and the saints profited by their destruction. But pleasant and profitable to themselves and others, and honourable to God, shall be the spiritual growth of those who are planted in Christ, and live in the continual enjoyment of him.

PRACTICAL OBSERVATIONS.—† PSAL. XCIII.] Solid and believing views of Jesus Christ are excellent means to subdue the pride, and remove the fear of men. They who have him for their King and Keeper, have no reason to be moved from their steadfastness. No earthly honours need disquiet those who have Christ the Lord of all, to be their Saviour and portion.



Before  
Christ  
cir. 1045.

22 But the LORD is my defence; and my God is the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.\*

## PSALM XCV.

1 An exhortation to praise God, 3 for his greatness, 6 and for his goodness, 8 and not to tempt him.

COME, let us sing unto the LORD; let us make a joyful noise to the Rock of our salvation.

† Heb.  
prevent  
his face.

2 Let us † come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD is a great God, and a great King above all gods.

† Heb.  
in whose  
|| Or, the  
heights of  
the hills  
are his.

4 † In his hand are the deep places of the earth; || the strength of the hills is his also.

5 † The sea is his, and he made it; and his hands formed the dry land.

6 O come, let us worship and bow down; let us kneel before the LORD our maker.

† Heb.  
Whose the  
sea is.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand, <sup>a</sup> To-day, if ye will hear his voice,

a Heb.  
3. 7. &  
4. 7.

8 Harden not your heart, <sup>b</sup> as in the † provocation, and as <sup>c</sup> in the day of temptation in the wilderness:

b Exod.  
12. 2. 7.

9 When your fathers tempted me, proved me, and saw my work.

Numb.  
14. 22,  
&c.

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

† Heb.  
if they enter  
into  
my rest.

11 Unto whom I swear in my wrath, † that they should not enter into my rest.†

## PSALM XCVI.

1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 11 for his general judgment.

even he that teacheth man knowledge? Ver. 12. *Blessed is the man whom thou chastenest, or instructest, O Lord.*

EXPLANATORY NOTES. PSAL. XCV. Ver. 4, 5. The treasures, which lie hid in the deep places of the earth beneath; the majestic pride and strength of the hills, which tower above, and lift up their heads to heaven; the unnumbered waves of the great and wide sea, which roll in perpetual motion round the world; the rich and variegated produce of the dry land crowned with verdure and beauty; together with every thing that liveth, in the waters, or on the earth; all are under the government of our God; by him were all things created; by him have all things been redeemed. Ver. 8, 9. The first clause of these two verses may be joined to the preceeding verse, thus, "He is our God, we are the people of his pasture, and the sheep of his hand, if ye will hear his voice to-day;" that is, if ye will be his obedient people, he will continue to be your God. Or else, the word (am) translated "if," may be rendered in the optative form. "O that you would hear his voice to-day," saying unto you, "Harden not," &c. However this be, what follows to the end of the psalm is undoubtedly spoken in the person of God himself, who may be considered as addressing us, in these latter days, by the gospel of his Son: for so the apostle teaches us to apply the whole passage, Heb. iii. iv. The verses now before us allude to what passed at the place called Massah, and Meribah, from the people there tempting, and striving with their God, notwithstanding all the mighty works which he had wrought for them, before their eyes, Exod. xvii. 7.

EXPLANATORY NOTES. PSAL. XCVI. Ver. 2. *Sing unto the Lord.* The latter clause of the verse is very expressive in the original, (bessedu) Preach, or evangelize his salvation from day to day; let it be the constant theme of all your discourses; publish it to the world in every possible way, by your words,

PRACTICAL OBSERVATIONS.—\* PSAL. XCIV.] Though the faints must always expect manifold injuries in this world, yet never must they usurp the prerogative of God in avenging themselves. When men utterly forsake God, and are forsaken by him, how their hearts, hands, and tongues, concur in abusing him and his people.

PRACTICAL OBSERVATIONS.—† PSAL. XCV.] Praise becomes the upright, and they should excite one another to this blessed exercise. God richly deserves our highest and cordial praise. How great is he, possessed of every necessary, infinite, and eternal excellency! How glorious his formation of all things, and his extensive universal dominion over them! How delightful, and effective of blessings unnumbered, is his new covenant relation to men!—But if he be our Saviour and King, it is proper, it is necessary, that we be his obedient subjects. To none but such is he the Author of eternal salvation. How dreadful will be our case, if by his irrevocable oath he once exclude us from his new covenant, his celestial rest, on account of our despising it when proposed to us in the gospel of his Son.

PRACTICAL OBSERVATIONS.—‡ PSAL. XCVI.] Let us Gentiles, in songs ever fresh, ever cordial, publish the glories of divine grace, and the wonders of redeeming mercy. Let us acknowledge God as our saving Sovereign, present ourselves to him as living sacrifices, and in the pure ordinances of his grace, worship him with pure hearts, and in reverence and godly fear. Let us rejoice that his kingdom has been, is, and will be established among all the nations on earth.

O <sup>a</sup> SING unto the LORD a new song; sing unto the LORD all the earth.

Before  
Christ  
cir. 1045.

2 Sing unto the LORD, blest his name; shew forth his salvation from day to day,

a 1 Chro.  
16. 23.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD is great, and greatly to be praised: he is to be feared above all gods.

5 For all the gods of the nations are idols: but the LORD made the heavens.

6 Honour and majesty are before him; strength and beauty are in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory † due unto his name: bring an offering, and come into his courts.

† Heb.  
of his  
name.

9 O worship the LORD || in the beauty of holiness: fear before him all the earth.

|| Or,  
in his glo-  
rious sanc-  
tuary.

10 Say among the heathen, <sup>b</sup> that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

b Psalm  
93. 1. &  
97. 1.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.

13 Before the LORD; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.†

## PSALM XCVII.

1 The majesty of God's kingdom. 7 The church rejoiceth at God's judgments upon idolaters. 10 An exhortation to godliness and gladness.

THE LORD reigneth; let the earth rejoice; let the † multitude of isles be glad thereof.

† Heb.  
many, or,  
great isles.

2 Clouds and darkness are round about him:

and by your actions; and while God allows you breath and life, let one day transmit the glorious employment to another, until it be resumed and continued in heaven, to all eternity. Ver. 10. *Say among the heathen that the Lord reigneth.* In other words—Make proclamation, therefore, O ye apostles and preachers of the gospel, that a new and eternal kingdom is erected; the usurped empire of Satan is overthrown, and the Lord Jesus, having redeemed mankind, reigneth in the hearts of his people by faith; a community is formed not upon the plan of secular policy, but upon the divine principle of heavenly love; it is established on immovable foundations, nor shall the gates of hell prevail against it; righteousness shall dwell in it, since He, who is the King of Righteousness, presides, directs, and determines all things by his Word and Spirit. Ver. 11, 12. The heavens, with the innumerable orbs fixed in them, which, while they roll and shine, declare the glory of beautified faints; the earth, which, made fertile by celestial influences, sheweth the work of grace on the hearts of men here below; the field, which, crowned with a produce of an hundred-fold, displayeth an emblem of the fruit yielded by the seed of the Word in the church; the trees of the wood, lofty, verdant, and diffuse, apt representatives of holy persons, those "trees of righteousness, the planting of Jehovah," Isa. lxi. 3. whose examples are eminent, fair, and extensive; all these are, by the prophet, excited to join in a chorus of thanksgiving to the Maker and Redeemer of the world.

EXPLANATORY NOTES. PSAL. XCVII. Ver. 1. *Let the multitude of the isles be glad thereof.* The Hebrews called by the name of isles, (aim) not only countries surrounded by the sea, but all the countries which the sea divided from them; so that the term became synonymous with Gentiles. Thus, it is said, Isa. xiii. 3. "The isles shall wait for his law;" which passage, Matth. xii.



Before a righteousness and judgment are the || habitation of  
Christ his throne.  
cir. 1045.

a Psalm 3 A fire goeth before him, and burneth up his ene-  
89. 14. mies round about.

|| Or, 4 His lightnings enlightened the world: the earth  
establis- saw and trembled.

men! 5 The hills melted like wax at the presence of the  
LORD, at the presence of the LORD of the whole  
earth.

6 The heavens declare his righteousness, and all  
the people see his glory.

b Exod. 7<sup>b</sup> Confounded be all they that serve graven images,  
20. 4. that boast themselves of idols: <sup>c</sup> worship him, all ye  
Levit. gods.

26. 1. 8 Zion heard, and was glad; and the daughters of  
Deuter. Judah rejoiced, because of thy judgments O LORD.

5. 8. 9 For thou, LORD, art high above all the earth:  
c Heb. thou art exalted far above all gods.

1. 6. 10 Ye that love the LORD, <sup>d</sup> hate evil: he pre-  
d Psalm serveth the souls of his saints; he delivereth them out  
34. 14. of the hand of the wicked.

Amos 5. 15. 11 Light is sown for the righteous, and gladness for  
Romans 12. 9. the upright in heart.

|| Or, 12 Rejoice in the LORD, ye righteous; and give  
to the me- thanks || at the remembrance of his holiness.\*  
morial.

#### PSALM XCVIII.

1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures  
to praise God.

¶ A psalm.

**O** SING unto the LORD a new song; for he hath  
done marvellous things: his right hand and his  
holy arm hath gotten him the victory.

a Isaiah 52. 19. 2<sup>a</sup> The LORD hath made known his salvation: his  
|| Or, righteousness, hath he || openly shewed in the sight of  
revealed. the heathen.

21. is expounded as follows, "In him shall the Gentiles trust." Ver. 2. *Clouds and darkness are round about him.* When the mercy and grace of our heavenly King are to be described, he is likened to the sun shining in a clear firmament, and gladdening universal nature with his beneficent rays. But when we are to conceive an idea of him as going forth in justice and judgment, to discomfit and punish his adversaries, the imagery is then borrowed from a troubled sky; he is pictured as surrounded by "clouds and darkness;" from whence issue lightnings, and thunders, storms and tempests, affrighting and confounding the wicked and impenitent. Ver. 3—6. Compare Psal. xviii. 7—13. 1. 3. lxviii. 8. with notes. Ver. 7. *Confounded be, or shall be, all they that serve graven images.* When Jesus was exalted, his gospel published, and his power and glory made known in the heathen world, men grew ashamed of their images, and boasted themselves in their idols no more. The last clause of this verse, "Worship him, all ye gods," declares the supremacy of Christ, over all that are called gods, (alehim,) in heaven and in earth, who are enjoined to pay adoration unto him, instead of claiming it for themselves. Ver. 8, 9. The inhabitants of the new Zion, or the people of God, heard the tidings, that idols and idolatry were fallen, and the Lord Jesus reigned triumphant: they heard, and were glad; the daughters of Judah, or Christian churches, rejoiced in the Holy Ghost, with joy unspeakable, because of these judgments of their God upon his enemies, whereby he evinced himself superior to the powers of the earth, and the gods of the nations. Thus, at the fall of Babylon, it is said, Rev. xviii. 20. "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." And Eusebius speaks in the following terms, of the times under Constantine, which succeeded the overthrow of Maxentius and Maximin: "A bright and glorious day, no cloud overshadowing it, did enlighten it, with rays of heavenly light, the churches of Christ over all the earth;—and among all Christians there was an inexpressible joy, and a kind of celestial gladness," Ecclesiast. Hist. B. x.

EXPLANATORY NOTES. PSAL. XCVIII. Ver. 3. *He hath remem-*

PRACTICAL OBSERVATIONS.—\* PSAL. XCVII.] However mysterious Divine Providence may be, it is always just. The nations are shaken, that the kingdom of Christ may be established. No exalted potentates, no mighty nations, nor fixed customs of wickedness, shall be able to withstand his conquering influence. Let the saints then rejoice in the dignity of his person, office, and state; in his gracious preservation and deliverance of his people.

PRACTICAL OBSERVATIONS.—† PSAL. XCVIII.] While we listen to these sublime notes, let us examine what are our thoughts of Jehovah Jesus! what are our sentiments of his marvellous incarnation, miracles, life, death, resurrection, and ascension! What of his victories over sin, Satan, the world and death; and of his righteousness and salvation manifested in the gospel! What of his coming in power to convert the nations, and of his coming in glory to judge all intelligent beings! Let us live so to please him, that we may rejoice in the prospect of his second appearing and kingdom.

3 He hath remembered his mercy and his truth to-  
ward the house of Israel: all the ends of the earth  
have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth:  
make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the  
harp, and the voice of a psalm.

6 With trumpets, and sound of cornet, make a joy-  
ful noise before the LORD the King.

7 Let the sea roar, and the fulness thereof; the  
world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be  
joyful together.

9 Before the LORD: <sup>b</sup> for he cometh to judge the <sup>b</sup> Psalm  
earth: with righteousness shall he judge the world, 96. 13.  
and the people with equity.†

#### PSALM XCIX.

1 The prophet, setteth forth the kingdom of God in Zion, 5 he exhorteth  
by the forefathers' example, to worship God at his holy hill.

**T**HE LORD reigneth; let the people tremble:  
he sitteth *between* the cherubims; let the earth  
† be moved.

2 The LORD is great in Zion; and he is high above  
all people. † Heb. stagger.

3 Let them praise thy great and terrible name; for  
it is holy.

4 The king's strength also loveth judgment: thou  
doest establish equity, thou executeest judgment and  
righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his  
footstool: for || he is holy. || Or, it is holy.

6 Moses and Aaron among his priests, and Samuel  
among them that call upon his name; they called  
upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept

bered his mercy and truth towards the house of Israel. In sending the Messiah God shewed himself mindful of the promises which merey prompted him to make, and truth required him to perform. These promises were made to the house of Israel; to the lost sheep of that house Christ declared himself sent; and the apostles offered salvation first to the Jews; but to them it was never intended that evangelical blessings should be confined. Ver. 7—9. The inanimate parts of creation are called upon to bear their part in the new song, and to fill up the universal chorus of praise and thanksgiving, in honour of him that sitteth on the throne. Or, perhaps, the converted heathen nations are intended under the figures of the sea, the rivers, and the hills, and their exultations expressed by the noise of many waters, their beauty and faithfulness by those of the hills, when crowned with plenty, they, as it were, laugh, and sing at the approach of harvest. The subject of this general joy is, as before in Psal. xcvi. 15. the advent of Messiah to reform the world, to execute judgment upon the wicked, and to establish a kingdom of righteousness upon the earth. We expect his second advent to restore all things, to judge the world, to condemn his enemies, and to begin his glorious reign. Then shall heaven and earth rejoice, and the joy of the redeemed shall be full.

EXPLANATORY NOTES. PSAL. XCIX. Ver. 1. *The Lord reigneth, let the people tremble.* Jehovah reigneth in the Christian church, as he did of old in the Jewish temple; when he appeared between the cherubims in the holy of holies, in the form and likeness of a MAN, encompassed with glory, Ezek. i. 26. Num. vii. 39. he subdued the enemies of Israel when they raged most furiously against his people; he will also bring into subjection the adversaries of the gospel, and finally render us victorious over the powers of darkness. Ver. 6, 7. To encourage the faithful in the worship of God, examples of Moses, Aaron, and Samuel, are adduced, men of like infirmities with ourselves, whose prayers were heard both for themselves and others, and answers were returned to them from the mystic cloud, the symbol of the divine presence. Ver. 8. *Thou answerest them, O Lord our God.* The construction of the verse



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his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.\*

## PSALM C.

1 An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.

¶ A psalm of ¶ praise.

**M**AKE a joyful noise unto the LORD, † all ye lands.

2 Serve the LORD with gladness; come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, ¶ and not we ourselves: *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* † to all generations.†

## PSALM CI.

David maketh vow and profession of godliness.

¶ A psalm of David.

**I** WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

seems to be this: "O Lord our God, thou didst hear, or answer them;" that is, the afore-mentioned typical mediators, Moses, Aaron, and Samuel; thou becamest a forbearing God for them, or, at their intercession; and that, even when punishing, or when thou hadst begun to punish, the wicked deeds of them, that is, not of Moses, Aaron, and Samuel, but of the people, who had transgressed, and for whom they interceded. This was the case when Moses interceded for the idolaters, Exod. xxxiii. 32. Aaron for the schismatics, Numb. xvi. 47. and Samuel for the whole nation, 1 Sam. vii. 9. Pray one for another, faith an apostle to Christians, that ye may be healed; the effectual fervent prayer of a righteous man availeth much, Jam. v. 16.

EXPLANATORY NOTES. PSAL. C. Ver. 3. *Know ye that the Lord he is God, it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture.* Or, *He who made us, and we are his, his people, and the sheep of his pasture.* "I am persuaded that the Masoretical correction (ulu) (and we are his) is right: the construction and parallelism both favour it." Bishop Lowth. Might not however the clause be rendered interrogatively—Are not we his people, and the sheep of his pasture?

EXPLANATORY NOTES. PSAL. CI. Ver. 1. *I will sing of mercy and judgment.* In the person of David, advanced to the throne of Israel, we hear King Messiah declaring how he intended to walk, and to govern his household the church, and also describing the qualifications which he should require in his ministers and servants. The righteous administration of mercy and judgment in the kingdom of Messiah is a topic on which his subjects always expatiate with pleasure and profit. His mercy encourageth the greatest of sinners to hope: his judgments forbid the best of men to presume. Ver. 4. *A froward heart shall depart from me.* As is the king, so will be the court; as is the master of the house, such will be those of his household. David, having resolved to walk within his house with a perfect, a sincere, and upright heart, determines at the same time to expel from thence all whose hearts were perverted and depraved: as he would set no wicked thing before his eyes, so neither would he form any

PRACTICAL OBSERVATIONS.—\* PSAL. XCIX.] Terrible is the Redeemer's royal power and dominion to his enemies; but comfortable and salutary to his saints. In wisdom, righteousness, and mercy, he exercises his high authority. God honours, and holds intimate fellowship with those who are remarkably given to prayer; and effectual are their intercessions for the preservation of nations and churches. But he will make the dearest of his people smart severely for their sin in this life, notwithstanding that they are fixed in a pardoned state. Great praise is due to him for his mercies, which are innumerable.

PRACTICAL OBSERVATIONS.—† PSAL. C.] What grateful praise do we Gentiles owe to the Lord!—To him who is Jehovah the infinite ALL—To him who formed us both in nature and grace!—To him who is our high Proprietor and Redeemer, our kind Shepherd, Leader, Provider, and provision!—To him who is good in himself, and whose mercy and truth are for ever exerted in the fulfilment of his gracious new-covenant promises to ransomed men!—Let us not cease to pray that Jehovah may make his name known, to the end that all men may serve and honour him through the faith of his Son Jesus Christ.

PRACTICAL OBSERVATIONS.—‡ PSAL. CI.] How beautifully chequered is the lot of the saints! Yet all things in it co-operating to the best ends. Serious godliness is the most substantial wisdom; and to act for God in the religious management of kingdoms, families, or any other relative situations, is a noted branch of it. With the utmost care ought men, by whatever power they have, to discourage every thing wicked, and to encourage every thing virtuous and holy. But it is vain to attempt instructing or reforming others, if we do not set an example in our own practice.

3 I will set no † wicked thing before mine eyes  
I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me; I will not know a wicked person.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh ¶ in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies † shall not tarry in my sight. † Heb.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.†

## PSALM CII.

1 The prophet, in his prayer maketh a grievous complaint; 12 he taketh comfort in the eternity and mercy of God, &c.

¶ A prayer ¶ of the afflicted, when he is overwhelmed, ¶ and poureth out his complaint before the LORD.

**H**EAR my prayer, O LORD, and let my cry come unto thee:

2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily.

3 For my days are consumed ¶ like smoke, and my bones are burnt as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

connections with wicked persons; they should not be of his acquaintance, much less should they be his favourites. In the same manner speaketh our heavenly King, with regard to the appointment of his ministers and servants—I know you not, whence you are; depart from me, all ye workers of iniquity, Luke xiii. 27. Ver. 7. *He that worketh deceit shall not dwell within my house.* To purge a court of deceit and falsehood, was a resolution worthy king David, worthy the representative of him, who styleth himself THE TRUTH, from whose heavenly palace and city will be for ever excluded, as St John informeth us, "whosoever loveth and maketh a lie," Rev. xxii. 15. Ver. 8. *I will early destroy all the wicked of the land.* Every earthly prince should consider himself as raised to a throne, and invested with power for the punishment of wickedness and vice, and the maintenance of God's true religion and virtue. Early therefore, in the morning of his reign, he should set about the work of reformation, that so the blessings of heaven may descend upon himself and his people, according to the infallible promises of the most High. And let each individual, in like manner, and for the same reason, be zealous and diligent to reform his own heart and ways, ever mindful of that future most awful morning, when the King of Righteousness shall cut off with the sword of eternal judgment, all wicked doers from that city of Jehovah, the new and heavenly Jerusalem.

EXPLANATORY NOTES. PSAL. CII. Ver. 3. *For my days are consumed away like, or, in smoke.* The effects of extreme grief on the human frame are compared to those which fire produceth upon fuel. It exhausts the radical moisture, and by so doing, soon consumes the substance. A man's time and his strength evaporate in melancholy, and his bones, those pillars and supports of his body, become like wood, on which the fire hath done its work, and left it without sap, and without cohesion. Ver. 4. *My heart is smitten and withered, like grass.* The metaphor is continued, and the heart itself, out of which flow the streams of life, is represented as suffering that from grief, which the grass of the field suffers from the burning heat of the sun; it is smitten and withered. And



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Or,  
flesh.

a Isaiah  
40. 6.  
James  
1. 10.

† Heb.  
the chil-  
dren of  
death.

5 By reason of the voice of my groaning my bones cleave to my || skin.

6 I am like a pelican of the wilderness; I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My days *are* like a shadow that declineth; and

<sup>a</sup> I am withered like grass.

12 But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose † those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms to serve the LORD.

23 He † weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 <sup>b</sup> Of old hast thou laid the foundations of the earth; and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt † endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.\*

### PSALM CIII.

1 An exhortation to bless God for his mercy, 15 and for the constancy thereof.

¶ A psalm of David.

**B**LESS the LORD, O my soul; and all that is within me, *bles*s his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that *are* oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

when grief has thus dejected the spirits, the man has no appetite for that food which is to recruit and elevate them. Ahab, smitten with one kind of grief. David with another, and Daniel with a third, all forgot, or "refused to eat their bread," 1 Kings xxi. 4. 2 Sam. xii. 16. Dan. x. 2. Such natural companions are mourning and fasting. Ver. 5. *By reason of the voice of my groaning.* Extremity of sorrow causeth the flesh to waste, and the bones to press upon the skin, through which they are ready to force their way. Ver. 6, 7. The sorrowful man is naturally desirous of retiring from the world, to vent his complaints in solitude, and to pass the night in watchfulness and prayer. Ver. 9. *For, or, Therefore, I have eaten ashes like bread.* By eating ashes and drinking tears, we may understand the same as if it had been said, "I have eaten the bread of humiliation, and drank the water of affliction;" ashes being the emblem of one, and tears the consequence of the other; while the actions of eating and drinking intimate to us the fulness and satiety which the sufferer had experienced of both from the wrath and indignation of God. Ver. 11, 12. A shadow never continueth in one stay, but is still gliding imperceptibly on, lengthening as it goes, and at length vanisheth into darkness. The period of its existence is limited to a day at farthest. The rising sun gives it birth, and in that moment when the sun sets, it is no more. The grass of the field, in like manner, hath a being of the same duration. Such is the life of man, sojourning in the land of his captivity, and doing penance for his sins. But the eternity of Jehovah, the infallibility of his promises, and the remembrance of his former works and mercies comfort our hearts, and encourage us to hope, nay even to rejoice in the midst of sorrow and tribulation. Ver. 13—17. The objects to which the prophets of old had chiefly respect, was not only the deliverance of Israel from Babylon, and the rebuilding of the material temple, but the salvation of sinners, and the erection of the Christian church, in the days of Messiah's kingdom. When the Lord Jesus thus built up Zion, he appeared in his glory. Ver. 23. *He weakened my strength in the way.* The prophet having from verse 13. to verse 22. expressed his faith and hope in the promised redemption, now returns

to his mournful complaints, as at ver. 11. Israel doubteth not of God's veracity, but feareth lest his heavy hand should crush the generation then in being, before they should behold the expiration of their troubles. They were in the way, but their strength was so weakened, and their days shortened, that they almost despaired of holding out to their journey's end. Ver. 24. *And I said, O my God, take me not away in the midst of my days.* Israel prayeth that the holy seed might not be extirpated, and perish by a kind of untimely death, ere yet the promise had been made good, and Zion had seen the salvation of her God. Messiah has prayed for the church; and the power of death, or the destruction of the grave, shall not triumph over her. Her enemies may destroy, but God shall build, Matth. xvi. 18. Rom. viii. 31. Ver. 25, 27. Compare Heb. i. 10—12.

**EXPLANATORY NOTES:** PSAL. CIII. Ver. 3. *Who forgiveth all thine iniquities.* Next to the pardon of sin, considered as a crime, we are to commemorate the cure of it, considered as a disease, or indeed as a complication of diseases.—"Who healeth all thine infirmities." The body experienceth the melancholy consequences of Adam's offence, and is subject to many infirmities; but the soul is subject to as many. What is pride, but lunacy; what is anger, but a fever; what is avarice, but a dropsy; what is lust, but a leprosy; what is sloth, but a dead palsy? Perhaps there are spiritual maladies similar to all corporeal ones. When Jesus Christ was upon earth, he proved himself the physician of men's souls, by the cures which he wrought upon their bodies. It is he alone who "forgiveth all our iniquities;" it is he alone who "healeth all our infirmities." And the person who findeth his sin cured, hath a well grounded assurance that it is forgiven. Ver. 4. *Who redeemeth thy life from destruction.* Man hath two lives; he is therefore subject to a double destruction; and consequently capable of a two-fold redemption. He who is recovered from sickness, and thereby redeemed from that destruction which natural death bringeth upon the body, will undoubtedly sing his strain in transports of gratitude; and he ought so to do. What will be the sensations of him, who celebrates in

**PRACTICAL OBSERVATIONS.**—\* PSAL. CII.] To what a low condition does Providence reduce the people of God, for the exercise and trial of their grace, and for exciting their more importunate prayers! In darkness, vexation, and trouble, their days often pass toward an end. But great is the mercy that they have notwithstanding, a God, a hearer of prayer, to whom they may complain; and a heart to pour out before him. Be the afflictions of the righteous as numerous as they will, the eternal Saviour has, and does, and will deliver them out of them all. He has fixed the period of his church's deliverance, and issued forth promises ascertaining the same. While with deep concern his servants are affected with her ruinous state, and pour forth their importunate prayers, he will fly to her relief, to the conversion of multitudes, and the terror of obstinate opposers. And, whatever distresses befall the redeemed in their way to the heavenly mansions, the eternity of Jesus secures the perseverance and stability of his church, and of every true member of it.



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8 <sup>a</sup> The LORD is merciful and gracious, slow to anger, and <sup>†</sup> plenteous in mercy.

9 He will not always chide; neither will he keep his anger for ever.

10 He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

11 For <sup>†</sup> as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass; as a flower of the field so he flourisheth:

16 For the wind passeth over it, and <sup>†</sup> it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 <sup>b</sup> To such as keep his covenant, and to those that remember his commandments to do them,

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all,

20 Bless the LORD, ye his angels that <sup>†</sup> excel in strength, that do his commandments, hearkening unto the voice of his word.

<sup>†</sup> Heb. mighty in strength.

the same words, the spiritual redemption of his soul from death and destruction everlasting. Ver. 8. *The Lord is merciful.* How full of consolation to the penitent soul are all the words of this verse! "The Lord is merciful," (deum,) the bowels of his tender compassion turn over us, as those of a mother yearn over the child of her womb; "yea, a woman may forget her sucking child, yet can he not forget us," Isa. xlix. 15. He is gracious, (henum) ready to give us freely all things that are needful for our salvation. He is slow to anger, bearing with the forwardness of his children with their provocations and relapses, for 40, 50, 60, 70 years together, before he strikes the blow: giving them, by this his long-suffering, time for repentance. And he is "plenteous in mercy," (rebhefed) great, mighty in mercy, placing his chief glory in this attribute, and hereby teaching us how to estimate true greatness. Ver. 11—13. We are here presented with three of the most beautiful, apposite, and comforting similitudes in the world. When we lift up our eyes, and behold around the lofty and stupendous vault of heaven, encircling, protecting, enlightning, refreshing, and cherishing the earth, and all things that are therein, we are bidden to contemplate in this glass the immeasurable height, the boundless extent, and the salutary influences of that mercy, which, as it were embraceth the creation, and is now over all the works of God. Often as we view the sun arising in the east, and darkness flying away from before his face toward the opposite quarter of the heavens, we may see an image of that goodness of Jehovah, whereby we are placed in the regions of illumination, and our sins are removed and put far away out of his sight. And that our hearts may at all times, have confidence towards God, he is represented as bearing towards us the fond and tender affection of a father, ever ready to defend, to nourish, and to provide for us, to bear with us, to forgive us, and to receive us in the parental arms of everlasting love.

EXPLANATORY NOTES. PSAL. CIV. Ver. 3. *Who layeth the beams of his chambers in the waters.* The divine architect is here represented as laying the beams of his chambers, as compacting his lofts or stories, in the waters. Some think the formation of the terrestrial strata in the waters, which at the beginning covered all thing, is here alluded to. If it be objected, that the psalmist in the course of his description, is not yet arrived at the formation of the earth, but is still in the upper regions of the air; may we not suppose, that the subject is in this particular, a little anticipated, which is no uncommon case in the sacred writings? The generality of expositors, however, interpret, the passage of those "dark waters compacted into thick clouds of the skies," which the Almighty is elsewhere said to make the secret place, or chamber of his residence, and a kind of footstool to his throne, Psal. xviii. 9, 11. And thus, indeed, the former part of our verse, is plainly and immediately connected with what follows; "who maketh the clouds his chariot, and walketh upon the wings of the wind; How astonishingly magnificent and tremendous is the idea which the words convey to us, of the great King, riding upon the heavens, encompassed with

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21 Bless ye the LORD, all ye his hosts, ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works, in all places of his dominion: bless the LORD. O my soul.

## PSALM CIV.

1 A meditation upon the mighty power, 7 and wonderful providence of God. 31 God's glory is eternal. 33 The prophet voweth perpetually to praise God.

BLESS the LORD, O my soul. O LORD my God thou art very great: thou art clothed with honour and majesty;

2 Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain;

3 Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind:

4 <sup>a</sup> Who maketh his angels spirits; his ministers a flaming fire;

5 <sup>†</sup> Who laid the foundations of the earth, that it should not be removed for ever.

6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 <sup>||</sup> They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

clouds and darkness, attended by the lightnings, those ready executioners of his vengeance, and causing the world to rebound and tremble at the thunder of his power, and the noise of the chariot wheels! By these ensigns of royalty, these emblems of omnipotence, and instruments of his displeasure, doth Jehovah manifest his presence, when he visiteth rebellious men, to make him own and adore his neglected and insulted Lord. See and compare Psal. xviii. 10. and the context. Ver. 4. *Who maketh his angels spirits; his ministers a flaming fire,* or, "who maketh the winds his angels, the flaming fire his ministers." From the manner in which these words are introduced, and the place where they stand, one should conceive the meaning of them to be, that God employeth the elements of air and fire, the winds, (rueuth) and the lightnings, as his messengers, (melachin) and ministers to execute his commands upon the earth. But the apostle, Heb. i. 7. informeth us, that they have a further reference to immaterial angels; either because those angels often appear in the likeness, or because they were endued with the properties of wind and flame. Intellectual beings of the highest order in the realms above, are as ready to fulfil the word of Jehovah, as are the elements of this lower world. Ver. 5. *Who laid the foundations of the earth.* In the original it is, "Who hath founded the earth upon its bases." The formation of this globe, on which we tread is a wonderful instance of divine wisdom and power, whether we consider the manner in which the parts of it are put and kept together, or its suspension in the circumambient fluids, which as some philosophers suppose, by pressing upon it on every side, form so many columns, as it were to support, and keep it balanced. The words that it should not be removed for ever, do by no means imply that the earth is stationary, or that it is eternal; but only thus much that it is so constructed, as to answer the end, and to last the time, for which it was created and intended. It shall continue the same itself, and with relation to other bodies, neither altering its shape, nor changing its course, till the day appointed for its dissolution; after which as there are to be new heavens, so will there also be a new earth. Ver. 6—9. Most interpreters suppose this to be a description of the situation of things and of what was effected by the power of God; on the third day of the creation, when he said, "Let the waters be gathered together into one place, and let the dry land appear: and it was so." Indeed the process at the creation was so exactly similar to that of the deluge, with regard to the circumstances here mentioned, that it matters not to which we apply the beautiful and truly poetical passage before us. In both cases the earth was covered with the waters, as with a garment, in every part; in both cases, they fled at the Almighty word, like the scattered remains of a routed army; but from the heights of mountains, whether they had ascended, they sunk down into the valleys; but from the valleys they retired to the bed of the ocean, and a part of them descended from thence into the great deep, that lieth beneath. Bounds were set them beyond which they

PRACTICAL OBSERVATIONS.—\* PSAL. CIII.] Our hearts need to be much encouraged and excited even to the most proper and most delightful exercises—his mercies, which are so great, so necessary, so numerous, so connected, and eternal!—his unbounded compassion to us, who are so mean, so frail, so polluted!—his free, full, and eternal pardon, which should humble our hearts, and animate us to holy fear, love and obedience. And, while all his creatures in heaven and earth concur to bless and serve him, surely we above all, whom Christ hath redeemed by his blood, should never be silent, never be slothful.



Before  
Christ  
1042.  
10 † He sendeth the springs into the valleys, which  
† run among the hills.

† Heb. 11 They give drink to every beast of the field: the  
Who sendeth. † quench their thirst.

† Heb. 12 By them shall the fowls of the heaven have their  
walk. habitation, which † sing among the branches.

† Heb. 13 He watereth the hills from his chambers: the  
break. earth is satisfied with the fruit of thy works.

† Heb. 14 He causeth the grass to grow for the cattle, and  
give a voice. herb for the service of man, that he may bring forth  
food out of the earth;

h Judges 15 And † wine that maketh glad the heart of man,  
9. 13. and † oil to make his face to shine, and bread which  
† Heb. strengtheneth man's heart.

16 The trees of the LORD are full of sap: the ce-  
shine with dars of Lebanon, which he hath planted;

17 Where the birds make their nests: as for the  
oil, or, stork, the fir-trees are her house.  
more than oil.

18 The high hills are a refuge for the wild goats,  
and the rocks for the conies.

19 He appointeth the moon for seasons; the sun  
knoweth his going down.

† Heb. 20 Thou makest darkness, and it is night: where-  
all the beasts in † all the beasts of the forest do creep forth.

21 The young lions roar after their prey, and seek  
thereof do their meat from God.

22 The sun ariseth, they gather themselves together,  
trample on the forest. and lay them down in their dens.

23 Man goeth forth unto his work, and to his la-  
bour, until the evening.

24 O LORD how manifold are thy works! in wis-  
dom thou hast made them all: the earth is full of thy  
riches:

25 So is this great and wide sea, wherein are things  
creeping innumerable, both small and great beasts.

26 There go the ships; there is that leviathan,  
whom thou hast † made to play therein.

27 These wait all upon thee, that thou mayest  
give them their meat in due season.

28 That thou givest them they gather: thou open-  
est thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou tak-  
est away their breath, they die, and return to their dust.

30 Thou sendest forth thy Spirit, they are created;  
and thou renewest the face of the earth.

31 The glory of the LORD † shall endure for ever: † Heb.  
the LORD shall rejoice in his works. shall be.

32 He looketh on the earth, and it trembleth; he  
toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live: I  
will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be  
glad in the LORD.

35 Let the sinners be consumed out of the earth,  
and let the wicked be no more. Bless thou the  
LORD, O my soul. Praise ye the LORD.\*

should never pass, to overwhelm us any more for ever. And the experience of 4000 years has taught us, that where the Creator hath laid his commands, plain sand is a sufficient barrier. Ver. 10, 11. The waters of the sea are not only prevented from destroying the earth, but by a wonderful machinery are rendered the means of preserving every living thing which moveth thereon. Partly ascending from the great deep through the strata of the earth, partly exhaling in vapour from the surface of the ocean into the air and from thence falling into rain, especially on the tops and by the sides of mountains, they break forth in fresh springs, having left their salts behind them; they trickle through the valleys, between the bills, receiving new supplies as they go: they become large rivers, and after watering, by their innumerable turnings and windings, immense tracts of country, they return to the place from whence they came. Thus every animal hath an opportunity of quenching that thirst which must otherwise soon put a period to its existence. The wild asses are particularly mentioned, because they live in remote and sandy deserts; yet even such creatures in such places, are by the God of nature taught the way to the waters. In the spiritual system, or new creation there are wells of salvation, living springs, waters of comfort, of which all nations even the most savage and barbarous, are invited to come and drink freely. They flow among the churches; they descend into the hearts of the lowly; and they refresh us in our passage through the wilderness; for even there "do waters break out, and streams in the desert," Isa. xxxv. 6. Ver. 12. "By them shall the fowls of the air have their habitation, which sing among the branches." By them, that is, by springs of water, in the valleys, the birds delight to have their habitations, and to sing amidst the verdant branches, which conceal them from our sight. He that at midnight when the labourers sleep securely, should hear the clear airs, the sweet descents, the natural rising and falling, the doubling and redoubling of the nightingale's voice, might well be lifted above earth and say, Lord what music hast thou provided for the saints in heaven, when thou affordest bad men such music upon earth! Ver. 13—15. The fertility of the earth is owing to God, who for that purpose, watereth (moliuthiu) from his chambers, whether the word hath a reference to the clouds above or the depths below, for both are concerned in the operation. Hence all the glory and beauty of the vegetable world; hence the grass, which nourish the cattle that they may nourish the human race; hence the green herb, for food and for medicine; hence fields covered with corn, for the support of life; hence vines and olive trees laden with fruit; whose juices exhilarate the heart and brighten the countenance. Nor let us forget the spiritual benedictions corresponding to these external ones: the fruitfulness of the church through grace, the bread of everlasting life, the cup of salvation, and the oil of gladness. Ver. 16. The trees of the Lord are full of sap. The whole earth is a garden planted by the hand, and watered by the care of Jehovah. But in a more especial manner is his glory set forth by the lofty and magnificent cedars, which growing wild on the mountain and in the forest, owe nothing to the skill and industry of man. The moisture of the earth, rarified by the heat of the sun, enters their roots, ascends

in their tubes, and by due degrees expands and increases them, till they arrive at their growth. God hath also another garden, in which there are other trees of his planting called by Isaiah, chap. lxi. 3. "trees of righteousness." Ver. 17. Where the birds make their nests: as for the stork, the fir-trees are her house. Most admirable is that wisdom and understanding which the Creator hath imparted to the birds of the air, whereby they distinguish times and seasons, choose the properest places, construct their nests with an art and exactness unattainable by man, and secure and provide for their young. Ver. 18. The high hills are a refuge for the wild goats and the rocks for the conies. The same force of what we call instinct, prevails in terrestrial animals, and directs them to places of refuge where they may be safe from their enemies. Thus the wild goats climb with ease to the tops and crags of mountains, where they deposit their young. And thus animals of another kind, which are more defenceless than the goats, and not able to climb like them, have yet a way of intrenching themselves in a situation perfectly impregnable, among the rocks; we find them, on that account, numbered by Solomon among the four kinds of animals, which, though "little upon the earth, are exceeding wise. The (Shephenim) are but a feeble folk, yet make they their houses in the rocks," Prov. xxx. 26. They who in themselves are feeble and helpless should look out betimes for a mountain of refuge and a rock of safety. Ver. 20, 21. Night and darkness invite the wild beasts of the forest and desert from their dens and recesses, to seek the prey allotted to them by the providence of that God, who feedeth the young lions, as well as the young ravens, when hunger enforceth them as it were to call upon him. Ver. 22, 23. At the return of the day, the sons of ravage retire and seek away to their several hiding places, that man, the lord of the creation may rise, and perform unmolested, the task, which his Maker hath appointed him. Ver. 25, 26. There is not in all nature a more august and striking object than the ocean. Its inhabitants are as numerous as those upon the land, nor is the wisdom and power of the Creator less displayed perhaps, in their formation and preservation, from the smallest fish that swims, to the enormous tyrant of the deep, the leviathan himself. By means of navigation, Providence hath opened a communication between the most distant parts of the globe; the largest solid bodies are wafted with incredible swiftness, upon one fluid by the impulse of another, and seas join the countries which they appear to divide. In the ocean we behold an emblem of the world; under a smooth deceitful surface it conceals dangerous rocks, and devouring monsters; its waves are ever restless, and oftentimes it is all over storm and tempest, threatening to overwhelm the helpless despairing mariner, in a moment; such is the voyage we have all to make ere we can reach the desired haven, and attain that happy clime, where as we are told, there is "no more sea," Rev. xxi. 1. Ver. 27, 28. How pleasing a speculation is it, to consider the whole family of air, earth and sea, as waiting upon the Father and Lord of all things, expecting when he should open his hand, and distribute to each member his proportion of meat in due season.

PRACTICAL OBSERVATIONS.—\* PSAL. CIV.] The design of this psalm is to teach us to praise God for his marvellous works; and, to this end to consider, with great attention, the wonders which the world presents to our view, the many different creatures it contains, and which we see in the heavens, in the air, upon the earth, and in the waters; the regular and wonderful order that reigns among them; the manner in which God preserves and governs them;



Before  
Christ  
cir. 1044.

## PSALM CV.

1 An exhortation to praise God, and to seek out his works. 8 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, &c.

a 1 Chro.  
16. 3.  
Isaiah  
12. 4.

**O** <sup>a</sup> GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.  
2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength; seek his face evermore.

5 Remember his marvellous works that he hath done; his wonders and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the LORD our God; his judgments are in all the earth.

8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations:

9 <sup>b</sup> Which covenant he made with Abraham and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant;

11 Saying, <sup>c</sup> Unto thee will I give the land of Canaan, <sup>†</sup> the lot of your inheritance:

12 When they were *but* a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to another, from one kingdom to another people,

14 He suffered no man to do them wrong; yea, he reproved kings for their sakes;

15 Saying, Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land; he brake the whole staff of bread.

17 He sent a man before them, <sup>d</sup> even Joseph, who was sold for a servant.

18 <sup>e</sup> Whose feet they hurt with fetters: <sup>†</sup> he was laid in iron:

19 Until the time that his word came: the word of the LORD tried him.

20 <sup>f</sup> The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 <sup>g</sup> He made him lord of his house, and ruler of all his <sup>†</sup> substance;

22 To bind his princes at his pleasure, and teach his senators wisdom.

EXPLANATORY NOTES. PSAL. CV. Ver. 1—15. This is the same with 1 Chro. xvi. 8—22. which see with the Notes. Ver. 16. Moreover, he called for a famine upon the land. When Jacob had escaped other perils, we find him and his family likely to perish with hunger, Gen. xlii. Famine is here finely represented as a servant ready to come and go, at the call and command of God; for calamities, whether public or private, are the messengers of divine justice. Bread is the staff which supports life; when that staff is broken, the body fails, and sinks to the earth. Ver. 19. Until the time that his word came. Joseph continued in prison, until the time that his word or cause, (deber) came before the king, and was known according to our old translation; or, until his word, or prediction concerning the chief butler's promotion came to pass; for this was the

23 <sup>h</sup> Israel also came into Egypt; and Jacob so-  
journed in the land of Ham.

24 And he increased his people greatly, and made them stronger than their enemies.

25 <sup>i</sup> He turned their heart to hate his people, to deal subtilly with his servants.

26 <sup>k</sup> He sent Moses his servant, and Aaron whom he had chosen.

27 <sup>l</sup> They shewed <sup>†</sup> his signs among them, and wonders in the land of Ham.

28 <sup>m</sup> He sent darkness, and made it dark, and they rebelled not against his word.

29 <sup>n</sup> He turned their waters into blood, and slew their fish.

30 <sup>o</sup> Their land brought forth frogs in abundance in the chambers of their kings.

31 <sup>p</sup> He spake and there came divers sorts of flies, and lice in all their coats.

32 <sup>q</sup> <sup>†</sup> He gave them hail for rain, and flaming fire in their lap.

33 He smote their vines also, and their fig-trees, and brake the trees of their coats.

34 <sup>r</sup> He spake and the locusts came, and caterpillars, and that without number.

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 <sup>s</sup> He smote also all the first-born in their land, the chief of all their strength.

37 <sup>t</sup> He brought them forth also with silver and gold; and *there was not one feeble person among* their tribes.

38 <sup>u</sup> Egypt was glad when they departed: for the fear of them fell upon them.

39 <sup>x</sup> He spread a cloud for a covering, and fire to give light in the night.

40 <sup>y</sup> The people asked, and he brought quails, and satisfied them with the bread of heaven.

41 <sup>z</sup> He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with <sup>†</sup> gladness;

44 <sup>a</sup> And gave them the lands of the heathen; and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. <sup>†</sup> Praise ye the LORD.\*

means of Joseph's enlargement and justification; since a person, guilty of the crime with which he stood charged, would not have been inspired to foretel future events. "Can we find," saith Pharaoh. "such an one as this is, a man in whom the Spirit of God is?" Gen. xli. 38. In the mean time, the word, commandment, or decree, (amereth) of the Lord tried him, in the furnace of affliction, there refining and preparing him for his approaching exaltation to glory and honour. Ver. 20. The king sent and loosed him. The circumstances of Joseph's advancement, here alluded to are related, Gen. xli, &c. Those of our Lord's resurrection and glorification afford a marvellous parallel. Ver. 28—36, Comp. Psal. lxxviii. 43—51.

Before  
Christ  
cir. 1491.

b Gen.  
46. 6.  
i Exod.

1. 8, &c.  
k Exod.  
3. 10.

l Exod.  
7. & 8, &c.  
† Heb.

words of  
his signs.  
m Exod.  
10. 22.

n Exod.  
7. 20.  
o Exod.

8. 6.  
p Exod.  
8. 17, 24.

q Exod.  
9. 23.  
† Heb.

He gave  
their rain  
hail.

r Exod.  
10. 4.  
13, 14.

s Exod.  
12. 29.

t Exod.  
12. 35.

u Exod.  
12. 35.

x Exod.  
13. 21.

y Exod.  
16. 12,  
&c.

z Exod.  
17. 6.  
Numb.

20. 11.  
1 Cor.

10. 4.  
† Heb.  
singing.

a Deut.  
6. 10, 11.  
Joshua.

13. 7.  
† Heb.  
Hallelu-  
jah.



## PSALM CVI.

Before Christ  
cir. 1491. 1 The psalmist exhorteth to praise God; 4 he prayeth for pardon of sins as God did with the fathers. 7 The story of the people's rebellions, and God's mercy. 47 He concludeth with prayer and praise.

† Heb. † PRAISE ye the LORD. O<sup>a</sup> give thanks unto the LORD; for he is good: for his mercy endureth for ever.

<sup>a</sup> Psalms 107. 1. & 116. 1. & 136. 1. 2 Who can utter the mighty acts of the LORD? who can shew forth all his praise?

3 Blessed are they that keep judgment, and he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies;

<sup>b</sup> Exod. <sup>b</sup> but provoked him at the sea, even at the Red sea. 14. 11, 12.

8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

<sup>c</sup> Exod. 14. 27. & 15. 5. 11 <sup>c</sup> And the waters covered their enemies; there was not one of them left.

<sup>d</sup> Exod. 14. 31. & 15. 1. 12 <sup>d</sup> Then believed they his words; they sang his praise.

<sup>e</sup> Exod. 15. 24. & 16. 2. 13 <sup>e</sup> † They soon forgot his works; they waited not for his counsel;

† Heb. 14 <sup>f</sup> But † lusted exceedingly in the wilderness, and tempted God in the desert.

<sup>f</sup> Numb. 11. 4. 15 <sup>g</sup> And he gave them their request; but sent leanness into their soul.

16 <sup>h</sup> They envied Moses also in the camp, and Aaron the saint of the LORD.

† Heb. 17 <sup>i</sup> The earth opened and swallowed up Dathan, and covered the company of Abiram.

<sup>g</sup> Numb. 11. 31. 18 <sup>k</sup> And a fire was kindled in their company; the flame burnt up the wicked.

<sup>h</sup> Numb. 16. 1, & c. 19 <sup>l</sup> They made a calf in Horeb, and worshipped the molten image.

<sup>i</sup> Numb. 16. 31. 20 Thus they changed their glory into the similitude of an ox that eateth grass.

<sup>Deut.</sup> 11. 6. 21 They forgot God their Saviour, which had done great things in Egypt;

<sup>k</sup> Numb. 16. 35, 46. 22 Wondrous works in the land of Ham, and terrible things by the Red sea.

EXPLANATORY NOTES. PSAL. CVI. Ver. 23. Therefore he said that he would destroy them. When we hear Jehovah saying, to Moses, on account of his people's monstrous ingratitude, and atrocious wickedness, "Let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation;" when we hear Moses, notwithstanding this, interceding for his countrymen, with the offended Majesty of heaven; urging to God the glory of his name, the relation in which he stood to Israel, the covenant he had made with their fathers; and if they must be cast off, desiring himself to perish with them; "If thou wilt forgive their sin, and if not, blot me I pray thee, out of thy book which thou hast written;" how are we astonished at an instance of such invincible fortitude, fervent piety, unadulterated patriotism, triumphant faith, and unbounded charity! Once, and but once, was this instance exceeded, by Him in whose name the intercession of Moses was made and accepted! who really taking upon himself the sins of his people, suffered the vengeance due to them; and who is now at the right hand of God, interceding for

23 <sup>m</sup> Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

24 Yea, they despised † the pleasant land; they believed not his word;

25 <sup>n</sup> But murmured in their tents, and hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness.

27 † To overthrow their seed also among the nations, and to scatter them in the lands.

28 <sup>o</sup> They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked him to anger with their inventions; and the plague brake in upon them.

30 <sup>p</sup> Then stood up Phinehas, and executed judgment: and so the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.

32 <sup>q</sup> They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, <sup>r</sup> concerning whom the LORD commanded them:

35 <sup>s</sup> But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils.

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions:

40 Therefore was the wrath of the LORD kindled against his people, inasmuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 <sup>t</sup> Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry:

45 <sup>u</sup> And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 And he remembered for them his covenant, and repented according to the multitude of his mercies.

47 He concludeth with prayer and praise.

48 He concludeth with prayer and praise.

49 He concludeth with prayer and praise.

50 He concludeth with prayer and praise.

51 He concludeth with prayer and praise.

52 He concludeth with prayer and praise.

53 He concludeth with prayer and praise.

54 He concludeth with prayer and praise.

55 He concludeth with prayer and praise.



Before  
Christ  
cir. 1045.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

48 Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.\*

## PSALM CVII.

1 The psalmist exhorteth the redeemed, in praising God to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 22 over seamen, &c.

a Psalms  
106. 1. &  
118. 1. &  
136. 1.

**O** GIVE thanks unto the LORD, for he is good; for his mercy endureth for ever.

2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and † from the south.

† Heb.  
from the  
sea.

4 They wandered in the wilderness in a solitary way: they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, being bound in affliction and iron;

11 Because they rebelled against the words of God and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour: they fell down, and there was none to help.

13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

clear commission for what he did, from Moses, who had said to the judges of Israel, "Slay ye every one his man, that were joined to Baal-peor," Numb. xxv. 5. The case of Phinehas, therefore, is no precedent for uncommissioned zealots. In general we learn from this part of the sacred history, how acceptable to God is a well-timed zeal for his service; as also, how dangerous it is to converse too freely with those of the other sex, especially when they have been educated in a false religion, or in no religion at all. Ver. 39—46. This is an epitome of the history of the Israelites, from the time when they took possession of Canaan, downwards. Transgressions brought on chastisements; chastisements produced repentance; and repentance obtained mercy.

EXPLANATORY NOTES. PSAL. CVII. Ver. 1—3. Luke xiii. 29. Ver. 4—33. The spiritual blessings of redemption are represented by the psalmist under four exquisitely beautiful and expressive images; which images are themselves four special acts of God's providential care and love, shewn toward the bodies of men in the world; corresponding with as many works of grace, wrought on the souls of believers, in the church. The first of these pictures exhibits to our view a set of travellers lost in a pathless desert, and well nigh famished, through want of necessary provisions. They make their distresses known by prayer to Jehovah, and lo, he appears, as their guard, and their guide; he supplies all their necessities upon the journey, and conducts them in safety to their place of abode, ver. 4—7. In this second piece of divine scenery, we behold a people groaning under all the miseries of captivity, deprived of light and

15 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

Before  
Christ  
cir. 1045.

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools, because of their transgression, and because of their iniquities, are afflicted:

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death. <sup>b Job 33. 20.</sup>

19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered them from their destructions,

21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with † rejoicing.

† Heb.  
singing.

23 They that go down to the sea in ships, that do business in great waters.

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and † raiseth the stormy wind, which lifteth up the waves thereof. <sup>† Heb. maketh to stand.</sup>

26 They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and † are at their wit's end. <sup>† Heb. all their wisdom it swallowed up.</sup>

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad, because they be quiet; so he bringeth them unto their desired haven.

31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

liberty, chained down in horrid dungeons, and there expecting the day of execution. These calamities they are represented as having brought upon themselves, by their rebellion against God, who takes this method of humbling them. It succeeds, and brings them upon their knees to him, who alone is able to deliver them, ver. 10—16. The recovery of men from sickness affords a third image of the benefits conferred on our nature, by the Redeemer; sickness as we are here informed, is the punishment of human folly and iniquity. When it is extreme, it deprives man of all relish and appetite for his food; nay, it makes him loathe and detest the very sight and smell of that which should nourish and support him; in which case, he must waste away, and soon "draw near to the gates of death." But from those dreadful gates the power of God can snatch us, when we are just about to enter them. To an infirm and emaciated body he can restore health, strength, and beauty; for diseases are his ministers and messengers; they visit us at his command, and at his command they retire, and we recover again, ver. 17—22. The fourth similitude chosen to portray the dangers of our present state, and the goodness of God displayed in our salvation, is taken from that signal instance of the Divine power and providence, the preservation of mariners in a storm at sea. The description which the psalmist hath given us of such an event admitteth of no comment. Experience alone can illustrate its beauty, evince its truth, and point out the propriety of the circumstances which are selected to furnish us with a full and complete idea of the whole. Few of us indeed, are ever likely to be in that terrible situation. But then, we cannot

PRACTICAL OBSERVATIONS.—\* PSAL. CVI.] Infinitely worthy to be recorded with thanksgiving and praise are all the deeds, the wonderful and gracious deeds, of our God. Blessed are they who make his words their rule of duty, and the righteousness of Messiah the ground of their acceptance. How horrible is sin, which seeks to trample him and his benefits under foot! And awful is the reflection that children should walk in the wicked and destructive paths of their fathers. Notwithstanding both mercies and judgments, how stupidly insensible, how strangely forgetful, does sin make God's professed people. Often they proceed from evil to worse, till his indignation break forth against them without remedy. But great is the mercy when sinful nations have among them those who, by their prayers and their labours, stand in the gap, and avert the indignation of the Lord. With pleasure he looks on such, and highly honours them on that account. How marked the goodness of God, who, when provoked to add one stroke to another, and to make wicked tempters to sin cruel tormentors for it, is ready to step in for our relief, and to rebuke or even turn the hearts of them that destroyed us. Never is a penitent prayer poured out into his bosom, but it returns in gracious preservation and deliverance. Let then all our afflictions drive us to the throne of grace; and all our mercies, bestowed or promised, encourage our prayers, and animate our praise.



Before  
Christ  
cir. 1045.

† Heb.  
saltiness.  
c Isaiah  
41. 18.

d Job  
12. 21.  
|| Or,  
void place.  
e 1 Sam.  
2. 8.  
Psalms  
113. 7, 8.  
|| Or,  
after.  
f Job  
22. 19.  
g Jer.  
9. 12.

33 He turneth rivers into a wilderness, and the water-springs into dry ground ;

34 A fruitful land into † barrenness, for the wickedness of them that dwell therein.

35 <sup>c</sup> He turneth the wilderness into a standing-water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation ;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesteth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again, they are diminished, and brought low through oppression, affliction, and sorrow.

40 <sup>d</sup> He poureth contempt upon princes, and causeth them to wander in the || wilderness, where there is no way.

41 <sup>e</sup> Yet setteth he the poor on high || from affliction, and maketh *him* families like a flock.

42 <sup>f</sup> The righteous shall see *it*, and rejoice ; and all iniquity shall stop her mouth.

43 <sup>g</sup> Who is wise, and will observe these things, even they shall understand the loving-kindness of the LORD.\*

## PSALM CVIII.

1 David encourageth himself to praise God ; 5 he prayeth for God's assistance according to his promise ; 11 his confidence in God's help.

¶ A long or psalm of David.

**O** GOD, my heart is fixed ; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp ; I *myself* will awake early.

3 I will praise thee, O LORD, among the people : and I will sing praises unto thee among the nations.

4 For thy mercy is great above the heavens, and thy truth reacheth unto the || clouds.

5 Be thou exalted, O God, above the heavens ; and thy glory above all the earth ;

help reflecting, that there is a ship, in which we are all embarked ; there is a troubled sea, on which we all sail ; there are storms, by which we are all frequently overtaken ; and there is a haven, which we all desire to behold, and to enter. For the church is a ship ; the world is a sea ; temptations, persecutions, and afflictions are the waves of it ; the prince of the power of the air is the stormy wind which raises them ; and heaven is the only port of rest and security. Often during the voyage, for our punishment, or our trial, God permitteth us to be thus assaulted. The succession and the violence of our trouble, the elevations and depressions of mind and fortune, the uncertainty of our counsels, and our utter inability to help ourselves, are finely represented by the multitude and impetuosity of the waves, the tossings and agitations of the vessel, the confusion, terror, and distress among the sailors. In both cases, prayer is the proper effect, and the only remedy left, ver. 23—32. Ver. 33—38. In this latter part of the psalm, the prophet further exemplifieth the power, the justice, and the goodness of God ; his power, in being able to change the very nature of things ; his justice, and his goodness, in so doing, either to punish the rebellious, or to reward the obedient.

EXPLANATORY NOTES. PSAL. CVIII. This psalm is composed of parts taken without any material alteration from two others. The first five verses occur in Psal. lvii. 7—11. the last eight are found in Psal. lx. 5—12. The reader is therefore referred to the exposition already given of those psalms.

EXPLANATORY NOTES. PSAL. CIX. Ver. 6, 7. A transition is here

PRACTICAL OBSERVATIONS.—\* PSAL. CVII.] Contemplate here the unnumbered and wretched consequences of sin ! and behold the power of inward wrought and fervent prayer ! which brings speedy and effectual relief in every case. The holiness and equity, the goodness and mercy, the wisdom and sovereignty of Jehovah, are connectedly displayed in his providence to men. With exact and humble care ought we then to consider the doing of the Lord, and to compare it with his word, and with our prayers, and one part of it with another ; so shall we understand the loving-kindness of the Lord. And were we accurate observers of divine providence, constantly would our hearts, our lips, and life, be filled with the high praise of the Lord's kindness, and of his wonderful works towards the children of men.

PRACTICAL OBSERVATIONS.—† PSAL. CVIII.] Behold how quickly God can change the lot, the frames, and the songs of his people ; and give them peace instead of trouble, honour instead of disgrace, and high praises in the room of bitter wailings. How confidently may the saints expect to see the salvation of God ; for he is faithful and almighty to perform his promises ? What he hath promised faith can rejoice in, as if it were already performed ; and whatever difficulties may be in the way, nothing is too hard for the Lord. However strong their enemies, and weak their souls, his people shall assuredly prove more than conquerors through him that loveth them. Let them therefore derive all their strength and happiness from God alone. Human assistance is but vanity, and human dependance is but consummate folly ; but they who hope in the Lord shall never be put to shame.

6 <sup>a</sup> That thy beloved may be delivered : save with thy right hand and answer me.

7 God hath spoken in his holiness ; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine ; Manasseh is mine ; Ephraim also is the strength of mine head ; Judah is my lawgiver ;

9 Moab is my wash-pot ; over Edom will I cast out my shoe ; over Philistia will I triumph.

10 Who will bring me into the strong city ? who will lead me into Edom ?

11 Wilt not thou, O God, who hast cast us off ? and wilt not thou, O God, go forth with our hosts ?

12 Give us help from trouble : for vain is the help of man.

13 Through God we shall do valiantly : for he *it* is that shall tread down our enemies.†

## PSALM CIX.

1 David complaineth of his slanderous enemies, under the person of Judas, devoteth them ; 16 he sheweth their sins ; 21 complaining of his own misery, he prayeth for help, &c.

¶ To the chief musician, A psalm of David.

**H**OLD not thy peace, O God of my praise. 2 For the mouth of the wicked, and the mouth of the deceitful, † are opened against me : they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred ; and fought against me without a cause.

4 For my love they are my adversaries : but I give myself unto prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him ; and let || Satan stand at his right hand.

7 When he shall be judged, let him † be condemned ; and let his prayer become sin.

8 Let his days be few ; and <sup>a</sup> let another take his || office.

9 Let his children be fatherless, and his wife a widow.

made to the adversaries of Messiah ; primarily to Judas, “ who was guide to them that took Jesus ; ” Acts i. 16. secondarily to the synagogue, of whom Judas may be considered as an epitome and representative. It is foretold, that by betraying and murdering the best of masters, they should subject themselves to the tyranny of the worst : that they should become slaves to the wicked one, he justly being set over them, when they had delivered themselves into his hands ; that Satan, who had stood by them to tempt them, should stand at their right hand to accuse them, at the tribunal of God ; that when tried, they would be convicted and condemned, and even their prayer would be abomination in the sight of the Lord, as being offered without true contrition and repentance, without faith, hope, or charity. Such is the wretched state of the Jews, estranged from God, and in bondage to the devil ; such the prayers, which from hardened and malignant hearts, they continually utter, for the excision of all Christians, and for the extirpation of that blessed Name, on which Christians call. These prayers, instead of lightening the burden of their sins, certainly add to its weight. Enable us, O Lord Jesus, to resist Satan as a tempter, that he may not be our accuser ; and grant us always, so to pray, that our prayers may be heard. Ver. 8. *His days shall be few, and another shall take his office.* This is the verse which St Peter hath cited and applied, in his discourse to the disciples, at the election of Matthias into the place of Judas. For it is written in the book of psalms, Let his habitation be desolate, and let no man dwell therein ; and his bishoprick let another take, Acts i. 20. The former of these two citations is made from Psal. lxix. 25.



Before  
Christ  
cir. 1058.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; and in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

† Heb.  
within  
him.

18 As he clothed himself with cursing like as with his garment, so let it come † into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the LORD, for thy name's sake; because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

the latter is a part of the verse now before us. If Judas, therefore be the person whose destruction the sufferer foretelleth, the person speaking in this prophetic psalm must of necessity be our Lord himself, who suffered by the treachery of Judas. In Psal. lxxix. 25. The prediction is in the plural number, "Their habitation shall be void;" yet St Peter applies it, in the singular number to Judas. The passage in our Psalm is singular, yet applicable not to Judas only, but to the whole nation of the Jews; whose days, after they had crucified the Lord of glory, were few: who were dispossessed of the place and office which they held as the church of God, and to which, with all its honours and privileges, the Gentile Christian church succeeded in their stead, when the Aæronical priesthood was abolished, and that of the true Melchizedek established for ever. Ver. 9, 10. If, by the wretched death of Judas, his wife became a widow, and his children orphans, vagabonds, and beggars, their fate was but a prelude to that of thousands and ten thousands of the same nation, whose husbands and fathers came afterwards to a miserable end, at the destruction of Jerusalem. Their children, and children's children, have since been continually vagabonds upon the earth in the state of Cain, when he had murdered his righteous brother, not cut off, but marvellously preserved for punishment and woe. Having nothing of their own, they roam through all parts of the world, civilized or barbarous, the scorn and contempt of mankind. And even if they are able to amass wealth, their unparalleled avarice still keeps them poor and beggarly in the midst of it. Ver. 11, 12. Since the destruction of Jerusalem, how often hath this race been seized, pillaged, stripped and impoverished by prince and people, in all the nations of the known world, none appearing, as in other cases, to favour and extend mercy to them, Deut. xxviii. 29, 33. Ver. 13—15. The traitorous and rebellious posterity of traitorous and rebellious parents suffered an excision by the Roman sword, and in the generation following, their name, as a church and civil policy, was blotted out of the list of states and kingdoms upon earth. Ver. 16. *Because that he remembered not to shew mercy.* The crime which brought upon its perpetrators all the above mentioned judgments and calamities is here pointed out too plainly to be mistaken. They remembered not to shew mercy to him, who shewed it to all the world; they persecuted him who for their sakes became poor, and who condescended to ask of his creatures water to drink; they be-

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them; when they looked upon me they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy;

27 That they may know that this is thy hand; that thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save him † from those that condemn his soul.

† Heb.  
from the  
judges of  
his soul.

## PSALM CX.

1 The kingdom, 3 the priesthood, 4 the conquest, 7 and the passion of Christ.

¶ A psalm of David.

THE LORD said unto my LORD, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power in the beauties of holiness || from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the world with his glory, &c. b Hebr. 5. 6. & 7. 17.

trayed and murdered the lowly and afflicted Jesus, whose heart was broken with sorrow for their sins, and with a sense of the punishment due to them. Ver. 17—20. The curse that lighted on the Jewish nation, is resembled, for its universality and adhesion, to a garment which covereth the whole man, and is girded close about his loins, for its diffusive and penetrating nature, to water, which from the stomach passeth into the bowels, and is dispersed through all the vessels of the frame; and to oil, which imperceptibly insinuates itself into the very bones. Ver. 28, 29. The apostate sons of Israel, though they have been so long confounded and blasted by the breath of heaven's displeasure, yet continue cursing and blaspheming, as it is here foretold that they should do.

EXPLANATORY NOTES. PSAL. CX. Ver. 1. Heb. i. 13. Ver. 2. *The Lord shall send the rod of thy strength out of Zion.* The rod, or sceptre of Christ's strength is his word, accompanied by his Spirit. The law was given to Israel from Sinai, but the gospel went forth from Zion; it was "preached to all nations, beginning at Jerusalem." Luke xxiv. 47. Ver. 3. *Thy people shall be willing in the day of thy power.* Bishop Lowth, in his admired lectures, has observed and proved that the last clause of this verse, may be fairly construed to this effect:—"More than the dew from the womb of the morning, is the dew of thy progeny:" that is, Thy children, begotten to thee through the gospel, shall exceed in number, as well as brightness and beauty, the spangles of early dew, which the morning discloseth to the delighted eye of the beholder. Ver. 5, 6. The psalmist, who has hitherto addressed himself to the Messiah, or the Son, must be supposed now to make a sudden apostrophe to Jehovah, or the Father; as if he had said "This my Lord Messiah, who sitteth at thy right hand, O Jehovah, shall smite through kings in the day of his wrath." the kings of the earth will endeavour to destroy his religion, and put an end to his kingdom: the Neros, the Diocletians, the Dioclesians, the Maxentiuses, the Juliaos, &c. &c. shall stand up, and shall judge and punish the heathen princes, with their people, when in arms against his church; he shall raise up those who shall successfully fight his battles, and strew the ground with their carcases. As Messiah hath done to the Antichristian powers of old so shall he do to all others, before or at his second advent." Ver. 7. *He shall drink of the brook, or torrent.* The Hebrew word [nehel]

PRACTICAL OBSERVATIONS.—PSAL. CIX.] The Lord is the protection of the righteous, but his curse pursues the wicked, and ever cleaves to their posterity; and that evil which they have done, or wished to others, often falls on themselves. How atrocious must sin be, which makes all in whom it is predominant such enemies to God, to Christ, and his disciples! If he help we need not regard who harass us. If he bless us, we need not care who curse us. It becomes us to pity and forgive our enemies; for we are naturally as wicked as them; but divine, sovereign, and rich mercy, hath pardoned and saved us.



Before Christ 0000. *places with the dead bodies; he shall wound the heads over || many countries.*  
 7 He shall drink of the brook in the way: therefore shall he lift up the head.\*

## PSALM CXI.

1 The psalmist, by his example, inciteth others to praise God for his glorious, 6 and gracious works. 10 The fear of God is the source of true wisdom.

† Heb. Hallelu-jah. *PRAISE ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.*

2 The works of the LORD are great, sought out of all them that have pleasure therein.

3 His work is honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD is gracious, and full of compassion.

† Heb. prey. *5 He hath given † meat unto them that fear him: he will ever be mindful of his covenant.*

† Heb. are established. *6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.*

a Job 28. 28. Prov. 1. 7. & 9. 10. Eccus. 1. 16. *7 The works of his hands are verity and judgment: all his commandments are sure.*

*8 They † stand fast for ever and ever, and are done in truth and uprightness.*

*9 He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name.*

† Heb. that do them. *10 The fear of the LORD is the beginning of wisdom: || a good understanding have all they † that do his commandments: his praise endureth for ever.†*

## PSALM CXII.

1 Godliness hath the promises of this life, 4 and of the life to come. 10 The prosperity of the godly shall be an eye-sore to the wicked.

† Heb. Hallelu-jah. *PRAISE ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.*

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

signifies in general a current of water, which may either be a turbid, overwhelming torrent, or a clear and gentle stream. In Psalm xviii. 5. it denotes the "floods of ungodliness:" in Psalm xxxvii. 8. it is used to signify the "river of divine pleasures." Hence arises an ambiguity in the interpretation of the words, "He shall drink of the brook in the way," which may be expounded either of the sufferings Christ tasted, or the refreshment he experienced; as the waters are supposed to be those of affliction, or those of comfort. Either way the sense is good and true, as it relates to Messiah. Torrents, or the overflowing of rivers, in the scripture language, certainly, as Dr Durell observes do often denote afflictions, as in Psalms xviii. 4. cxxiv. 4, 5. cxliv. 7, &c. the being oppressed by them is also described by the action of drinking, Psalm lx. 3. lxxv. 8, &c. And the idea of a brook in the way, or the road, seems to favour this exposition. But the author advances it as becomes him to do, with great deference and submission, since bishop Lowth, and Mr Merrick are of a different opinion.

EXPLANATORY NOTES. PSAL. CXI. Ver. 3. *His work is honourable and glorious.* The work of all others, in which the honour and glorious majesty of Jehovah appeared, and which the Christian church celebrates with this psalm, is the salvation and exaltation of our nature, by the resurrection of Jesus Christ from the dead; an event which contained in it the accomplishment of the ancient promises, and thereby demonstrated to all the world the everlasting truth, fidelity and righteousness of him who made them. Ver. 4. *He hath made his wonderful*

PRACTICAL OBSERVATIONS.—\* PSAL. CX.] We here learn the divine greatness of Messiah; the nature of his kingdom which is spiritual and heavenly, the supreme glory, to which God hath exalted him, by setting him at his own right hand; and the power by which he shall establish his empire, and destroy his enemies. How dignified is our Redeemer! He hath obtained a name which is above every name. All his enemies are made to bow under his feet. The everlasting gospel sent forth into the world becomes essential to men's salvation, and his kingdom is established in despite of all opposition. Horrid is the crime, if for a moment we dare question his power and grace, and stagger at promises confirmed by two immutable things—the word and oath of that God who cannot lie.

PRACTICAL OBSERVATIONS.—† PSAL. CXI.] The worship of praise and thanksgiving is becoming saints, and ought to be practised by all, with the utmost intensity of mind and fervour of affection. How strong the reasons which enforce it! A God infinitely gracious and faithful, ever mindful of all his covenant promises; holy and reverend in nature and name.

PRACTICAL OBSERVATIONS.—† PSAL. CXII.] The instructions which this psalm contains are very important and fitted to encourage the study and practice of piety. What an assemblage of graces and gracious affections distinguish the obedience of the people of God. They fear the Lord, and delight to observe all his commandments; they fulfil all the duties of their stations, and cultivate compassion and benevolence to all men. How happy are they who share in their blessedness; but how wretched are the wicked, whose wishes like themselves, shall eternally perish.

3 Wealth and riches shall be in his house; and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness; he is gracious and full of compassion, and righteous.

5 A good man sheweth favour and lendeth: he will guide his affairs with † discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed trusting in the LORD.

8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour.

10 The wicked shall see it and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.†

## PSALM CXIII.

1 An exhortation to praise God for his excellency, 6 and for his mercy.

† Heb. Hallelu-jah. *PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.*

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From the rising of the sun to the going down of of the same the LORD's name is to be praised.

4 The LORD is high above all nations, and his glory above the heavens.

5 Who is like unto the LORD our God, who dwelleth on high?

6 Who humbleth himself to behold the things that are in heaven, and in the earth!

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 That he may set him with princes, even with the princes of his people.

9 He maketh the barren woman to keep house,

works to be remembered. Jewish feasts were memorials of the wonders wrought for Israel of old; Christian festivals are memorials of the wonders wrought in Christ for all mankind, to whom no less than to Israel, God hath now shewed himself "gracious and full of compassion."

EXPLANATORY NOTES. PSAL. CXII. Ver. 1. *Blessed is the man that feareth the Lord.* Messiah seems to be the person spoken of in this psalm; see 2 Cor. ix. 9. But, "if any man have not the Spirit of Christ, he is none of his." Ver. 5. *A good man sheweth favour and lendeth.* The former part of this verse may be rendered with little variation, "It is well with the man who is gracious and communicative;" ill nature and avarice are their own tormentors, but love and liberality do good to themselves by doing it to others, and enjoy all the happiness which they cause. It is not God's intention, that any of the talents which he bestoweth upon us should lie dead, but that our brethren should have the use of them; even as Christ received the spirit to communicate it to us, and our salvation is his glory and joy. The latter part of this verse is likewise capable of a different, and, indeed, a more literal translation; "He will support or maintain his words, or his transactions in judgment;" that is, he who thus employed his talents for the benefit of mankind, will be able to render a good account to his Lord who entrusted them with him.

EXPLANATORY NOTES. PSAL. CXIII. Ver. 7, 8. What is the exaltation of the meanest beggar from a dunghill to an earthly diadem, when compared



Before  
Christ  
0000.

and to be a joyful mother of children. Praise ye the LORD.\*

## PSALM CXIV.

*An exhortation by the example of the dumb creatures, to fear God in his church.*a Exod.  
13. 3.**W**HEN <sup>a</sup> Israel went out of Egypt, the house of Jacob from a people of strange language;b Exod.  
14. 21.c Joshua  
3. 13.2 Judah was his sanctuary, and Israel his dominion.  
3 <sup>b</sup> The sea saw it, and fled; <sup>c</sup> Jordan was driven back.

4 The mountains skipped like rams, and the little hills like lambs.

5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills, like lambs?

d Exod.  
17. 6.Numb.  
20. 11.

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 <sup>d</sup> Which turned the rock into a standing water, the flint into a fountain of waters.†

## PSALM CXV.

1 Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be blessed for his blessings.

**N**OT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.a Psalms  
42. 2, 10.b Psalm  
135. 6.c Psalm  
135. 15.2 Wherefore should the heathen say, <sup>a</sup> Where is now their God?3 <sup>b</sup> But our God is in the heavens; he hath done whatsoever he hath pleased.4 <sup>c</sup> Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not; eyes have they, but they see not;

6 They have ears, but they hear not; noses have they, but they smell not;

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

9 O Israel, trust thou in the LORD; he is their help and their shield.

10 O house of Aaron, trust in the LORD; he is their help and their shield.

with that of human nature from the grave to the throne of God? Here is honour worthy our ambition; honour after which all are alike invited to aspire; which all may obtain, who strive worthily and lawfully; and of which, when once obtained, nothing can ever deprive the possessors. Ver. 9. *He maketh the barren woman to keep house.* In the sacred history of the Old Testament, we meet with frequent instances of barren women, who are miraculously made to bear children; Isaac, Joseph, Samson, and Samuel, were thus born of Sarah, Rachel, the wife of Manoah, and Hannah. To these may be added, from the history of the New Testament, the instance of Elizabeth, the wife of Zacharias, and mother of St John the Baptist. These examples may be considered as preludes to that marvellous exertion of divine power, whereby the Gentile church, after so

**PRACTICAL OBSERVATIONS.**—\* PSAL. CXIII.] How great his condescension, how rich the grace, how extensive the benevolence of our God? Let our knowledge of his blessed name be manifested in all his works; in his government of the church and the world, engage us to fear him continually, to trust in him, and cheerfully submit to all his will. O what a state of eternal seraphic activity will it require for the redeemed servants of the Lord sufficiently to praise their glorious, their unparalleled, their condescending Redeemer, who, by his own debasement, raised multitudes of the human race from the pit of corruption to the loftiest thrones of bliss.

**PRACTICAL OBSERVATIONS.**—† PSAL. CXIV.] Behold and adore the wisdom, riches, and power of Jehovah's sovereignty, who chooseth whom of mankind he pleases to be his peculiar people, and to be blessed with his oracles, ordinances, and gracious influences. Let us rejoice that nothing can detain his people in spiritual bondage, or in temporal trouble, when he determines in his mercy deliver them.

**PRACTICAL OBSERVATIONS.**—‡ PSAL. CXV.] It becomes the saints daily to acknowledge with grateful hearts, that they owe all that they enjoy, and all that they are warranted to expect in the world or in heaven, to the pure grace, the unmerited mercy of their God. Idolatry disgraces human nature, as well as dishonours Jehovah. An idol is nothing, and can be of no advantage to its votaries. Idolaters betray the grossest ignorance and consummate folly; and sooner or later they shall be ashamed and confounded. But let those who worship Jehovah make their boast in him. He is all-sufficient to render his worshippers perfectly and eternally blessed.

11 Ye that fear the LORD, trust in the LORD; he is their help and their shield.

12 The LORD hath been mindful of us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron:

13 He will bless them that fear the LORD, both small † and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye are blessed of the LORD, which made heaven and earth.

16 The heaven, even the heavens, are the LORD's; but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 <sup>d</sup> But we will bless the LORD from this time forth and for evermore. Praise the LORD.†

## PSALM CXVI.

1 The psalmist professeth his love and duty to God for his deliverance:

12 he studieth to be thankful.

**I** LOVE the LORD, because he hath heard my voice, and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him † as long as I live.

3 <sup>a</sup> The sorrows of death compassed me, and the pains of hell gat † hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD: O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD, and righteous; yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the LORD in the land of the living.

10 <sup>b</sup> I believed, therefore have I spoken: I was greatly afflicted.11 I said in my haste, <sup>c</sup> All men are liars.

12 What shall I render unto the LORD for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

many years of barrenness, became in her old age "a fruitful parent of children, and the mother of us all," Isa. liv. 1. Gal. iv. 27.

**EXPLANATORY NOTES.** PSAL. CXIV. Ver. 1—8. This psalm celebrates the Exodus of Israel from Egypt, which prefigured the redemption of sinners by Jesus Christ.

**EXPLANATORY NOTES.** PSAL. CXV. Ver. 16—18. He who himself dwelleth in the highest heavens, where he is praised and glorified by angels, hath "given the earth" for an habitation, at present, "to the sons of men, whose duty it is to praise and glorify him here below, as the angels do above. Now "as the dead cannot praise him," as they who sleep in the silent grave cannot celebrate him, we may be certain, that he will not suffer his people to be

Before  
Christ  
0000.† Heb.  
with.d Dan.  
2. 20.† Heb.  
in my  
days.a Psalm  
10. 5, 6.† Heb.  
found me.b 2 Cor.  
4. 13.c Rom.  
3. 4.



Before  
Christ  
cir. 1020.

14 I will pay my vows unto the LORD now in the presence of all his people,

15 Precious in the sight of the LORD is the death of his saints.

16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people.

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.\*

## PSALM CXVII.

*An exhortation to praise God for his mercy and truth.*a Rom.  
15. 11.

O PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.†

## PSALM CXVIII.

1 *An exhortation to praise God for his mercy.* 5 *The psalmist by his experience sheweth him how good a thing it is to trust in God.* 19 *Under the type of the psalmist the coming of Christ in his kingdom is expressed.*a 1 Chro.  
16. 8.  
Psalms  
106. 1. &  
107. 1. &  
136. 1.

O GIVE thanks unto the LORD; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the LORD say, that his mercy endureth for ever.

5 I called upon the LORD † in distress: the LORD answered me, and set me in a large place.

6 The LORD is † on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help

† Heb.  
out of  
distress.  
b Psalms  
56. 4, 11.  
Hebr.  
15. 6.  
† Heb.  
for me.

destroyed and extirpated, but will always preserve a church to bless him in all ages, till the end of the world; when the dead shall be raised, and the choirs of heaven and earth shall be united, to praise and glorify him together before his throne, for evermore.

EXPLANATORY NOTES. PSAL. CXVI. Ver. 1. *I love the Lord.* In the original it is, "I love because Jehovah hath heard, &c." Some critics prefer our old version—"I am well pleased." Ver. 3. *The sorrows of death compassed me.* David was often in deep distress, but the expressive language of this verse is more applicable to the sufferings of his Lord. Ver. 10. *I believed therefore have I spoken,* 2 Cor. iv. 13, 14. Ver. 11. Comp: Psal. lxii. 9. Ver. 15. *Precious in the sight of the Lord.* The notion of the original word (iker) in this place, for "rare or precious," must be so taken, as not to signify that which is spoken of to be "desirable to, or in the presence of the Lord;" for it is the life not the death of his servants, which is precious in that sense, to God, the preserver of their lives. But when it is said that their death is precious, it means in effect no more, than that it is, so considered, it is rated at so high a price by God, as that he will not easily grant it to any one who most desires it of him.—We may add, that much less will God be easily prevailed on to give up his people to death eternal. Rather will he work wonders of mercy and loving-kindness to save them; as the penitent happily experienced in himself.

EXPLANATORY NOTES. PSAL. CXVII. This Psalm like the exth, seems to be altogether prophetic of the joy that all the world should conceive at the coming of the Messiah to give salvation, first to the Jews, and then to all other nations, according to his faithful promise. See Rom. xv. 11.

EXPLANATORY NOTES. PSAL. CXVIII. The repeated application

PRACTICAL OBSERVATIONS.—\* PSAL. CXVI.] Mercies are peculiarly sweet when received in answer to prayer. Truly that man is blessed to whom God is the hearer of prayer, and this blessedness have all the saints. The mercies of our gliding moments as they are proofs of the love of God to us, so they should excite us to give fresh and greater proofs of our love to him. Abundant consolations followed the bitterest sufferings of Christ, and similar is the lot appointed all his followers. "If we suffer with him we shall reign with him." How liable are the strongest believers to be overwhelmed in the hour of severe affliction; yet the Lord raises up the bowed down, and gives joy for mourning, and the garments of praise for the spirit of heaviness. O how pleasant is it to be so filled with a sense of God's love, that we scarcely know what praise, what vows, what service of gratitude to return him.

PRACTICAL OBSERVATIONS.—† PSAL. CXVII.] Happy are the multitudes among the Gentiles who have obtained salvation in Christ Jesus; and have been instrumental in promoting the felicity of the world. But how much more happy shall the state of the world be, when both Jews and Gentiles shall form one vast society, the members of which shall all strive to glorify their common Lord and Saviour.

me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD than to put confidence in man.

9 It is better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I † destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the LORD I will † destroy them.

13 Thou hast thrust sore at me, that I might fall: but the LORD helped me.

14 The LORD is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly,

16 The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee; for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head-stone of the corner.

23 † This is the LORD's doing; it is marvellous in our eyes.

Before  
Christ.  
cir. 1047.c Psalms  
146. 3.† Heb.  
cut them  
off.† Heb.  
cut down.d Exod.  
15. 2.  
Isaiah  
12. 2.e Matt.  
21. 42.  
Mark  
12. 10.  
Luke  
20. 17.  
Acts  
4. 11.  
1 Pet.  
2. 4.  
† Heb.  
This is  
from the  
LORD.

made of the 22d verse in the New Testament, leads to consider the whole of this Psalm as a triumphant Hymn, sung by King Messiah at the head of the Israel of God, on occasion of his resurrection and exaltation. Ver. 10—12. The tenor of the Psalm, being one of thanksgiving for a deliverance already experienced, seemeth to require that the verb, at the close of each of these verses, should be rendered in the past time; not "I will destroy them," but, "I did destroy them;" especially as it is said, "they compassed me about," and, "they are quenched." As David and Israel were encompassed by hostile nations, over whom, through God's assistance, they often triumphed; so the Son of David in the day of his passion was surrounded by the furious multitudes of Jews and Gentiles, seeking his life; and, after the same example, his mystical body the church, hath frequently been, on all sides vexed and persecuted in the world. But through the power of Jehovah, Christ overcame and is set down at the right hand of the majesty on high, and through him all his followers shall overcome. Ver. 20. Isa. xvi. 2. Ver. 22, 25. That the verses belong in a full and proper sense to Messiah, is confessed by the rabbies, and acknowledged by all. No text in the Old Testament is quoted by the writers of the New so often as this, which we meet with in six different places; namely, Matth. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. Eph. ii. 20. 1 Pet. ii. 4. The sum and substance of the New Testament applications and expositions is that Jesus Christ is the stone here mentioned; that he was rejected and set at nought by the chief priests and Pharisees, the then builders of the church; but that, being chosen of God, and precious to him, the most valuable stone, thus despised and rejected of men, thus thrown among the rubbish, and buried in it, was at length, from such a state, exalted to be the chief corner stone in the building, the main support of



Before  
Christ  
cir. 1047.

f Matth.  
21. 9.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 f Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee; thou art my God, I will exalt thee.

29 O give thanks unto the LORD; for he is good for his mercy endureth for ever.\*

## PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

## ALEPH.

1 Or,  
perfect, or,  
sincere.

BLESSED are the // undefiled in the way, who walk in the law of the LORD.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

## BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed art thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies as much as in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

## GIMEL.

17 Deal bountifully with thy servant, that I may live, and keep thy word.

18 f Open thou mine eyes, that I may behold wondrous things out of thy law.

19 a I am a stranger in the earth; hide not thy commandments from me.

20 My soul breaketh for the longing that it hath unto thy judgments at all times.

Before  
Christ  
cir. 1015.  
† Heb.  
judgments  
of thy  
righteous-  
ness.  
† Heb.  
Reveal.  
a Gen.  
47. 9.  
1 Chron.  
29. 15.  
Psalms  
39. 12.  
Hebr.  
11. 13.

the edifice, and a centre of union for Jew and Gentile, the two parts of which it consisted; that this was the work of God, and the admiration of man. And what can be more truly marvellous, than that a person, put to death as a malefactor, and laid in the grave, should from thence arise immortal, and become the head of an immortal society; should ascend into heaven, be invested with power, and crowned with glory; and should prepare a way for the sons of Adam to follow him into those mansions of eternal bliss! Ver 24. *This is the day which the Lord hath made.* Of the day on which Christ arose from the dead, it may with more propriety than of any other day, be affirmed, "That is the day which Jehovah hath made." Then it was, that the rejected stone became the head of the corner. A morning then dawned, which is to be followed by no evening; a brighter sun arose upon the world, which is to set no more; a day began, which will never end; and night and darkness departed, to return not again. For thus saith the Lord to his church by the prophet Isaiah, "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. xl. 20. Ver. 25, 26. *Save now I beseech thee.* As a prelude to the triumphant manner in which Jesus Christ, after his resurrection should ascend to the heavenly Jerusalem, he entered the earthly city before his passion, amidst the acclamations of the multitude, who hailed him as king of Zion, and with palm branches, the emblems of victory, in their hands, sung before him these words, partly taken from our Psalm, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest." The word Hosanna, is in the original [eulanna] Save now! The form of words used by the people was both a petition and a congratulation; as if they had said, Let us beseech Jehovah, in the language of the cxviii Psalm, to grant salvation to the son of David, and to send us now prosperity under him.

EXPLANATORY NOTES. PSAL. CXIX. This Psalm is divided (most probably for the advantages of memory) according to the number of letters which compose the Hebrew alphabet, into twenty-two portions, of eight verses each; and not only every portion, but every verse of that portion, begins with the letter appropriated to it. David must undoubtedly have been the author. He describeth in a series of devotional meditations, the instruction and the comfort, which, through all the vicissitudes of mind and fortune, he had ever found in the word of God. The many strong expressions of love towards the law, and the repeated resolutions and vows to observe it, will often force us to turn our thoughts to the true David, whose "meat and drink it was, to do the will of him that sent him." Between the verses of each portion, a connection is frequently to be traced, but it doth not often seem to extend from one portion to another.

The many words employed to express the revelation of God's will, have distinct significations, denoting different parts or portions of the Scriptures, which it bath sometimes been found of great use to take into consideration, while in others the terms appear to be used promiscuously, in a general sense, and for the sake of variety. ALEPH. PART I. Ver. 1. *Blessed are the undefiled*, Heb. perfect, or, sincere in the way. Ver. 5. *O that my ways were directed*, or, prepared and established. BETH. PART II. Ver. 9. *Wherewithal shall a young man cleanse his way?* Youth enters upon the journey of life, headstrong and unexperienced, with a bias of original corruption, and all the passions awake. In such circumstances, how shall a young man direct his steps, so as to "escape the pollution that is in the world through lust?" 2 Pet. i. 4. He must for this purpose, take with him the directions to be found in the Scriptures of truth. "I have written unto you, young men," says the beloved disciple, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." He who became man for our salvation, passed through this state of youth, undefiled, that he might as it were, reclaim and consecrate it anew to God. Let every young man often meditate on this circumstance. GIMEL. PART III. Ver. 18. *Open thou mine eyes.* So far are we naturally from being able to keep the word, that we are not able to understand it. The law of God is full of divine and spiritual truths, concealed under literal histories, visible signs and external ceremonies. To discern these (chephelauth) wondrous because hidden, mysterious things, our eyes, the eyes of our understanding, must be unveiled; that veil must be taken off, which St Paul affirmeth to be upon the hearts of the Jews, in reading the Old Testament, and which will continue there, until they turn to the Lord Jesus Christ. Then the veil will be taken away, and they will behold him, and the redemption by him, as prefigured in their law, and foretold by their prophets. Pride, prejudice, and interest will compose a veil, through which a Christian shall see as little of the New Testament, as a Jew doth of the Old. Lord convince us of our blindness, and restore us to our sight. Ver. 19. *I am a stranger in the earth.* The above request for divine illumination is enforced by this argument, that the petitioner is a stranger, and sojourner upon the earth; he is travelling, through a foreign country, to his native city, where are his kindred, his treasure, and his heart; as a sojourner, he hath renounced the world which is therefore become his enemy; as a stranger he is fearful of losing his way; on these accounts he requesteth that God would compensate the loss of earthly comforts, by affording the light of heaven; that he would not hide his commandments, but shew and teach him these steps by which he may ascend towards heaven, rejoicing in hope of future glory. Ver. 20. *My soul breaketh.* Another argument here urged, is that longing desire, which the soul hath during her state

PRACTICAL OBSERVATIONS.—\* PSAL. CXVIII.] How exalted and delightful the worship of the church when excited by strong faith and hope in the rich mercy of God their Saviour! No wonder that such invite all around them to sing of everlasting mercy and grace. They know the blessedness of having God for their friend and protector, and therefore it is no wonder that they pour contempt on all created confidence, and disregard all opposition from earth and hell! Let us rejoice that God hath fulfilled the promises made to the fathers by raising his Son Jesus Christ our Lord from the dead. Now the way into the holiest of all is manifest, and a good foundation is laid for the hope of the guilty before God. And knowing that he is exalted at God's right hand in the heavens, let us seek earnestly and constantly his honour and glory in the earth. And let gratitude to the Father and the Son influence us to devote ourselves and our all to his service, for divine mercy endureth for ever.



Before  
Christ  
cir. 1015.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: but thy servant did meditate in thy statutes.

† Heb.  
men of  
counsel.

24 Thy testimonies also *are* my delight, and † my counsellors.

## DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

b Psalms  
25. 4. &  
27. 11. &  
86. 11.  
† Heb.  
droppeth.

26 I have declared my ways, and thou heardest me: <sup>b</sup> teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul † melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying; and grant me thy law graciously.

30 I have chosen the way of truth; thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

## HE.

33 Teach me, O LORD, the way of thy statutes, and I shall keep it *unto the end*.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

† Heb.  
Make to  
pass.

37 † Turn away mine eyes from beholding vanity; and quicken thou me in thy way,

38 Stablish thy word unto thy servant, who is *devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts; quicken me in thy righteousness.

## VAU.

¶ Or,  
So shall I  
answer  
him that  
reproach-  
eth me in  
a thing.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 ¶ So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

of pilgrimage below, unto the revelation of God's will. Ver. 21. *Thou hast rebuked the proud that are cursed.* The consideration of the wretched condition of impenitent sinners, is another reason why we entreat God to set and to keep us in the way of his commandments. Ver. 23. *Princes also did sit and speak against me.* Princes and rulers have often sat in council, upon the servants of God, and spoken in judgment, false things against them, as they did against their blessed Master, in the days of his flesh. David hath taught us how to act, in such circumstances. We are not to renounce the creed, or the commandments, should it so happen that the rulers and the Pharisees neither believe the former nor observe the latter; but rather, we should meditate, more than ever, in the Scriptures; that we may draw from thence comfort in the troubles, and direction in the difficulties, which persecution bringeth upon us; always bearing in mind, when princes command any thing contrary to the word of God, that our service is due to a higher Master; *THY SERVANT did meditate in thy statutes.* DALETH. PART IV. Ver. 27. *Make me to understand the way of thy precepts; so shall I talk, or meditate of thy wondrous works, or thy mysteries.* VAU. PART VI. Ver. 46. *I will speak of thy testimonies also before kings.* A prophet may be called before kings, either in the course of his office, to instruct them, or else, in a judiciary way to give an account of his faith. In either case, if he walketh at liberty, he will speak of God's testimonies, with due reverence to the person and authority of his prince, but as one who is neither afraid nor ashamed to declare the whole counsel

44 So shall I keep thy law continually for ever and ever.

45 And I will walk † at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

## ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision; yet have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

## CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy † favour with *my* whole heart: † Heb. be merciful unto me according to thy word. face.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The ‖ bands of the wicked have robbed me: ‖ Or, but I have not forgotten thy law. com-panies.

62 At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

## TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

of heaven to any being upon earth. ZAIN. PART VII. Ver. 53. *Horror hath taken hold upon me.* The consequence of a due meditation on God's judgments will be a compassion for the wicked, on whom those judgments, in the end fall; so that instead of feeling for ourselves, on account of the injuries they do us, we shall feel for them, who are thereby drawing down vengeance and destruction on their own heads. Daughters of Jerusalem, said the blessed Jesus, when led to be crucified, "weep not for me, but weep for yourselves, and for your children," Luke xxiii. 28. CHETH. PART VIII. Ver. 61. *The bands, or troops of the ungodly have robbed me.* To be robbed, or plundered of his possessions in this world, was by no means a case peculiar to David. The primitive Christians were continually so treated; and our Lord gives all his disciples warning to stand prepared for such events, ready in disposition, in heart and mind, to quit all, as they who first followed him literally did. Ver. 62. *At midnight I will rise to give thanks unto thee.* So far were temporal losses from causing the Psalmist to forsake God, that he sought him the more earnestly and fervently on that account, rising at midnight to give thanks for all his righteous judgments and dispensations towards his servants. Ver. 63. *I am a companion of all them that fear thee.* As no sufferings should make us neglect our intercourse with God, so neither should they tempt us to forsake the communion of saints or fellowship of them who fear God, and work righteousness. TETH. PART IV. Ver. 66. *Teach me good judgment* The word [tom] which is here translated judgment signifies bodily taste, and that faculty in the mind which answers to it, the faculty of dis-



Before  
Christ  
cir. 1015. 67 Before I was afflicted I went astray; but now have I kept thy word.  
68 Thou art good, and doest good: teach me thy statutes.

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.  
70 Their heart is as fat as grease: but I delight in thy law.

71 It is good for me that I have been afflicted; that I might learn thy statutes.

c Psalm 19. 10. Prov. 8. 10, 11. 72 The law of thy mouth is better unto me than thousands of gold and silver.  
JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

† Heb. righteous- 75 I know, O LORD, that thy judgments are † right, and that thou in faithfulness hast afflicted me.

† Heb. to comfort me. 76 Let, I pray thee, thy merciful kindness be † for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be found in thy statutes, that I be not ashamed.

## CAPH.

81 My soul fainteth for thy salvation; but I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

cerning, distinguishing, and judging rightly of things moral and spiritual, as the palate doth of meats, their different flavours and qualities. Without this taste or discretion, we mistake falsehood for truth in our studies, and wrong for right in our practice; superstition and enthusiasm may pass with us for religion, or else licentiousness may intrude itself upon us, under the name and notion of liberty: in a word, our learning and knowledge prove useless, if not prejudicial to us. Ver. 70. *Their heart is as fat as grease.* The fatness of the heart implieth in this place, two things in those of whom it is affirmed; luxury, and its consequences, insensibility to those spiritual and divine truths, which are not only the study, but the delight of temperate and holy persons, who gladly fly from large companies, full tables, costly meats, and rich wines, to enjoy in private, the more exalted pleasures of abstinence, meditation and prayer. JOD. PART X. Ver. 73. *Thy hands have made me.* The consideration that God made us, is here urged as an argument why he should not forsake and reject us, since every artist hath a value for his own work proportioned to its excellence. It is, at the same time, an acknowledgment of the service we owe him, founded on the relation which a creature beareth to his Creator. And the petition implieth in it a confession of our present inability to know his will without his revelation, and to do it without his grace. CAPH. PART XI. Ver. 83. *For I am become like a bottle in the smoke.* Bottles among the Jews were made of skins. One of these, if exposed to heat and smoke, would become shrivelled and useless. Such a change will labour and sorrow cause in the human frame; and the Psalmist here complaineth, that his beauty and his strength were gone; the natural moisture was dried up, in consequence of which the skin shrivelled, and both colour and vigour departed from him. Disease and old age will produce the same sad effects in us all; but the body's weakness is the soul's strength; as the outward man decayeth, the inward man is renewed; "I do not forget thy statutes." Ver. 84. *When wilt thou execute judgment on them that persecute me?* The well beloved John heard a question of the same import with this, asked by the spirits of the martyrs, that had left their bodies, and were waiting in the separate state, for the day of retribution. The answer which was made to them, may likewise satisfy our impatience, when suffering affliction and persecution. Rev. vi.

86 All thy commandments † are faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth: but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

## LAMED.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness is † unto all generations: thou hast established the earth, and it † abideth.

91 They continue this day according to thine ordinances: for all are thy servants.

92 Unless thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I am thine, save me: for I have sought thy precepts.

95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

96 I have seen an end of all perfection: but thy commandment is exceeding broad.

## MEM.

97 O how love I thy law! it is my meditation all the day.

98 Thou, through thy commandments, hast made me wiser than mine enemies; for † they are ever with me.

99 I have more understanding than all my teachers: for thy testimonies are my meditation.

100 I understand more than the ancients; because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my † taste! yea, sweeter than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

## NUN.

105 Thy word is a ‖ lamp unto my feet, and a light unto my path.

Before  
Christ  
cir. 1015.  
† Heb.  
faithfulness.

† Heb.  
to genera-  
tion and  
genera-  
tion.  
† Heb.  
standeth.

† Heb.  
it is ever  
with me.

d Psalm  
19. 10.  
† Heb.  
palate.

Or,  
candle.

9—11. Ver. 85. *The proud have digged pits for me.* The manner of taking wild beasts was by digging pits, and covering them over with green turf, upon which when the beast trod, he fell into the pit, and was there confined and taken. But there was a law, that if a pit were left open, and a tame beast, an ox or an ass, fell into it, the owners of the pit should make good the damage, Exod. xxi. 31. Much more shall men be called to a severe account, who purposely lay snares and stumbling-blocks before the feet of their innocent brethren, to cause them to fall and perish. LAMED. PART XII. Ver. 96. *I have seen an end of all perfection.* Of all perfection in this world, whether of beauty, wit, learning, pleasure, honour, or riches, experience will soon shew us the end. But where is the end or boundary of the word of God? Who can ascend to the height of its excellency; who can fathom the depths of its mysteries; who can find out the comprehension of its precepts, or conceive the extent of its promises; who can take the dimensions of that love of God to man which it describeth, or that love of man to God which it teacheth! The knowledge of one thing leadeth us forward to that of another, and still, as we travel on the prospect opens before us into eternity, like the pleasant and fruitful mountains of Canaan, rising on the other side of Jordan, when viewed by Moses, from the top of Pisgah. O happy region of celestial wisdom, permanent felicity, true riches, and unfading glory; while we contemplate thee, how doth the world lessen, and shrink to nothing in our eyes! Thy blessings faith now beholdeth, but it is charity which shall hereafter possess and enjoy them. MEM. PART XIII. Ver. 98—100. The commandments of God were ever with David; the testimonies of God were his meditation; and the precepts of God it was his care to observe; therefore his wisdom exceeded the policy of his enemies, the learning of his teachers, and the experience of the ancients. Thus, by the wisdom of the scriptures, did the Holy Jesus in the days of his flesh, confound his adversaries, astonish the teachers of the law, and instruct the aged. And it is the high prerogative of the Scriptures, at all times to render youth and simplicity superior to the inveterate malice and subtlety of the grand Deceiver, and his associates. NUN. PART XIV. Ver. 105. *Thy word is a lamp unto my feet.* Man is a traveller, his life is a journey, heaven is his end, his road lies through a wil-



Before Christ  
cir. 1058.  
|| Or,  
a man  
of peace.

6 My soul hath long dwelt with him that hateth peace.  
7 I am || for peace: but when I speak, they are for war.\*

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

¶ A song of degrees.

|| Or,  
Shall I lift  
up mine  
eyes to the  
hills?  
whence  
should  
my help  
come?  
a Psalm  
124. 8.

I WILL lift up mine eyes unto the hills from whence cometh my help.  
2 My help cometh from the LORD, which made heaven and earth.  
3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.  
4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper; the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil; he shall preserve thy soul.

8 The LORD shall preserve thy going out, and thy coming in, from this time forth, and even forevermore.†

PSALM CXXII.

1 David professeth his joy for the church, 6 and prayeth for the peace thereof.

¶ A song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates O Jerusalem.

3 Jerusalem is builded as a city, that is compact together.

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

† Heb.  
do sit.

5 For there † are set thrones of judgment, the thrones of the house David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

EXPLANATORY NOTES. PSAL. CXXI. Ver. 1, 2. Bishop Lowth supposes these two first verses to be spoken by David when going out to war, and the answer of encouragement to be made by the high priest from the holy place. In this case the idea of warfare is added to that of pilgrims, and the psalm rendered still more applicable to us, as well as to the true David our King. Ver. 5, 6. The meaning is, that the good man during his journey through life, shall be under God's protection at all seasons; as Israel in the wilderness was defended from the burning heat of the sun, by the moist and refreshing shadow of the cloud: and secured against the inclement influences of the nocturnal heavens, by the kindly warmth and splendour diffused from the pillar of fire.

EXPLANATORY NOTES. PSAL. CXXII. Ver. 1—9. The author of this psalm as we are informed by its title was David. The subject of it is that joy which the people were wont to express, upon their going up in companies to keep a feast at Jerusalem, when the divine services were regulated, and that city was appointed to be the place of public worship. Every thing which can be said upon this topic must naturally hold good in its application to the Christian church, and the celebration of her feasts; at which seasons the believer will as naturally extend his thoughts to the Jerusalem above, and to that festival which shall one day be there kept by all the people of God. Great was the joy of an Israelite, when his brethren called upon him to accompany them on some festive occasion, to the tabernacle, or temple at Jerusalem; great is the joy of a Christian, when he is invited in like manner, to celebrate the feasts of the church, to commemorate the

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the LORD our God I will seek thy good.‡

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

¶ A song of Degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.§

PSALM CXXIV.

The church blesteth God for a miraculous deliverance.

¶ A song of degrees of David.

IF it had not been the LORD who was on our side, now may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us.

3 Then they had swallowed us up quick, when their wrath was kindled against us;

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

nativity, or the resurrection, and to eat and drink at the table of the Lord. Such in kind, but far greater in degree, is that gladness which the pious soul experiences when she is called hence; when descending angels say unto her, thy labour and sorrow are at an end, and the hour of thy enlargement is come: put off mortality and misery at once; quit thy house of bondage, and the land of thy captivity; fly forth, and "let us go together into the house of the Lord, not made with hands, eternal in the heavens."

EXPLANATORY NOTES. PSAL. CXXIII. Ver. 2. Behold, as the eyes of servants, look unto the hand of their masters. The servants of God, like other servants, if they are injured and suffer violence, expect redress and protection from the Master, whose they are, and whom they serve. Under the law of Moses, a master was to demand satisfaction, and to have it made for him, for any hurt done to his servant. And shall not the best of masters avenge the wrongs done to those who serve him; and done, perhaps, because they serve him? Without doubt, he will avenge them speedily, and reward their sufferings gloriously.

EXPLANATORY NOTES. PSAL. CXXIV. Ver. 1. If it had not been the Lord who was on our side. In this psalm, which we are informed by the title hath David for its author, the church describeth the danger in which she had been, and giveth to God alone the glory of her deliverance out of it. Ver. 6, 7. The marvellous deliverance of Israel is illustrated by two other images. It is compared to the escape of a lamb from the jaws of a wolf, or a lion; and to that

PRACTICAL OBSERVATIONS.—\* PSAL. CXX.] Inveterate malice against the saints never refuses the basest means of venting itself, and it is the saint's ordinary lot to be virulently reproached by the wicked. But dreadful, penetrating, destructive, furious, and lasting, is the ruin of their reproachers at last. It is grievous for the lovers of God to be long removed from public ordinances or to be forced by necessity into continued connections with the wicked.

PRACTICAL OBSERVATIONS.—† PSAL. CXXI.] God is a sure refuge to those who fly to him. When human help is despaired of, with God nothing is impossible.

PRACTICAL OBSERVATIONS.—‡ PSAL. CXXII.] We are bound to pray for our nation, for in the peace thereof we shall enjoy peace. The prosperity and peace of God's church will be the first concern and prayer of all the friends of David's Son. To pray one way and act another manifests us hypocrites.

PRACTICAL OBSERVATIONS.—§ PSAL. CXXIII.] To the place of God's glorious abode, should our prayers be directed, who is ready to hear and answer us. The common lot of God's people is to be despised as poor, ignorant and deluded.



*The safety of such as trust in God.*

Before Christ  
cir. 1021.  
8<sup>a</sup> Our help is in the name of the LORD, who made heaven and earth.\*

## PSALM CXXV.

1 The safety of such as trust in God. 3 A prayer for the godly, and against the wicked.

¶ A song of degrees.

THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth, even for ever.

3 For the rod of † the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.†

## PSALM CXXVI.

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.

¶ A song of degrees.

of a bird, by the breaking of the snare, in which it had been entangled, before the fowler came to seize and to kill it.

EXPLANATORY NOTES. PSAL. CXXV. Ver. 1—5. In this psalm, the church is comforted with the promises, 1, 3. of God's protection, and 3. of his removing, in due time, from his inheritance, the rod of the oppressor; when 4. the faithful will be rewarded, and 5. apostates punished with other workers of iniquity. Aben Ezra, as cited by Dr Hammond, applieth the psalm to the days of Messiah.

EXPLANATORY NOTES. PSAL. CXXVI. Ver. 1. When the Lord turned again the captivity of Zion. That Cyrus should issue a decree for the Jews to return to their own country, and to rebuild their city and temple; that he should dismiss such a number of captives, not only without money and without price, but should send them home laden with presents; Ezra i. 1—4. this was the work of Jehovah, who only could thus turn the captivity of Zion. The return of Israel from Babylon holds forth a figure of the same import with the Exodus of that people from Egypt. And this psalm, like the prophecies of Isaiah, representeth the blessed effects of a spiritual redemption, in words primarily alluding to that temporal release. Ver. 4. Turn again our captivity, O Lord. The joy occasioned by Cyrus' proclamation having been described in the former part of the psalm, we may now suppose some of the Jews ready to set out on their return home; at which time, and during their journey, they prefer this petition to God, that he would be pleased to bring back the rest of their countrymen, who like floods rolling down upon the thirsty regions of the south, might people the land, and by their labours put an end to the desolations of Judah. I think the image is taken from the torrents in the deserts to the south of Judea; in Idumea, Arabia Petræ, &c., a mountainous country. These torrents were constantly dried up in the summer, see Job vi. 17, 18. and as constantly returned after the rainy seasons, and filled again their deserted channels. The point of the comparison seems to be the return and renewal of these (not rivers but) torrents; which yearly leave their beds dry, but fill them again; as the Jews had left their country desolate, but now flowed again into it. Dr Durell renders this verse as follows: "The turning of our captivity, O Lord, is as streams in the south." Ver. 5, 6. the fatigue of travelling from Babylon to Judæa; the melancholy prospect of a long depopulated country, and ruined city, the toil necessary to be undergone, before the former could be again brought into order, and the latter rebuilt; all these considerations could not but allay the joy of the released captives, and even draw many tears from their eyes. They are therefore comforted with a gracious promise, that God would give a blessing to the labours of their hands and crown them with success, so that they should once more see Jerusalem in

WHEN the LORD † turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD † hath done great things for them.

3 The LORD hath done great things for us, whereof we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in ‖ joy.

6 He that goeth forth and weepeth, bearing ‖ precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.†

## PSALM CXXVII.

1 The virtue of God's blessing. 5 Good children are his gift.

¶ A song of degrees ‖ for Solomon.

EXCEPT the LORD build the house, they labour in vain † that build it: except the LORD keep the city, the watchman waketh but in vain.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

prosperity, and behold in Zion the beauty of holiness. This promise is conveyed under images, borrowed from the instructive scenes of agriculture. In the sweat of his brow, the husbandman tills his land, and casts his seed into the ground, where for a time, it lies dead and buried. A dark and dreary winter succeeds, and all seems to be lost. But at the return of spring, universal nature revives, and the once desolate fields are covered with corn, which when matured by the sun's heat, the cheerful reapers cut down, and it is brought home with triumphant shouts of joy.

EXPLANATORY NOTES. PSAL. CXXVII. Ver. 1. Except the Lord build the house.—If this psalm were uttered by Solomon, or by David for Solomon, as the title importeth, it was probably used again at the time of rebuilding the city and temple, after the return from Babylon. But, indeed, it is a psalm, which can never be out of season, the design of its author being to teach us the necessity of a dependence upon God and his blessing, in every work to which we set our hands. What is said with regard to an earthly house, city, and family, extendeth also to the spiritual house, city and family of Christ, which are now, what Jerusalem, the temple, and the people of Israel, were in old time. Ver. 2. It is vain for you to rise up early. An obscurity had been occasioned in the translation, by rendering the adverb (ken) so; "so he giveth his beloved sleep;" in which form the last part of the verse will not connect with what goes before. But if (ken) be translated, like its kindred particle (aken) surely he giveth his beloved sleep; or, as Dr Hammond renders it; "since he giveth his beloved sleep;" the difficulty will vanish, and the sense appear to be, if we do the will of God we need not distract our minds as to the consequences; for he will not fail to bless us. Can we easily find a more profitable piece of instruction with regard to the management of all our concerns, temporal and spiritual. Ver. 4. As arrows are in the hand of a mighty man.—Children, when well educated, are like so many "arrows in the hand of a strong man;" ready winged with duty and love to fly to the mark; polished and keen, to grace and maintain the cause of their parents, to defend them from hostile invasions, and instantly to repel every assailant. Ver. 5. Happy is the man who hath his quiver full of them. In a house full of dutiful children consisteth the happiness of their parents, who then can never want friends, that will at no time be ashamed, but will at all times rejoice to appear for them, to meet their enemies and accusers in the gate, or place of judgment; there to answer any charge against them, to vindicate them in their persons, their good name, or their property. It is a glorious sight to behold children thus standing forth in defence of their parents. Mr Merrick observes, that the gate was sometimes the seat of war, as well as the place of ju-

PRACTICAL OBSERVATIONS.—\* PSAL. CXXIV.] Power and policy in vain unite to destroy the soul which God will save. When we are nearest in appearance to be overcome and perish, then we shall be made more eminently to experience the salvation of God.

PRACTICAL OBSERVATIONS.—† PSAL. CXXV.] This psalm furnishes us with strong motives to contentment and patience, to unreserved confidence in God, and constant adherence to the path of duty. Happy are all who trust in the Lord: their new covenant state is immovable. They are established, guarded and protected by God; and, in performance of his promise, he will supply them with every good. But dreadful and lasting is the misery of those, who apostatize from him to the paths of wickedness.

PRACTICAL OBSERVATIONS.—‡ PSAL. CXXVI.] Wonderful things hath God done for his people in all times, by delivering them, contrary to all appearances, from the power of their enemies. God always does good to the righteous; he gives them to rejoice even in affliction and tears; and causes days of unspeakable joy succeed days of sorrow. Deliverance is in vain expected from any but God, and from him only in the proper season. Noted deliverances make observers to wonder, and saints to rejoice. But the more the people of God are in this world exercised in spiritual mourning, the more remarkable shall be their fruits of holiness and joy.



4 As arrows are in the hand of a mighty man ; so are children of the youth.  
5 Happy is the man that hath his quiver full of them : they shall not be ashamed, but they shall speak with the enemies in the gate.\*

PSALM CXXVIII.

The psalmist professeth his hope in prayer, 5 and his patience in hope, 7 he exhorteth Israel to hope in God.

¶ A song of degrees.

**B**LESSED is every one that feareth the LORD ; that walketh in his ways.

2 For thou shalt eat the labour of thine hands : happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides of thine house ; thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion ; and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, and peace upon Israel.†

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions.  
5 The authors of the church are cursed.

¶ A song of degrees.

**M**ANY a time have they afflicted me from my youth, may Israel now say :

2 Many a time have they afflicted me from my youth : yet they have not prevailed against me.

3 The plowers plowed upon my back : they made long their furrows.

4 The LORD is righteous : he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion :

6 Let them be as the grass upon the house-tops, which withereth afore it groweth up ;

7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD be upon you : we bless you in the name of the LORD.‡

PSALM CXXX.

1 The psalmist professeth his hope in prayer, 5 and his patience in hope, 7 he exhorteth Israel to hope in God.

¶ A song of degrees.

**O**UT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice ; let thine ears be attentive to the voice of my supplications.

dicature. "Then was war in the gate," Judges v. 8. He mentions a remarkable Chinese proverb ; "when a son is born into a family, a bow and arrow are hung before the gate."

**EXPLANATORY NOTES.** PSAL. CXXVIII. Ver. 5. *Thy wife shall be as a fruitful vine by the sides of thine house.* Marriage was ordained by God to complete the felicity of man in a state of innocence ; and the benediction of heaven will ever descend upon it, when undertaken in the fear of the Lord. The vine, a lowly plant, raised with tender care, becoming by its luxuriance, its beauty, its fragrance, and its clusters, the ornament and glory of the house to which it is joined, and by which it is supported, forms the finest imaginable emblem of a fair, virtuous, and fruitful wife. The olive trees planted by the inhabitants of the eastern countries around their tables, or banqueting places in their garden, to cheer the eye by their verdure, and to refresh the body by their cooling shade, do no less aptly and significantly set forth the pleasure which parents feel at the sight of a numerous and flourishing offspring. As marriage was from the beginning intended to represent the mystical union between Christ and his church, which union is spoken of in matrimonial language, through the scriptures both of the Old and New Testament, we need not extend our view, to behold, under the imagery of the vine and the olive plants, the prolific Spouse of Messiah, and the children of peace assembled round the table of their heavenly Father. See Psal. lxxxviii. 8. Rom. xi. 17.

**EXPLANATORY NOTES.** PSAL. CXXIX. Ver. 1, 2. Affliction is nothing new to the people of God. Many a time have the righteous been under persecution, from the hour when Cain rose up against his brother Abel to this day. Like the lute which Moses held in the desert, the church hath burned with fire, but is not yet consumed, and for the same reason because God is in the midst of her. He took our nature upon him, was also "afflicted from his youth," but his enemies "prevailed not finally against him." And it is observable that what God saith by the prophet Isaiah concerning Israel, "When Israel was a child, I loved him, and called my son out of Egypt," is by St. Matthew applied to Christ ; "Jesus took the young child and his mother, by night, and departed into Egypt, and was there until the death of Herod : that it might be fulfilled which was spoken by the prophet, Out of Egypt have I called my son," Math. ii. 14. H. xi. 1. The truth is, that there subsisted between Christ and the church a union like that between the head and the members of the same body ; they are therefore called by the same name, Israel, and what is said concerning

one, frequently admitteth of an application to the other. He became like us by taking our nature, and we became like him by receiving his grace. Our sufferings are accounted as his ; and his righteousness spoken of as ours. Ver. 3, 4. The former of these two verses expresseth a state of great affliction, the latter, a deliverance from that state. The word (hedesh) which signifies to dig, or cut the ground, and so to plow, is also used simply for cutting, carving, or gravings ; see Exod. xxxv. 33. Jer. xvii. 1. Being here applied to the back of captives, and cords having been the instruments of it, in all reason it is to be understood of scourging with cords, and, as it were, digs, and plows, and makes furrows in the flesh ; and the longer the cords of the scourges are, the longer are the wounds and furrows. For our sakes he who knew no sin, "gave us back to the sinners," Isa. l. 6. and permitted these plowers to make long their furrows upon it. But the righteous Lord cut asunder the cords of the wicked ; vengeance overtook the wretched instruments of his sufferings ; and the persecutors of his servants shall perish in like manner, as the Psalmist proceedeth to assure us in the verses following. Ver. 6-8. The transient prosperity of mortal man is often in sacred writ compared to grass, the history of which is contained in these few words, It cometh up, and is cut down. But here the comparison is carried still farther. Not the common grass in the field, but grass growing on the house tops is selected to convey the idea of bad men ; grass which having no depth of earth, into which it may strike its roots, doth not await the hand of the gatherer, but withereth even before it is plucked up. And thus so thin, so wretched, and so unprofitable is the crop, that none are employed to collect and carry it in ; none to whom passengers might address those acknowledgments and salutations, customary at such times, as "The Lord be with you," "The Lord bless you," &c. Ruth ii. 4. Thus, while the felicity of Zion's children is rooted and grounded in Christ, that of her enemies hath no foundation at all.

**EXPLANATORY NOTES.** PSAL. CXXX. Ver. 1. *Out of the depths have I cried unto thee, O Lord.* From the depths of sin, and the misery occasioned by sin, the penitent like another Jonas, entombed in the whale's belly, and surrounded by all the waves of the ocean, crieth unto God for help and salvation. Ver. 5, 6. The repetitions here do beautifully express that ardent desire which the contrite soul hath for the salvation of God. Dr. Hammond seemeth to have given the true construction of ver. 6. (Nep'esi lebeki) My soul to the Lord, that is, I hasten, cometh, or hasteneth to the Lord, (Mesemerim lebeker) from the morning

**PRACTICAL OBSERVATIONS.**—\* PSAL. CXXVIII.] The blessing of God can alone impart safety and prosperity. The less we depend on our own schemes for help in our undertaking, and the more we look up to God for help and protection, the better shall we prosper. The most prudent objects and plans, the most diligent care and diligent labours, are to no purpose, if discountenanced by God. But happy in every enjoyment, and in every relation are they on whom his blessing is conferred.

**PRACTICAL OBSERVATIONS.**—† PSAL. CXXVIII.] How excellent and profitable is real and experimental godliness, accompanied by a holy practice. It is rewarded with the blessing of God on our labours, our families, on the church or God, and on our posterity. Let us therefore persevere in seeking chiefly the glory of God, the advancement of righteousness, the honour of Christ, and the extent and glory of his kingdom. Thus living we shall be approved of God ; he will never leave us nor forsake us ; we shall prosper in our souls, see the peace and prosperity of Zion, and be made glad with the chosen of God.

**PRACTICAL OBSERVATIONS.**—‡ PSAL. CXXIX.] In every age the seed of the serpent have waged enmity against Jesus Christ and his church. The malignity of hell keeps pace with the benignity of heaven to the saints in their way to it. There is no going honourably to heaven but through great tribulation. But, let the wicked by their plots, and execute them as they may, God will deliver his people at his pleasure ; and his enemies shall plunge themselves at last into the most dreadful darkness, torment and ruin. The curse of God shall blast them, with all their schemes and attempts.



Before  
Christ  
cir. 1034.

3 If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the LORD more than they that watch for the morning; || *I say, more than they* that watch for the morning.

Or,  
which  
watch  
unto the  
morning.

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.\*

## PSALM CXXXI.

1 David, professing his humility, 3 exhorteth Israel to hope in God.

¶ A song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty; neither do I *†* exercise myself in great matters, or in things too *†* high for me.

† Heb.  
walk.  
† Heb.  
wonder-  
ful.  
† Heb.  
my soul.  
† Heb.  
from now.

2 Surely I have behaved and quieted *†* myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 Let Israel hope in the LORD *†* from henceforth and for ever.†

## PSALM CXXXII.

1 David in his prayer commendeth unto God the religious care he had for the ark: 8 his prayer at the removing of the ark, 11 with a repetition of God's promises.

¶ A song of degrees.

LORD, remember David, *and* all his afflictions: 2 How he swore unto the LORD, *and* vowed unto the mighty God of Jacob.

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

watches, that is, from the time when they hasten to their watches; in other words the guards, every morning that hasten to their watches, are not earlier than I am in my daily addresses to God. Who these watchers or guards of the morning are, the Chaldee hath best expressed: they that observe the morning watches, that they may offer their morning oblation, that is, the priests who in their turns officiated; or rather, some officers of theirs, who were peculiarly appointed from a tower to expect the first appearances of break of day.

EXPLANATORY NOTES. PSAL. CXXXI. Ver. 1—3. This psalm containeth, 1, 2. a description of true humility and resignation to the will of God, with 3. an exhortation to the practice thereof. It is, most probably, a psalm of David, and is eminently applicable to Messiah, in his state of humiliation on earth. Happy would it be for the world, if all his disciples could imbibe the spirit of this short but lovely psalm, and copy after the example which it setteth before them.

EXPLANATORY NOTES. PSAL. CXXXII. Ver. 2—5. In all circumstances and situations, David was solicitous for the tabernacle and service of God. Of the oath and vow here mentioned, we have, indeed no account in the sacred history; but we read, 2 Sam. vii. 2. of the uneasiness which he expressed to Nathan the prophet at the thought of his dwelling in a palace of cedar, while the ark of God dwelt only within the curtains of a tent. Nay, we find by 1 Chron. xvi. 43. that he did not bless, and consequently, did not inhabit his own house, until he had brought the ark to Zion, where the temple was afterwards erected. Ver. 6. *Lo we heard of it at Ephratah.* In other words, as bishop Patrick hath paraphrased this verse, "And now behold the Lord himself, to our great joy, hath told us the very place where he will fix his habitation, 1 Chron. xxi. 18, 26.

4 I will not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I find out a place for the LORD, *†* an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah; we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 *a* Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David; he will not turn from it; *b* Of the fruit of *†* thy body will I set upon thy throne.

12 If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion: he hath defired *it* for his habitation.

14 This *is* my rest for ever; here will I dwell; for I have desired it.

15 I will || abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation; and her saints shall shout aloud for joy.

17 *c* There will I make the horn of David to bud: I have ordained a || lamp for mine anointed.

18 His enemies will I clothe with shame; but upon himself shall his crown flourish.†

Before  
Christ  
cir. 1045.  
† Heb.  
habita-  
tions.

*a* Numb.  
10. 35.  
*b* Chron.  
6. 41.

*b* 2 Sam.  
7. 12.  
*1* Kings  
8. 2.  
*2* Chron.  
6. 16.  
Luke  
1. 69.  
Acts  
2. 30.  
† Heb.  
thy belly.  
|| Or,  
surely.

*c* Luke  
1. 69.  
|| Or,  
candle.

in the territory of Bethlehem Ephratah," Gen. xxxv. 18, 19. in the fields of that forest where the angel stood and directed David to build an altar to the Lord, 1 Chron. xxi. 18. xxi. 1. Bethlehem Ephratah was the city of David; it was likewise the city wherein the Son of David was born, as the prophet Micah had foretold; "And thou Bethlehem in the land of Judah, thou art not the least among the cities of Judah, for out of thee shall come a Governor, that shall rule my people Israel," Micah v. 2. cited by the chief priests and scribes to Herod, Matth. ii. 6. Ver. 7. *We will go into his tabernacle.* If this were the resolution of Israelites, who saw the incarnation only in type and figure, how much more ought it to be ours, who live since the accomplishment of that which was foretold; since the Word, made flesh, hath dwelt upon the earth, and the church hath been erected among the nations? Ver. 11. *The Lord hath sworn in truth unto David.* That this is a prophecy of Messiah, we have the authority of St Peter to say, Acts ii. 30. "David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," &c. This promise to David occurs, 2 Sam. vii. 12. and hath a twofold sense, relating to Solomon in type and shadow, to Christ in truth and substance. See Note on Psal. lxxxix. 3, 4. Ver. 17. *There will I make the horn of David to bud.* Bishop Patrick hath well paraphrased this verse: "There, namely, in Jerusalem, will I make the regal power and majesty of David to put forth itself afresh in his royal successors; no sooner shall one be extinguished, but another shall shine forth in such splendour, as shall give a lustre to the name of that anointed servant of mine till the great prince, the Messiah appear."

PRACTICAL OBSERVATIONS.—\* PSAL. CXXX.] God often severely corrects his people in their way to his kingdom. But while there is a praying heart within, and a prayer hearing God above them, there is no ground of despair. Sense of guilt is the first thing that strikes the mind of a convinced sinner, and did not God manifest his forgiving mercy, it would drive him to despair. But the faith of God's forgiving our sins for Christ's sake, begets a holy awe of regard to, and earnest waiting for him. And the more we taste of God's forgiving and redeeming goodness, the more shall we encourage others to flee to him, and hope in him, in the time of great guilt and trouble. And not only is God ready to, but he certainly will accomplish the perfect redemption of his people from sin and its consequences.

PRACTICAL OBSERVATIONS.—† PSAL. CXXXI.] Humility is the ornament of every station, and to cultivate this temper becomes every intelligent created being, especially every sinner saved by grace. A child-like spirit, meek and weaned from the things of this world, is a good symptom of a gracious heart. But to wade out of our depth, either in religion, learning, or power, is dangerous. And proud looks shew a proud heart. If we are in trouble, let us patiently hope and wait till God bring us out of it. They who hope in Jesus Christ and wait for his salvation, shall partake of it in time and eternity.

PRACTICAL OBSERVATIONS.—‡ PSAL. CXXXII.] Great is the mercy to have fervent prayers of our own, or of our ancestors, lying before the throne of grace. They shall all receive a gracious answer at last. Lively and zealous saints can never be at ease till the ordinances of God be regularly and honourably settled, and his presence vouchsafed, to the comfort and edification of both ministers and people. However meanly the ark of God, and even Jesus Christ himself, reside for a time, their dwelling shall at last and for ever be glorious. Multitudes shall flock to it; and great fellowship with God shall there be enjoyed. Happy was David's family and kingdom on Christ's account; but infinitely happier is the church of God. In the virtue of Jehovah's new covenant with him, his people are blessed with his presence, and with spiritual dignity, provision, salvation, and joy;—while Jesus himself triumphs in everlasting honours, and his enemies are reduced to disappointment, misery, and shame.



Before  
Christ  
cir. 1016.

## PSALM CXXXIII.

The benefit of the communion of saints.

¶ A song of degrees of David.

† Heb.  
even toge-  
ther!

**B**EHOLD, how good and how pleasant *it is* for brethren to dwell † together in unity.

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the skirts of his garments;

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.\*

## PSALM CXXXIV.

An exhortation to bless God.

¶ A song of degrees.

**B**EHOLD, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

¶ Or, in  
holiness.

2 Lift up your hands || *in* the sanctuary, and bless the LORD.

3 The LORD, that made heaven and earth, bless thee out of Zion.†

## PSALM CXXXV.

1 An exhortation to praise God for his mercy, 5 for his power, 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

**P**RAISE ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name: for *it is* pleasant.

EXPLANATORY NOTES. PSAL. CXXXIII. Ver. 1—3. Many things are good which are not pleasant; and many pleasant which are not good. But unity among brethren, whether civil or religious, is productive both of profit and pleasure. "Unity, beginning in the prince, and diffused through the people, is here illustrated," saith doctor Delany, "by two images the most apt and beautiful that ever were imagined. Kingdoms are considered as bodies politic, of which the king is the head, and the people in their several ranks and orders, the parts and members. A spirit of union beginning upon the prince, whose person is sacred, is like oil poured upon the head of Aaron, which naturally descends and spreads itself over all the parts of the body, and diffuses beauty and fragrance over the whole, reaching even to the skirts of his garments. Oil is without question, the finest emblem of union that ever was conceived. It is a substance consisting of very small parts, which yet, by their mutual adhesion, constitute one uniform, well united, and useful body. The sacred oil carries the idea and the advantage of union still farther; which, being extracted from various spices yet made up of one well cohering and more valuable compound. The next image carries the exhortation to union, and the advantages of it still higher. Hermon was the general name of one mountain, comprehending many lesser and lower hills, under the surround of a greater. Union in any nation is the gift of God: and therefore, unity among brethren, beginning from the king, is like the dew of heaven, which falling first upon the higher summit of Hermon, (enriching and refreshing wherever it falls,) naturally descends to Zion a lower; and thence even to the humble valleys. Zion was the centre of union to all the tribes; there God himself had promised his people rest, and peace from their enemies; which, however, were of little value without union and harmony among themselves.

EXPLANATORY NOTES. PSAL. CXXXIV. Ver. 1—3. With this psalm, Christians in the church, like the Levites of old in the temple, 1, 2. call upon each other to bless God, and 3. upon God to bless them all.

EXPLANATORY NOTES. PSAL. CXXXV. Ver. 7. *He causeth the vapours to ascend.* They who in old time paid their devotions to the elements imagined those elements to be capable of giving or withholding rain at pleasure. Therefore we find the prophet Jeremiah reclaiming that power to Jehovah, as the God who made and governed the world. "Are there any among the vanities of

4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 <sup>a</sup> He causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasures.

8 <sup>b</sup> Who smote the first-born of Egypt, † both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 <sup>c</sup> Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 <sup>d</sup> And gave their land for an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever, and thy memorial, O LORD, † throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 <sup>e</sup> The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Jehovah our God? Therefore we will wait upon thee; for thou hast made all these things," Jer. xiv. 22. Among the Greeks and Romans we meet with a Jupiter possessed of the thunder and the lightning, and an Æolus ruling over the winds. The psalmist teacheth us to restore the celestial artillery to its rightful owner. Jehovah, the God of Israel, and the Creator of the universe, contrived the wonderful machinery of light and air, by which vapours are raised from the earth, compacted into clouds, and distilled in rain. At his command, the winds are suddenly in motion, and as suddenly at rest again; we bear the sound, but cannot tell whence they come, or whither they go, as if they were taken from secret storehouses of the Almighty, and then laid up, till their service was required again. The same idea God himself is pleased to give us in the book of Job, where he describeth the instruments of his power, as so many weapons of war in the arsenal of a mighty prince, Job xxviii. 22—26. It is a great instance of the divine wisdom and goodness, that lightning should be accompanied by rain, to soften its rage, and prevent its mischievous effects. Thus, in the midst of judgment does God remember mercy. The threatenings in his word against sinners, are like lightning; they would blast and scorch us up, were it not for his promises made in the same word to penitents, which, as a gracious rain, turn aside their fury, refreshing and comforting our affrighted spirits. Ver. 8, 9. Egypt was the theatre of the grand contest between the God of Israel, and the gods of the heathen. The superiority of the former over the latter was shewn in every possible way by the miracles of Moses, which demonstrated all the powers of nature to be under the dominion of Jehovah, and to act at his command, so that, instead of being able to protect, they were made to torment and destroy their deluded votaries. See more on Psalm lxxviii. 44, &c. The objects of a man's sin, frequently become in the end, the instruments of his punishment. Ver. 13, 14. By the destruction of Pharaoh, with his Egyptians, and by the battles and victories of Joshua; much more, by the overthrow of the spiritual Pharaoh, with his infernal host, and by the battles and victories of the true Joshua, Jehovah hath begotten him glory, and his name is magnified in the church from age to age. The people whom he hath redeemed, may, indeed, for the chastisement of their iniquities, be sometimes delivered into the hands of their enemies, and oppressed by them. But it is only

PRACTICAL OBSERVATIONS.—\* PSAL. CXXXIII.] Scarcely any thing more ruinous hath befallen the church of God than the manifold divisions and animosities of her members. Since God's children have one Father, one Lord, one faith, one hope, one baptism, they ought to have one heart and mind; to be united in the same worship, and affectionate in their regards to, bearing with, forbearing, and forgiving one another; and only jealous who shall shew the most abundant meekness, charity, and kindness to each other; this would mark them as animated by the spirit of Christ, would be refreshing and fructifying to their hearts and lives, and prepare them for the eternal blessedness above.

PRACTICAL OBSERVATIONS.—† PSAL. CXXXIV.] Considering the importance and responsibility of their office, how constant and active ought the ministers of God to be in their service to Christ and his church! and how remarkably given to prayer and praise! The more men wait on God, the more shall they find blessedness in his service. It is only as enthroned in Zion, in his temple, in Christ, and his church, that God bestows his favours.



**Before Christ**  
cir. 1015.  
13 They that make them are like unto them : so is every one that trusteth in them.  
19 Bless the LORD, O house of Israel : bless the LORD, O house of Aaron :  
20 Bless the LORD, O house of Levi : ye that fear the LORD, bless the LORD.  
21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.\*

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

**a** **Psalms**  
106. 1. &  
107. 1. &  
118. 1.  
**O** **a** GIVE thanks unto the LORD ; for he is good : for his mercy endureth for ever.  
2 O give thanks unto the God of gods : for his mercy endureth for ever.  
3 O give thanks to the LORD of lords : for his mercy endureth for ever.  
4 To him who alone doeth great wonders : for his mercy endureth for ever.  
5 **b** To him that by wisdom made the heavens : for his mercy endureth for ever.  
6 **c** To him that stretched out the earth above the waters : for his mercy endureth for ever.  
7 **d** To him that made great lights : for his mercy endureth for ever :  
8 The sun † to rule by day : for his mercy endureth for ever.  
9 The moon and stars to rule by night : for his mercy endureth for ever.  
10 **e** To him that smote Egypt in their first-born : for his mercy endureth for ever :  
11 **f** And brought out Israel from among them : for his mercy endureth for ever :  
12 With a strong hand, and with a stretched-out arm : for his mercy endureth for ever.  
13 **g** To him which divided the Red sea into parts : for his mercy endureth for ever :  
14 And made Israel to pass through the midst of it : for his mercy endureth for ever :

15 **h** But † overthrew Pharaoh and his host in the Red sea : for his mercy endureth for ever.  
16 **i** To him which led his people through the wilderness : for his mercy endureth for ever.  
17 To him which smote great kings : for his mercy endureth for ever :  
18 **k** And slew famous kings : for his mercy endureth for ever :  
19 **l** Sihon king of the Amorites : for his mercy endureth for ever :  
20 **m** And Og the king of Bashan : for his mercy endureth for ever :  
21 **n** And gave their land for an heritage : for his mercy endureth for ever :  
22 Even an heritage unto Israel his servant : for his mercy endureth for ever.  
23 Who remembered us in our low estate : for his mercy endureth for ever :  
24 And hath redeemed us from our enemies : for his mercy endureth for ever.  
25 Who giveth food to all flesh : for his mercy endureth for ever.  
26 O give thanks unto the God of heaven : for his mercy endureth for ever.†

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

**B**Y the rivers of Babylon, there we sat down ; yea, we wept when we remembered Zion.  
2 We hanged our harps upon the willows in the midst thereof.  
3 For there they that carried us away captive required of us † a song ; and they that † wasted us required of us mirth, saying, Sing us one of the songs of Zion.  
4 How shall we sing the LORD's song in a † strange land ?

to shew them their transgressions, and lead them to repentance. Ver. 16—18. In these verses is set forth the difference between the God of Israel, and the idols of the nations, as also between the worshippers of each ; all tending to confirm the truth of what was asserted. Ver. 5. Comp. cxv. 4—8.

EXPLANATORY NOTES. PSAL. CXXXVI. Ver. 7, 8. Light is the life and soul of the universe, the noblest emblem of the power and glory of God, who in the night season leaves not himself without a witness, but gives us some portion of that light reflected, which by day we behold flowing from its great fountain in the heart of heaven. Thy church and thy saints, O Lord, "are the moon and the stars," which, by the communication of doctrine, and the splendour of example, guide our feet, while we travel on in the night that hath overtaken us, waiting for the dawn of everlasting day. Then we shall behold thy glory, and see thee as thou art. Ver. 10—24. From the works of creation the psalmist proceeds to those of providence and grace. He celebrates that mercy which rescued Israel from oppression, brought them out of the house of bondage, divided the sea to make a way for them, supported and conducted them through a waste howling wilderness, crushed the might and power of those who opposed them, and at length settled them in the inheritance promised to their fathers. Eternal mercy hath in Christ Jesus realized all these figures, accomplished the great redemption thus foreshadowed of old. Ver. 25, 26. The same bounty, which in the natural world, provideth proper nutriment for every creature, hath also provided, for the spirits of all flesh, the bread of eternal life. In either sense, Jehovah "openeth his hand, and filleth all things living with plenteousness."

Be therefore his praise as universal and lasting as his mercy, which, (saith the Psalmist) endureth for ever.

EXPLANATORY NOTES. PSAL. CXXXVII. Ver. 1. By the rivers of Babylon—What an inexpressible pathos is there in these few words ! How do they at once transport us to Babylon, and place before our eyes the mournful situation of the Israelitish captives ! Driven from their native country, stripped of every comfort and convenience, in a strange land, among idolaters, wearied and broken hearted, they sit in silence by those hostile waters. Then the pleasant banks of Jordan present themselves to their imaginations ; the towers of Salem rise to view ; and the sad remembrance of much-loved Zion causes tears to run down their cheeks. Ver. 3, 4. Many fingers were carried captives, Ezra ii. 41. These would of course take their instruments with them, and be insulted as here. Their songs were sacred, and unfit to be sung before idolaters. But the words, How shall we sing, &c. are not an answer given to them, but the free utterance afterwards of the feelings of the Jews among themselves. Ver. 8, 9. The subject of these two verses is the same with that of many chapters in Isaiah and Jeremiah ; namely, the vengeance of heaven executed upon Babylon by Cyrus, raised up to the king of the Medes and Persians, united under him for that purpose. The meaning of the words, "Happy shall he be," is, He shall go on and prosper, for the Lord of hosts shall go with him, and fight his battles against the enemy and oppressor of his people, empowering him to recompence upon the Chaldeans the works of their hands, and to reward them as they served Israel.

EXPLANATORY NOTES. PSAL. CXXXVIII. Ver. 3, 4. From this part

PRACTICAL OBSERVATIONS.—\* PSAL. CXXXV.] Great and marvellous, good and gracious, are all the works of God. It is therefore meet that this all-mighty, and all-gracious God, should be for ever praised ; and that all his people especially should join together in saying, "Blessed be the Lord, who dwelleth in Zion. Praise ye the Lord." Every thing in God's purpose, nature, covenant, and works, is a delightful ground of praise. The more he is to us, or does for us ; the more we are related to him, or trust in him, the more we ought to abound in his praise. Our contempt of the base and insignificant idols of others, should stir us up the more to trust in, admire, and praise our God of unbounded perfection.

PRACTICAL OBSERVATIONS.—† PSAL. CXXXVI.] Alas, how averse are mankind to the infinite, reasonable, and delightful duty of praise and thanksgiving. They need repeated calls to it, even after it has been attended with remarkable blessings. God's mercy and goodness delightfully fill his nature and works, the most awful and tremendous not excepted. And stupid and careless observers must they be of creatures and events, who do not every where perceive the manifold and everlasting mercy and kindness of God. Past mercies ought never to be forgotten, nor present ones overlooked ; and all shouts issue in repeated returns of grateful praise.



Before  
Christ  
cir. 1045.

5 If I forget thee, O Jerusalem, let my right hand forget her cunning.

† Heb.  
the head  
of my joy.  
a Obad.  
10, &c.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

† Heb.  
makebare.

7 Remember O LORD, a the children of Edom in the day of Jerusalem; who said, † Raze it, raze it, even to the foundation thereof.

† Heb.  
wasted.

8 O daughter of Babylon, who art to be † destroyed; happy shall he be that rewardeth thee as thou hast served us.

† Heb.  
that re-  
compens-  
eth unto

9 Happy shall he be † that taketh and b dasheth thy little ones against † the stones.\*

thee thy deed which thou didst to us. b Isaiah 13. 6. † Heb. the rock.

### PSALM CXXXVIII.

1 David praiseth God for the truth of his word; 4 he prophesieth that the kings of the earth shall praise God: 7 he professeth his confidence in God.

¶ A psalm of David.

a psalm  
119. 46.

I WILL praise thee with my whole heart; a before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy loving-kindness, and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

6 Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

of the psalm it appears to be a prophetic one. The deliverance which it celebrates is of such a nature, and when the glad tidings of it should be published to the world, we are told, it should induce the nations, with their princes to adore Jehovah, to walk in his ways, and to chant forth his praises. The call of the Gentiles to the gospel is here foretold in words which cannot be mistaken, and the redemption of the church, in Christ her head, is spoken of as the subject of thanksgiving among the kings of the earth. In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul. For this reason, all the kings of the earth shall praise thee, O Lord, &c.

EXPLANATORY NOTES. PSAL. CXXXIX. Ver. 1—6. The psalmist employeth a beautiful variety of expressions, to denote his faith in the omnipresence and omniscience of Jehovah, to whom, in the latter part of the psalm he appealeth, as the proper judge between him and his implacable enemies. Ver. 7—12. We can never sin with security, but in a place where the eye of God cannot behold us. "And where is that place? Had we a mind to escape his inspection, whither should we go?" Heaven is the seat of his glory, creation the scene of his providence, and the grave itself will be the theatre of his power; so that our efforts will be equally vain, whether we ascend or descend, or fly abroad upon the wings of the morning light, which diffuseth itself with such velocity over

8 The LORD will perfect that which concerneth me thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.†

### PSALM CXXXIX.

1 David praiseth God for his all-seeing providence, 17 and for his infinite mercies; 19 he denieth the wicked; 23 he prayeth for sincerity.

¶ To the chief musician, A psalm of David.

O LORD, thou hast searched me, and known me. 2 Thou knowest my down sitting, and mine up-rising; thou understandest my thought afar off.

3 Thou || compassedst my path, and my lying down, || Or, and art acquainted with all my ways. winnow-est.

4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 a If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. a Amos 9. 2, 3, 4.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me. b Job 26. 6. Hebr.

11 If I say, surely the darkness shall cover me; even the night shall be light about me. 4. 13. † Heb.

12 Yea, the b darkness † hideth not from thee; but the night shineth as the day: † the darkness and the light are both alike to thee. darkened not. † Heb.

13 For thou hast possessed my reins; thou hast covered me in my mother's womb. as 's the darkness so is the light. † Heb.

14 I will praise thee: for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth † right well. greatly. † Or, strength,

15 My || substance was not hid from thee, when or body.

the globe from east to west. Ver. 13. For thou hast possessed, or formed my reins. Ver. 15, 16. By the lower part of the earth is undoubtedly to be understood the womb, where the fetus is gradually formed and matured for the birth, like plants and flowers under ground. The process is compared to that in a piece of work wrought with a needle, or fashioned in the loom; which, with all its beautiful variety of colour and proportion of figure, ariseth by degrees to perfection under the hand of the artist, framed according to a pattern lying before him, from a rudeness of silk or other materials. Thus by the wisdom and power of God, and after a plan delineated in his book, is a shapeless mass wrought up into the most curious texture of nerves, veins, arteries, bones, muscles, membranes, and skin, most skillfully interwoven and connected with each other, until it becometh a body harmoniously diversified with all the limbs and lineaments of a man, not one of which at first appeared, any more than the figures were to be seen in the ball of silk. But then (which is the chief thing here insisted on by the Psalmist,) where the human artificer, must have the clearest light whereby to accomplish his task, the divine work-master seeth in secret, and effecteth all his wonders in the dark and narrow confines of the womb. The reformation of our corrupt and dissolved bodies, which is to be wrought at the last day, in the womb of the earth, in order to their new birth, will crown all the works of the almighty.

PRACTICAL OBSERVATIONS.—\* PSAL. CXXXVII.] Sin and misery are inseparable; even the sins of God's people often reduce them to great misery on earth. They are often taught the worth of God's ordinances by the want of them; and their temple songs are turned into howlings and grief. But cruel are the tender mercies of the wicked to God's suffering saints. It is base and blasphemous to insult them with their worshipping of God. Sacred songs ill suit the call, or company of profane swearers; for that which is holy ought not to be given to dogs, nor perils cast before swine. The interest of the kingdom of Christ must ever be dearer to us than our life. Without this temper of mind we have no evidence of being the children of God. If once our duty be clear, nothing can deter us from it, if we regard the favour of God more than that of men. Not selfish revenge, but holy zeal, must dictate our request for the overthrow of the enemies of the church. Malicious are the wicked, and tremendous the punishment that awaits them.

PRACTICAL OBSERVATIONS.—† PSAL. CXXXVIII.] The greatest on earth need not be ashamed of the public and regular worship of God. And the more he manifests his loving kindness and faithfulness to us, in the fulfilment of his word, the more high and hearty ought to be our notes of praise. If we trust to his truth, he will display every perfection, and make every creature work together for the glorious accomplishment of his word. If we flee to God in prayer, he will not leave us destitute of his mercy and truth. And if be, by our afflictions, strengthen us inwardly in our souls, we are great gainers. The cheerful behaviour of saints, in the ways of God, engages their neighbours to join with them in it. The more humble men are, the more God regards and exalts them. But nothing is more detested by him than indulged pride. God will protect and preserve his people in all the troubles to which he appoints them; and in due time will grant complete deliverance. And the good works, or the salvation which he begins, he will perfect at last. He will never leave nor forsake his own. Let us then trust in him at all times and pour out our hearts before him, and we shall enjoy uninterrupted and lasting peace.



Before Christ  
cir. 1058.  
† Heb.  
all of  
them.  
Or,  
what days  
they  
should  
be fa-  
shioned.  
c Psalm  
40. 5.

I was made in secret, and curiously wrought in the lowest parts of the earth.  
16 Thine eyes did see my substance, yet being unperfect; and in thy book † all my members were written, || which in continuance were fashioned, when as yet there was none of them.  
17 ° How precious also are thy thoughts unto me, O God! how great is the sum of them!  
18 If I should count them, they are more in number than the sand: when I awake, I am still with thee.  
19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.  
20 For they speak against thee wickedly, and thine enemies take thy name in vain.  
21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee.  
22 I hate them with perfect hatred; I count them mine enemies.  
23 Search me, O God, and know my heart; try me, and know my thoughts;  
24 And see if there be any † wicked way in me, and lead me in the way everlasting.\*

PSALM CXL.

† Heb.  
ray of  
pain, or,  
grief.

1 David prayeth to be delivered from Saul and Doeg; 8 he prayeth against them; 13 he comforteth himself by confidence in God.  
¶ To the chief musician, A psalm of David.  
**D**ELIVER me, O LORD, from the evil man: preserve me from the † violent man:  
2 Which imagine mischiefs in their heart: continually are they gathered together for war.  
3 They have sharpened their tongues like a serpent: a adders' poison is under their lips. Selah.  
4 Keep me, O LORD, from the hands of the wicked: preserve me from the violent man, who hath purposed to overthrow my goings.  
5 The proud have hid a snare for me, and cords: they have spread a net by the way-side: they have set gins for me. Selah.

EXPLANATORY NOTES. PSAL. CXL. Ver. 3. They have sharpened their tongues like a serpent. Slander and calumny must always precede and accompany persecution, because malice itself cannot excite people against a good man, as such; to do this, he must first be represented as a bad man. Thus David was hunted as a rebel, Christ was crucified as a blasphemer, and the primitive Christians were tortured as guilty of incest and murder. Ver. 9—11. The prophet, in these three verses, predicted those just judgments, which heaven will inflict on the slanderers and persecutors of the righteous. Their lips, which uttered mischief against others, shall be the means of covering themselves with confusion when out of their mouths they shall be judged. Those tongues, which have contributed to set the world on fire, shall be tormented with the hot burning coals of eternal vengeance; and they who, with so much eagerness and diligence, have prepared pits for the destruction of their brethren, shall be cast into a deep and bottomless pit, out of which they shall not rise up again any more for ever. Evil speakers and false accusers shall gain no lasting establishment, but punishment shall hunt sin through all its doubles, and seize it at last as its legal prey. Let these great truths be firmly rooted in our hearts, and they will keep us steady in the worst of times.

EXPLANATORY NOTES. PSAL. CXLI. Ver. 5. Let the righteous smite

PRACTICAL OBSERVATIONS.—\* PSAL. CXXXIX.] Jehovah is the great and dreadful God; and his knowledge is equal to his power. By him were all things made, and to him are all things manifest. In the practical and steady faith of these things let us always live, and always act, whether in religious or in civil affairs, under the deepest impression of God's eyes on us, his perfect knowledge of our hearts, our thoughts, tempers, and deeds; of his all-filling presence, ever with us, to witness, support or comfort us; of his marvellous formation of us in nature and grace; of his covenant marriage to us, and his everlasting redemption of our whole persons, soul, body and spirit. Let our whole lives, night and day, be filled up with precious, fixed, and delightful thoughts concerning these things, and with holy improvement of them. Let us never choose the Lord's enemies for our companions and friends; for they who hate God hate his name and image wherever it appears. Let us therefore hate the ways of sinners while we love and pity their souls. And let a thorough cleansing from sin, and progress in holiness, be the earnest desire and ineffable delight of our souls.

PRACTICAL OBSERVATIONS.—† PSAL. CXL.] The Lord is the help of his afflicted people, and he shall execute vengeance on all who hate them. Behold, as in a glass, how maliciously Jesus Christ was persecuted, how he gave himself to prayer on account of it, and how the vengeance of God overtook his Jewish murderers! Let us also observe the direful influence of sin, in the deceit, malice, active wickedness, and inveterate opposition to righteousness, which distinguish ungodly men. But the saints maintain, even amidst their troubles, peace and joy in God, who will terribly resent the injuries done them, and will kindly maintain their cause; and afford them protection in his presence.

6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.  
7 O God the LORD, the strength of my salvation; thou hast covered my head in the day of battle.  
8 Grant not, O LORD, the desires of the wicked; further not his wicked device, || lest they exalt themselves. Selah.  
9 As for the head of those that compass me about, let the mischief of their own lips cover them.  
10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.  
11 Let not † an evil-speaker be established in the earth: evil shall hunt the violent man to overthrow him.  
12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.  
13 Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.†

PSALM CXLI.

1 David prayeth that his suit may be acceptable, 3 his conscience sincere, 7 and his life safe from snares.

¶ A psalm of David.

**L**ORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.  
2 Let my prayer be † set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.  
3 Set a watch, O LORD, before my mouth; keep the door of my lips.  
4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties.  
5 || Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities.  
6 When their judges are overthrown in stony places, they shall hear my words: for they are sweet.

me. David continueth his prayer, and beggeth of heaven, as one of its best and choicest blessings, that if at any time through the frailty of nature, he should be inclined to yield to the above mentioned temptations, he might find among his attendants, some righteous and faithful friend, who might, with a kind severity, check and reprove him. Such reproof, he says, would, at that season, be to him as the [feten ras] the chief, or most precious and excellent oil. See Exod. xxx. 25. it would not depress his head (ol ini risi) or cause him to hang it down, as people in sorrow do, but it would be the oil of gladness, refreshing, enlivening, strengthening, and enabling him to lift up his head above the temptation, against which he had been praying, and, with renewed vigour, would still continue to pray; for yet my prayer shall be (beroth iem) against their wickedness. The blessed effects of reproof, when given and taken as it ought to be, never, surely, were more exactly, or more beautifully described. Ver. 6. Of this verse, as it stands in our translation, I know not what can be made. When literally rendered from the Hebrew, it runs thus—"Their judges have been dismissed in the sides of the rock, and have heard my words that they were sweet." David, reflecting on Saul's cruelty, in driving them out of his country, to wander amongst aliens and idolaters, very naturally calls to mind and mentions his own different behaviour towards that implacable enemy, whose



Before  
Christ  
cir. 1058.

† Heb.  
make not  
my soul  
bare.  
† Heb.  
pass over.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.  
8 But mine eyes are unto thee, O God the Lord: in thee is my trust; † leave not my soul destitute.  
9 Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.  
10 Let the wicked fall into their own nets, whilst that I withal † escape.\*

## PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

|| Or,  
A psalm  
of David,  
giving in-  
struction.

¶ Maschil of David; A prayer when he was in the cave.

**I** CRIED unto the LORD with my voice: with my voice unto the LORD did I make my supplication.  
2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

|| Or,  
Look on  
the right  
hand, and  
see.

4 || I looked on my right hand, and beheld, but there was no man that would know me: refuge † failed me; † no man cared for my soul.

† Heb.  
perished  
from me.

5 I cried unto thee, O LORD: I said, Thou art my refuge, and my portion in the land of the living.

† Heb.  
no man  
sought  
after my  
soul.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.†

## PSALM CXLIII.

1 David prayeth for favour in judgment; 3 he complaineth of his grief: 5 he strengtheneth his faith by meditation and prayer: 7 he prayeth for grace, 9 for deliverance, 10 for sanctification, 12 and for destruction of his enemies.

¶ A psalm of David.

**H**EAR my prayer, O LORD; give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

life he had spared at two several times, when he had it in his power to destroy him as he pleased. Their judges, or princes, leaders, generals, &c. according to the frequent usage of the word in scripture, (mesemeten) have been dismissed, the common signification of the verb (semet) in the sides of the rock, when I had them at an advantage there, 1 Sam. xxiv. 3. and have heard my words, that they were sweet; they only heard me expostulate with them in a manner so mild and humble, that even Saul himself was overcome, and "lift up his voice and wept, saying, My son David, thou art more righteous than I.—The Lord reward thee good for that thou hast done unto me this day," 1 Sam. xxiv. 16. Such hath been my conduct towards the servant of Saul. Yet how have my people, alas, been by them miserably butchered. Ver. 7. *Our bones are scattered at the grave's mouth.* This probably alludes to the bloody massacre of Abimelech and the priests that were in Nob, who to the number of eighty-five persons, all of a sacred character, and all innocent, were inhumanly slaughtered together by Doeg the Edomite. Such havoc as this might well be compared to the cutting and cleaving of wood, like the fragments of which the bodies of the sufferers lay scattered here and there upon the ground, as many of the bones might be devoured, before pits were prepared, near the field of slaughter, for their interment.

EXPLANATORY NOTES. PSAL. CXLII. Ver. 1, 2. The state of David

PRACTICAL OBSERVATIONS.—\* PSAL. CXLII.] A deep sense of our wants will make us importunate in prayer for speedy help, gracious acceptance, direction, and safety. Faithful and meek reproof is a necessary office of Christian friendship. And to esteem and gratefully accept reproof is one of the surest signs of a gracious heart. But that reproof will be most effectual which comes from those whose unsuspected piety gives weight to their words, and whose tender, peculiarly happy manner of applying it, renders it soft and penetrating. For men to pray to be put right, and yet to resent rebuke, is base dissimulation. Let the case of the saints be ever so deplorable, fervent prayer will soon render it hopeful. If our eyes be fixed on God, our feet shall not slip. But the destruction of the wicked is determined, and their devices to hurt others shall but hasten their own condemnation and misery.

PRACTICAL OBSERVATIONS.—† PSAL. CXLII.] Sore troubles ought to produce fervent prayers. They who have the God of grace to flee to, may safely leave in his hand all their troubles. And when our enlightened consciences condemn us not, then have we confidence before him. We can never be brought so low, but God can help and save us. If men forsake or disregard us, God, as our refuge and portion, will more than balance our loss. If we are even fettered in the bands of corruption, or temptation, he can deliver us. The mercies which our brethren enjoy should excite our praises, as members of the same body.

PRACTICAL OBSERVATIONS.—‡ PSAL. CXLIII.] The most righteous cannot bear the severity of God's justice. They who best know themselves will be the first to acknowledge the justice of their condemnation, and to implore divine mercy. They who plead guilty before God, and flee to the grace of the gospel,

2 And enter not into judgment with thy servant: for <sup>a</sup> in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my Spirit faileth: hide not thy face from me, || lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I † flee unto thee to hide me.

10 Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake; for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.†

## PSALM CXLIV.

1 David blesseth God for his mercy both to him and to man; 5 he prayeth that God would powerfully deliver him from his enemies.

¶ A psalm of David.

**B**LESSED be the LORD † my strength, <sup>a</sup> which teacheth my hands † to war, and my fingers to fight.

2 <sup>b</sup> || My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 <sup>c</sup> LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

|| Or, my mercy. c Job 7. 17. Psalm 8. 4. Heb. 2. 6.

in the cave of Adullam was a state of utter destitution. Persecuted by his own countrymen, dismissed by Achish, and not yet joined by his own relations, or any other attendants, he took refuge in the cave, and was there alone. But in that disconsolate, and seemingly desperate situation, he desponded not. He had a friend in heaven, into whose bosom he poured forth his complaint, and told him the sad story of his trouble and distress. Ver. 4, 5. David beseecheth God to consider his destitute condition, to look on his right hand, the place where the advocate used to stand, and to see that there was no man that would know, acknowledge him, and take his part; refuge failed him; there was on earth no patron to whom he could commit himself and his cause; no one (dureth,) that would seek, require, or avenge his soul.

EXPLANATORY NOTES. PSAL. CXLIII. Ver. 5. *I remember the days of old.* When sin has thus laid us low, and as it were slain, and entombed us, we begin to revive, and to arise from the dead, through hope of forgiveness and restoration to the divine favour, by remembering the days of old, and meditating on all the works of love and mercy, which Jehovah then wrought towards those who were sinners like ourselves.

EXPLANATORY NOTES. PSAL. CXLIV. Ver. 3, 4. After a thanksgiving for the works which Jehovah had wrought, followeth a reflection on the creature man, for whom they were wrought. Such a reflection, introduced in



Before Christ  
cir. 1048.  
d Job  
14. 2.  
Psalms  
39. 5.  
e Psalm  
18. 13, 14.  
† Heb.  
hands.

4<sup>d</sup> Man is like to vanity: his days are as a shadow that passeth away.  
5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.  
6<sup>c</sup> Cast forth lightning, and scatter them; shoot out thine arrows, and destroy them.  
7 Send thine † hand from above; rid me and deliver me out of great waters, from the hand of strange children;  
8 Whose mouth speaketh vanity; and their right hand is a right hand of falsehood.  
9 I will sing a new song unto thee, O God: upon a psaltery, and an instrument of ten strings, will I sing praises unto thee.  
10 *It is he* that giveth || salvation unto kings; who delivereth David his servant from the hurtful sword.  
11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood;  
12 That our sons *may be* as plants grown up in their youth; that our daughters *may be* as corner-stones † polished after the similitude of a palace;  
13 That our garners *may be* full, affording † all manner of store; that our sheep may bring forth thousands and ten thousands in our streets;  
14 That our oxen *may be* † strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.  
15<sup>f</sup> Happy is that people that is in such a case; yea, happy is that people whose God is the LORD.\*

† Heb. cut.  
† Heb. from kind to kind.  
† Heb. able to bear burdens, or laden with flesh.  
f Psalms 33. 12. & 65. 4.

## PSALM CXLV.

1 David extolleth God's mighty power, 7 his goodness, 11 the glory of his kingdom, 14 his providence, 17 and his saving mercy.

¶ David's psalm of praise.

**I** WILL extol thee, my God, O king; and I will bless thy name for ever and ever.  
2 Every day will I bless thee; and I will praise thy name for ever and ever.

the same manner, and almost in the same words, we meet with in Psalm viii. 4. which passage being cited by the apostle, Heb. ii. 6. and applied to Christ, affords an argument as Dr. Hammond hath justly observed, for alike application of the verses now before us, in their more eminent, prophetic, mystical sense. Ver. 5—8. David, having celebrated his victories over some of his enemies, and extolled the mercy and goodness of God, to whom he ascribeth the achievement of them, now proceedeth to request a farther manifestation of the omnipotent arm in his favour, against other hostile forces, which still threatened his country, upon his accession to the throne; such as the Philistines, Moabites, Ammonites, &c. See 2 Sam. v. and viii. These are called, metaphorically, great waters, threatening to overwhelm and destroy every thing; and in plainer terms, strange children, or aliens from the covenant of Jehovah, and the commonwealth of Israel; children who speak lies, and work wickedness; or, as Dr. Hammond interpreteth the eighth verse, "whose mouth speaketh or maketh profession of vanity, (sua) that is idolatry; and their right hand that on which they depend for support, the object of their confidence, is a right hand of falsehood," (fcher) and one that will fail all who rely upon it for help.

EXPLANATORY NOTES. PSAL. CXLV. Ver. 1—7. Hitherto, in this divine book, we have been presented with checkered scenes of danger and deliverance, distress and mercy. The voice of complaint hath sometimes been succeeded by that of thanksgiving; and praise at other times hath terminated in prayer. But now, as if the days of mourning in Zion were ended, we hear no

shall be justified from all things. When our distress is greatest, God's power and grace shall be the more magnified in our deliverance. Though it be hard to exercise faith in great trouble, yet remembrance of God's kindness to ourselves and others in former times, is very encouraging. And they who thirst for the presence of God, his favour and grace, shall never be sent away empty from his throne of mercy.

PRACTICAL OBSERVATIONS.—\* PSAL. CXLV.] Behold, the Lord Jesus the beloved of heaven, advanced by his father to his right hand, and invested with all power in heaven and earth! There he rejoices in God, and his glorious victories of salvation, and makes intercession for the conquest and ruin of his enemies and the complete and eternal happiness of his people.—Great and blessed is the believer's security in the divine relations and perfections; and infinite is the condescension and kindness of God towards man, so mean, so unsubstantial, so transitory! Certainly then there will come a day, in which God will redeem his people out of all their deep waters of affliction, and take vengeance on his, and their enemies. O what mercy it is to receive out of the hands of a reconciled God, children endowed with every corporeal and mental accomplishment; garners replenished with useful stores; thriving flocks and herds; and a safe and quiet commonwealth! Yet it is not in earthly enjoyments, but in God himself, as our God and our ALL IN ALL, that solid and permanent happiness consists.

PRACTICAL OBSERVATIONS.—† PSAL. CXLV.] O the infinite greatness, the unbounded goodness and the everlasting preciousness of God in Christ.

3 Great is the LORD, and greatly to be praised; † and his greatness is unsearchable.  
4 One generation shall praise thy works to another, and shall declare thy mighty acts.  
5 I will speak of the glorious honour of thy majesty, and of thy wondrous † works.  
6 And men shall speak of the might of thy terrible acts; and I will † declare thy greatness.  
7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.  
8<sup>a</sup> The LORD is gracious, and full of compassion; slow to anger and † of great mercy.  
9 The LORD is good to all; and his tender mercies are over all his works.  
10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.  
11 They shall speak of the glory of thy kingdom, and talk of thy power.  
12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.  
13 Thy kingdom is † an everlasting kingdom, and thy dominion endureth throughout all generations.  
14 The LORD upholdeth all that fall, and raiseth up all those that be bowed down.  
15 The eyes of all || wait upon thee; and thou givest them their meat in due season.  
16 Thou openest thine hand, and satisfiest the desire of every living thing.  
17 The LORD is righteous in all his ways, and || holy in all his works.  
18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.  
19 He will fulfil the desire of them that fear him; he also will hear their cry and will save them.  
20 The LORD preserveth all them that love him: but all the wicked will he destroy.  
21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.†

Before Christ  
cir. 1015.  
† Heb.  
and of his greatness there is no search.  
† Heb.  
things, or words.  
† Heb.  
declare it.  
a Exod. 34. 6, 7.  
Numb. 14. 18.  
Psalms 86. 5, 15. & 103. 8.  
† Heb.  
great in mercy.  
† Heb.  
a kingdom of all ages.  
|| Or,  
look unto thee.  
|| Or,  
merciful, or bountiful.

more of Messiah, as a man of sorrows; or of the church, as despised and afflicted after the same example in the world. Henceforth we seem not to be upon earth but in heaven mingling with celestial spirits around the throne, and singing, as in the following psalm, 1, 2. the praises of our God and King; extolling, 3. his greatness, 4. his might, 5. his glory, 6, 7. his justice, 8, 9. his mercy; 10—13. the majesty of his kingdom, and 14—21. all his adorable perfections, and wondrous works. Bishop Patrick mentions a saying of the ancient Hebrews, taken notice of by Valentine Schindler, that "He could not fail to be a child of the world to come, who would say this psalm three times every day." Perhaps they who enter thoroughly into the spirit of it, do experience as lively a foretaste of the next world as can be experienced in this. Ver. 8. *The Lord is gracious.* Mercy hath misery for its object, and is that attribute towards which the eyes of a fallen world must naturally be turned. The psalmist hath accordingly introduced her last, with great pomp and splendour seated in her triumphal chariot, and invested with a supremacy over all the works of God. She is above the heavens, and over all the earth, so that the whole creation findeth that refuge under the shadow of her wings, of which, by reason of man's transgression, it standeth in need. The original word, for "his tender mercies," is (rehelein) the singular of which (rehem) signifies the womb. The mercies of God towards men are, therefore represented by this word, to be like those of a mother towards the child of her womb. And this is the very similitude which he himself hath made use of, in that most affecting and comforting passage of the prophecy of Isaiah; chap. xlix. 15.



Before  
Christ  
1451.  
† Heb.  
Hallelu-  
jah.

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God; 3 he exhorteth not to trust in man, &c.

† PRAISE ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD; I will sing praises unto my God while I have any being.

3<sup>a</sup> Put not your trust in princes, nor in the son of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God.

6 Which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever;

7 Which executeth judgment for the oppressed; which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10<sup>b</sup> The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.\*

PSALM CXLVII.

1 The prophet exhorteth to praise God for the care of his church; 4 for his infinite power; 6 for his mercy to the meek, &c. 7 for his providence over the creatures, &c.

† PRAISE ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars; he calleth them all by their names.

5 Great is our LORD, and of great power: † his understanding is infinite.

EXPLANATORY NOTES. PSAL. CXLVI. Ver. 1—10. In this psalm the church is taught, 1, 2. to prolong the praises of Jehovah, as her God and King; 3—7. to beware of trusting in the powers of the world, and to rely on the world's Creator and Redeemer; whose miracles of love and mercy, wrought for the children of men, 7—9. are enumerated; and the eternity of whose kingdom, 10. is proclaimed.

EXPLANATORY NOTES. PSAL. CXLVII. Ver. 2. The Lord doth build up Jerusalem. If this psalm were written on occasion of the return from Babylon and the rebuilding of the earthly city, the ideas are to be transferred, as in other psalms of the same kind, to a more important restoration from a much worse captivity, and to the building up of the church under the gospel, when Christ "gathered together in one the children of God that were scattered abroad;" John xi. 52. that is, in the words of our psalm, he "gathered together his outcasts of Israel." So shall he again at the resurrection, "gather together the elect from the four winds," Matth. xxiv. 31. and build up a Jerusalem in which they shall serve and praise him for ever. Ver. 5. Great is our Lord and of great power; his understanding is infinite. Heb. of his understanding there is no number, or computation; (ain mēsepher) This is a proper conclusion drawn from the former part of the psalm, and especially from the preceding verse. The greatness of

Happy are they who spend their time and their eternity in the enjoyment and praises of him! How delightful to tell our neighbours, to tell our posterity, that which our eyes have seen, our ears have heard, and our hearts have believed concerning this God, who is LOVE; and to declare with well grounded confidence that this God shall be our God for ever and ever!

PRACTICAL OBSERVATIONS.—\* PSAL. CXLVI.] Happy are those whose God is Jehovah, and whose hearts are attuned to never ending praise! Nothing on earth is properly a man's property but his grave. May our souls therefore be stirred up to depend on him who is our Almighty Maker, our faithful and promise-performing friend, our kind and righteous protector, our bountiful provider, our omnipotent deliverer, our gracious enlightener, our seasonable restorer, our perpetual preserver, and the just punisher of our enemies;—our King, our God, and our ALL.

PRACTICAL OBSERVATIONS.—† PSAL. CXLVII.] How great and good must God be in himself when his greatness, wisdom, power, and goodness are so manifested in all his works. And, when he so observes and provides for all his creatures, how impossible that his ransomed children should be overlooked or starved! Much of God is to be seen in all around us—in luminaries, in animals, in crops, in seasons, in human persons, or societies; but above all in his church and in his word. If these be abused by any people, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God;

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9<sup>a</sup> He giveth to the beast his food, and to the young ravens which cry.

10 He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem: praise thy God, O Zion:

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 † He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He † sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the LORD.†

PSALM CXLVIII.

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures to praise God.

† PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

God's power, which overcometh all difficulties to effect the salvation of his people, is not to be grasped by the human mind; and that wisdom which numbers the stars of heaven, and the sand of the sea, and the generations of the sons of Abraham, can itself be subject to the rules of no arithmetic. Ver. 15—18. The wonders of nature represent to us the miracles of grace, and the change of seasons produceth not greater alterations in the world, than those which take place in the church, when her God hideth from her, or restoreth to her, the light of his countenance, which like its emblem, the bright ruler in the heavens, at its departure leaves winter behind it; and brings the spring with it at its return. "The sun is the great light of the world, in the light of which all things are made to rejoice; perpetual spring attends his course; all things revive at his approach, and put on a new face of youth and beauty; winter and frost lag behind him; nature grows deformed, and sickens at his departure." What the sun is to the world, the Father is Christ to the church.

EXPLANATORY NOTES. PSAL. CXLVIII. Ver. 1. Praise ye the Lord. When St John saw in vision the king of glory seated on his throne, he tells us that he heard all the angels which stood around the throne, with the elders, and every creature in heaven, earth, and sea, lifting up their voices, and singing together a hymn of thanksgiving in honour of him. Such a choir we find here



## An exhortation to praise God

Before  
Christ  
cir. 1047.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons, and all deeps:

8 Fire and hail; snow and vapour; stormy wind fulfilling his word:

9 Mountains and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and † flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth.

12 Both young men and maidens; old men and children:

13 Let them praise the name of the LORD: for his name alone is † excellent; his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.\*

## PSALM CXLIX.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath giveth to the church.

† PRAISE ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

† Heb.  
Hallelu-  
jah.

summoned by the inspired psalmist, and exhorted to join and assist in praising the same divine person, whom the elders in the Revelation declare "worthy to receive glory, and honour, and power," because he "created all things, and for his pleasure they are, and were created," Rev. v. 13. iv. 11. From the heavens and those unutterable heights, where hosts of immortal spirits, admitted to a sight of their King, enjoy unfading pleasures, the song is to begin; and when the strain is thus set by the celestial part of the choir, it is to be taken up, and echoed back by the creatures of this lower world, animate and inanimate, which have all their several parts assigned them in the great work of glorifying their Creator.

EXPLANATORY NOTES. PSAL. CXLIX. Ver. 6—9. To those who are saints indeed and who are acquainted with the genuine spirit of the gospel, how obvious is it, that the scene of which we have here a prophetic exhibition, is one that cannot take place till after the resurrection, because the followers of the Lamb have certainly nothing to do with vengeance in this world, though they are to judge, not only men, but angels in the next; 1 Cor. vi. 2, 3. when they shall be called up to sit on thrones as assessors at the condemnation of their once insulting persecutors, who will be cut asunder with the two-edged sword, and bound with indissoluble chains. Thus will be executed upon them the eternal judgment written and announced against the enemies of Messiah, in the scriptures of truth. This honour will all his saints then have.

EXPLANATORY NOTES. PSAL. CL. Ver. 1. Praise ye the Lord. Praise God in his sanctuary, or, for his holiness; praise him in, or, for the firmament or expansion of his power. If our translation be retained, the meaning is, that God should be praised in the sanctuary, or temple below, and likewise in heaven above: the former being planned and constructed as a resemblance of the latter. But the context rather perhaps requires us to suppose the psalmist giving the reasons why God should be praised; namely on account of his holiness and of his power; which power is more especially displayed in the formation of the firmament, or expansion of the material heavens, and their incessant operations, by means of the light and the air, of which they are composed, upon the earth, and all things therein. These are the appointed instruments of life and motion in the

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praise his name || in the dance: let them sing praises unto him, with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds:

6 Let the high praises of God be † in their mouth, † and a two edged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people:

8 To bind their kings with chains, and their nobles with fetters of iron;

9 † To execute upon them the judgment written: † this honour have all his saints. Praise ye the LORD.†

## PSALM CL.

1 An exhortation to praise God, 3 with all kinds of instruments.

† PRAISE ye the LORD. Praise God in his † sanctuary: praise him in the firmament of his † power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the || trumpet: || praise him with the psaltery and harp.

4 Praise him with the timbrel and || dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.†

Before  
Christ  
cir. 1047.  
|| Or,  
with the  
pipe.† Heb.  
in their  
throat.a Deut.  
7. 1, 2.† Heb.  
Hallelu-  
jah.Or,  
cornet.Or,  
pipe.

natural world, and they afford us some idea of that power of God unto salvation, which is manifested in the church, by the effects produced on the souls of men, through the gracious influences of the light divine, and the spirit of holiness, constituting the firmament of God's power in the new creation. Ver. 3—5. It is impossible for us to distinguish and describe the several sorts of musical instruments here mentioned, as the Hebrews themselves acknowledge their ignorance in this particular. This much is clear, that the people of God are enjoined to use all the various kinds of them in the performance of their divine services. We read of sacred music before the law, in the instance of Miriam the prophetess the sister of Aaron, who to celebrate the deliverance from Pharaoh and the Egyptians, "took a timbrel in her hand, and the woman went out after her with timbrels and dances," Exod. xv. 20. Well regulated music, if ever it had the power of calming the passions, if ever it enlivened and exalted the affections of men in the worship of God (purposes for which it was formerly employed,) doubtless hath still the same power, and can still afford the same aids to devotion. When the beloved disciple was in spirit, admitted into the celestial choir, he not only heard them singing hymns of praise, but he heard likewise "the voice of harpers harping upon their harps," Rev. xiv. 2. Sacred music under proper regulations, removes the hindrances of our devotion, cures the distractions of our thoughts, and banishes weariness from our minds. It adds solemnity to our public service, raises all the devout passions in the soul, and causes our duty to become our delight. Of the pleasures of heaven, says the eloquent and elegant Bishop Atterbury, "nothing further is revealed to us than that they consist in the practice of Holy Music, and Holy Love; the joint enjoyment of which, we are told, is to be the happy lot of all pious souls to endless ages." It may be added, that there is no better method of combating the mischievous effects flowing from the abuse of music, than by applying it to its true and proper use. If the worshippers of Baal join in a chorus to celebrate the praises of their idol, the servants of Jehovah should drown it, by one that is stronger and more powerful, in praise of him who made heaven and earth. If the men of the world rejoice in the object of their adoration, let the children of Zion be joyful in their King.

PRACTICAL OBSERVATIONS.—\* PSAL. CXLVIII.] How great and good must God appear to his people when their minds are so overcharged with their debt of praise! But alas! how seldom do we feel suitably impressed with the immense goodness of God, and how much more seldom are we so deeply affected by it as to be impelled to call on created things in heaven and earth, to praise the Lord our God.

PRACTICAL OBSERVATIONS.—† PSAL. CXLIX.] Behold here the kingdom of God and of Christ triumphant over all the enemies of righteousness. He and his people mutually rejoice in one another; "Let the children of Zion be joyful in their King"—while they praise him he delights to impart the blessings of salvation to them; and, while he goes forth in his chariots of salvation, conquering sinners by his grace, or in his chariots of vengeance, to destroy his Jewish, Heathen and Antichristian enemies, by their prayers and influence, they unite in seeking the same objects. And when it is effected, heaven and earth will join in ascribing eternal salvation and praise to God and the Lamb.

PRACTICAL OBSERVATIONS.—‡ PSAL. CL.] It becomes us to praise without ceasing the majesty of God, his infinite power, and his adorable perfections. But let us never forget that no praise is acceptable to God which does not flow from supreme love to him, and a just sense of his infinite goodness and mercy in Christ, and which is not accompanied with a life devoted to his service and glory.



# THE PROVERBS.

## THE ARGUMENT.

*This book of Proverbs, which has king Solomon for its author, consists of two parts. 1. The nine first chapters, which is the first part, contain the exhortations, instructions, and advices, which wisdom dictates to mankind. 2. The other part, which begins the tenth chapter, is a collection of proverbs and moral sentences upon all manner of subjects. It appears that Solomon wrote the first twenty four chapters: the sentences of that prince, contained in the succeeding chapters, were collected together about 280 years after, in the time of king Hezekiah. The two last chapters seem to have some other author.—The sentences of this book are short, their style figurative, after the manner of the eastern writers: but their meaning is of the greatest importance, as they furnish us with excellent instructions upon every kind of duty, and suited to all persons and conditions. They are also so plain and practical in themselves as to need little comment.*

### CHAP. I.

1 *The use of the proverbs. 7 An exhortation to fear God and believe his word; 10 to avoid the enticings of sinners. 20 Wisdom complaineth of her contempt; 24 she threateneth her contemners.*

Before  
Christ  
cir. 1000.

**T**HE Proverbs of Solomon the son of David, king of Israel:

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and † equity;

4 To give subtilty to the simple, to the young man knowledge and || discretion.

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and || the interpretation; the words of the wise, and their dark sayings.

7 ¶ <sup>a</sup> The fear of the LORD is || the beginning of knowledge: *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be † an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.

11 If they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause;

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse.

15 My son walk not thou in the way with them; refrain thy foot from their path:

16 <sup>b</sup> For their feet run to evil, and make haste to shed blood.

17 (Surely in vain the net is spread † in the sight of any bird:)

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So are the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ † <sup>c</sup> Wisdom crieth without; she uttereth her voice in the streets;

21 She crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity; and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ <sup>d</sup> Because I have called and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

Before  
Christ  
cir. 1000.

<sup>b</sup> Isaiah  
59. 7.

Romans  
3. 15.  
† Heb.

in the eyes  
of every  
thing that  
hath a  
wing.

† Heb.  
Wisdom,  
that is  
excellent  
wisdom.  
<sup>c</sup> Chap.  
8. 1.

<sup>d</sup> Isaiah  
65. 12.

& 66. 4.  
Jerem.

7. 13.  
Zech.

7. 11.

**EXPLANATORY NOTES.** CHAP. I. Ver. 1. The choice, divine, substantial, instructive, and governing, but sometimes darkly expressed sentences of the incomparably wise and inspired Solomon. 2. Framed by the Spirit of God to teach man true and solid wisdom in things pertaining to God and their neighbour, to enable them to discern sin and duty, and to receive and profit by whatever good instructions or advices are given them; 3. To incline and persuade them readily to hearken to such instructions as direct them to live in a wise, candid, upright and virtuous manner; 4. That those who are unskilful, rash, and incautious, may become circumspect, prudent, and discreet in their conduct; 5. And those who are wise in the matters of time and eternity may become still more wise and prudent; and be able with great advantage, to govern themselves and others; 6. And be capable of finding out the meaning of the wise though dark sayings of God or men, and profitably to apply them to themselves, or explain them to others. 7. It is necessary that every one who desires true wisdom, should begin with, and chiefly study the saving knowledge of God, and live under a holy awe in the love, worship, and service of him; as without this, all other knowledge is vain and useless; and, for want of it wicked men who prefer trifles to things of infinite importance, pour contempt on the wisest instructions that can be given them. 8, 9. And next to the fear of God, it is necessary, my dear young men, that you reverence, honour, and obey your parents, and gladly receive, and earnestly practise their instructions, as things of inestimable value, which will render

you more amiable and honourable than all the gay adorning on earth. 10. And in order to promote the fear of God, and regard to parental instructions, see, that with the utmost circumspection and earnestness, you avoid all unnecessary fellowship with wicked persons, and all hearkening to their flattering enticements. 11—15. If in the most courteous manner, and by every argument drawn from profound secrecy, sure success, immense profit and good fellowship, they would seduce you to robbery, or any other wickedness, abhor their counsels, and flee from their company! 16. For being set on mischief themselves, if they once entangle you, they will perpetually hurry you from one horrid crime to another. 17. And, while they lay snares for others, whom they reckon rash and inconsiderate, themselves, like filthy birds, rush into courses, of which the dangerous issue might be easily perceived: 18. And in the end, all their paths and cunning to undo others bring ruin upon themselves from the hand of God and men: 19. And all unrighteous methods of procuring wealth but issue in the destruction of the procurers. 20—23. While you shun and abhor the enticements of the wicked, listen to the voice of Jesus Christ, the wisdom of God, who, in his word and ordinances of the gospel, in the most public, affectionate, earnest and importunate manner, call you, however simple, ignorant, foolish, or even scornful, to forsake your wicked courses, and turn to him by faith and repentance, to receive his Spirit, freely given, and believe his words, divinely manifested unto you. 24—29. But in the most solemn manner he warns you, that, if you persist in despising his gracious calls, instructions, and



Wisdom promiseth godliness to her children,

Before  
Christ  
1000.

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel; they despised all my reproof:

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But who so hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.\*

## CHAP. II.

1 Wisdom promiseth godliness to her children, 10 and safety from evil company, 20 and direction in good ways.

MY son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, if thou criest after knowledge, and dost lift up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures:

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

offers, his distinguished vengeance shall overtake and ruin you and your nation, in the most unexpected, fearful, unpitied, and remediless manner;—and that, while your most rueful cries for deliverance shall be disregarded, your own counsels and contrivances shall render you inexpressibly miserable, and your occasional escapes, and even prosperity shall, by encouraging your folly, pride, and wickedness, prove means of hastening and aggravating your ruin; 33. while they, who, hearkening to his instructions, and believe on his name, shall by his watchful providence, be marvellously protected, comforted, and eternally saved.

EXPLANATORY NOTES. CHAP. II. Ver. 1—5. And, for your excitement and encouragement, know assuredly, my children, that if you entertain, receive, and lay up in your heart, the instructions and directions which I now give you; if you earnestly study, and importunately pray for the enjoyment, of Jesus Christ, and of all true and spiritual wisdom and knowledge in him, as infinitely more precious, useful, and desirable than all the treasures on earth, then you shall by the influence of the Holy Spirit, happily obtain your desires, and be enabled and directed to know and obey, fear, love, worship, and serve God in a proper and truly acceptable manner. 6—9. For as wisdom and every other blessing is the free gift of God, he and his word hath revealed, and by his Spirit bestows it upon men, and gives them a true and spiritual knowledge of himself and his ways. He hath in store, and is always ready to bestow upon such as ask it true, solid, and substantial wisdom. And, while he instructs and directs, he by his almighty providence, infallibly preserves from soul-ruining mischiefs, such as walk in a sincere, candid, and upright manner. He guides and enables the lovers of holiness to persevere in their integrity, according to the rules of his word, and preserves them from being drawn aside from it, or

PRACTICAL OBSERVATIONS.—\* CHAP. I.] How infinitely obligated are we for the inspired oracles of God, which convey the most solid and precious instruction in regard of time and eternity. They are necessary and profitable to all; even the wisest should carefully search them, particularly in youth, when the faculties are quickest, temptations most numerous, and the character just forming. Deep regard to God, and to parental admonitions is highly necessary in all who desire true wisdom. But there can be no solid knowledge or prudence in those whose hearts are not changed by the knowledge of God manifested in Messiah.—With what amazing earnestness and craft do sinners seduce others, particularly the young and simple, into fellowship with them in sin! But with what infatuation do many, more stupid than the meanest animals, rush into danger when fairly warned! And however secrecy or power protect transgressors from human punishment, the vengeance of God overtakes them. Their cruelty, avarice, or love of pleasure, hurry them and their companions into the ordinances of his grace, and in his providence. Condescending are his invitations of mercy pointed to the most unworthy and wicked; and precious and necessary are his blessings. But inexcusable their guilt, and dreadful their ruin, who obstinately refuse them. But blessed above all with salvation and rest are all who bear his voice and obey him.

PRACTICAL OBSERVATIONS.—† CHAP. II.] With what diligence should we attend to the exercises of religion, the possession of which can alone regulate our hearts and conduct in a world full of corrupt principles and treacherous practices. Men of corrupt principles, and women of depraved inclinations are generally obstinate, active, and crafty in their sinful courses. Ensnaring are their enticements, dangerous and ruinous their connexions; and few, alas! once entangled in their wickedness, ever seriously repent or turn to Jesus Christ for life and salvation. Happy then are they who are delivered from them, and enabled to walk so as to please God. Godliness is profitable in all things; it hath the promise of the life that now is, and of that which is to come. Even now the saints alone have a blessed portion on earth, and at last they shall dwell in the new heavens and new earth, into which no wicked person shall ever enter.

7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the forwardness of the wicked;

15 Whose ways are crooked, and they froward in their paths:

16 To deliver thee from the strange woman, even from the stranger which flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God;

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.†

endangered in it. And in seeking wisdom from him, you shall come to understand his righteousness and wisdom in all his administrations, and be enabled to imitate him in every thing truly holy and virtuous. 10. And, if Jesus Christ, the spiritual knowledge of divine things, and the power of practical goodness, have once taken possession of your soul, and captivated your affections. 11—15. These will effectually preserve you from the crafty, and ruinous seductions, either of subtle men, who having apostatized from every thing good, walk and delight in the perplexed ways of vice, and in making others as wicked as themselves, drawing them aside, and entangling them in courses directly contrary to their own true interest, safety, conscience or reason; 16—19. Or of light and lewd women, unworthy to be reckoned Israelites, who set themselves, by all the arts of flattery, to decoy such as you into whoredom; 17. Perfidiously alienating their affections and persons from their own husbands, and disregarding the solemn vows made to them at marriage! 18. And who really love no one, but promote the death and eternal damnation of all such as cultivate any familiarity with them. 19. Very few, who are at once ensnared into their impure embraces, are ever, by the grace of God, recovered to a penitent, chaste, and virtuous life on earth, or to everlasting glory in heaven. 20—22. And, moreover, while you are preserved from the ruinous infection of these wicked seducers, you shall be enabled to follow the example of the holy patriarchs and prophets; and in consequence of this, shall happily dwell in this promised land of Canaan, and inherit the spiritual and everlasting felicity prefigured by it.—While these wicked seducers and their followers, shall, after a short-lived flourish of prosperity, be furiously driven from this land and earth, and cast into the flames and depths of hell.

Before  
Christ  
1000.Chap.  
5. 3. &  
7. 5.d Psalm  
39. 29.  
e Job  
18. 7.  
Psalm  
104. 35.  
Or,  
plucked  
up.



Before  
Christ  
cir. 1000.

## CHAP. III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion,  
11 to patience. 13 The happy gain of wisdom, &c.

a Deut.  
8. 1. &  
30. 16.  
† Heb.

years of  
life.

b Exod.  
13. 9.  
Deut.

6. 8.  
c Psalm  
111. 10.

|| Or,  
good suc-  
cess.

d 1 Chro.  
28. 9.  
e Rom.

12. 16.  
† Heb.  
medicine.

† Heb.  
watering,  
or, mois-  
tening.

f Exod.  
23. 19. &  
34. 26.

Deut.  
26. 2. &c.  
Malachi

3. 10. &c.  
Luke

14. 13.  
g Deut.  
28. 8.

h Job  
5. 17.  
Heb.

12. 5.  
Revel.  
3. 19.

† Heb.  
the man that draweth out understanding. i Job 28. 18, &c. Psalm 19. 10. Chap.  
8 11, 19. & 16. 16.

**M**Y son, forget not my law; <sup>a</sup> but let thine heart keep my commandments:

2 For length of days, and <sup>†</sup> long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: <sup>b</sup> bind them about thy neck; write them upon the table of thine heart:

4 <sup>c</sup> So shalt thou find favour and || good understanding in the sight of God and man.

5 || Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 <sup>d</sup> In all thy ways acknowledge him, and he shall direct thy paths.

7 || <sup>e</sup> Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be <sup>†</sup> health to thy navel, and <sup>†</sup> marrow to thy bones.

9 || <sup>f</sup> Honour the LORD with thy substance, and with the first-fruits of all thine increase:

10 <sup>g</sup> So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 || <sup>h</sup> My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth, even as a father the son *in whom* he delighteth.

13 || Happy is the man *that* findeth wisdom, and <sup>†</sup> the man *that* getteth understanding:

14 <sup>i</sup> For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honour.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her; and happy is *every one* that retaineth her.

19 || The LORD by wisdom hath founded the earth; by understanding hath || he established the heavens;

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 || My son, let not them depart from thine eyes: keep sound wisdom and discretion;

22 So shall they be life unto thy soul, and grace to thy neck.

23 <sup>k</sup> Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 || Withhold not good from <sup>†</sup> them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 || Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 || <sup>†</sup> Envy thou not <sup>†</sup> the oppressor, and choose none of his ways.

32 For the froward is abomination to the LORD; <sup>m</sup> but his secret is with the righteous.

33 || <sup>n</sup> The curse of the LORD is in the house of the wicked: but he blesteth the habitation of the just.

34 <sup>o</sup> Surely he scorneth the scornors: but he giveth grace unto the lowly.

Before  
Christ  
cir. 1000.

Or,  
prepared.

k Psalms  
37. 24. &  
91. 11, 12.

† Heb.  
the owners  
thereof.

|| Or,  
Practice  
no evil.

l Psalm  
37. 1.

† Heb.  
a man of  
violence.

m Psalm  
25. 14.  
n Mal.

2. 2.  
o James  
4. 6.

1 Peter  
5. 5.

EXPLANATORY NOTES. CHAP. III. Ver. 1, 2. Let me therefore again entreat you, my dear children, to receive, and rivet in your judgment, memory, will, and affections, the counsels and commands which I now give, that you may practise them in your lives; thus shall your temporal life be long, healthful, and prosperous; be attended with a pleasant life of grace here, and followed by an eternal life of glory hereafter. 3, 4. And while you live by a cordial, constant, and assured faith in the mercy and faithfulness of God, pledged in his word, study always, as your great honour, to imitate him in kindness, compassion, and uprightness; thus shall you be highly respected and honoured, and shall prudently order your affairs both before God and men. 5, 6. Always by faith in his new covenant promises and relations, depend wholly on God for strength, direction, and success in your undertakings, and never upon your own knowledge or carnal prudence. In every undertaking believe and depend on his over-ruling power, observe his directions, and implore and wait for his favour and blessing, and he shall guide you in all your proceedings, and bring them to a happy issue. 7, 8. Never indulge a conceit of your own knowledge or wisdom, as if it were sufficient to direct you in the easiest matters; but, under the influence of a holy and filial awe of, and regard to God, avoid with care whatever he has forbidden in the law; as that is the way to promote the health, strength, and comfort of both soul and body in time and eternity. 9, 10. In just gratitude to God, who has bestowed all that you have upon you, make conscience of employing your estates in works of piety for the maintenance of his worship, and of charity to his poor, and of justice to all men; so shall his blessing abundantly increase them in every thing useful and comfortable. 11, 12. Never overlook or condemn the afflictions which you meet with, as if they were trifles, or happened by chance; and never grow weary of them as an intolerable burden, to take any unlawful course to remove them; but kindly receive and submit to them as the corrections of a kind and gracious Father in which he manifests his distinguished love to, and care for your souls. 13—18. Thrice happy is the man who through much tribulation, and with much care and pains, obtains the enjoyment of Jesus Christ, and the spiritual wisdom and knowledge that is in and by him. This is infinitely preferable to every thing gainful, comely, precious, or profitable on earth. By this

we are secured in all the real blessings of this present life, and of that which is to come. In cleaving to Jesus and walking in his ordinances and laws, the most delightful comforts and pleasures, the most blessed tranquillity of mind and conscience, the most happy success of affairs, and eternal rest with God in glory are to be enjoyed. Immortal, quickening, and invigorating, is the satisfaction enjoyed by every one who earnestly embraces his person, receives his instructions, and stedfastly walks in his ways. 19, 20. And no wonder that Jesus Christ, and the spiritual wisdom and knowledge that are hid in him should be so profitable, pleasant, and comfortable, when by him, and in the exercise of his infinite wisdom, God formed, founded, and settled the heavens, and earth, and seas, and all that is therein, and makes the fountains to pour forth streams for the nourishment of animals, and the clouds to drop down dews and rains for the nourishment of plants, corn, and grafs. 21—26. Be it therefore your earnest care to fix these my instructions in your heart, and to keep them always before your eyes, as the means of obtaining true and profitable knowledge and prudence. You will find them infallible promoters of true life, and honour and comfort, temporal, spiritual, and eternal. By means hereof, you by the blessing of God, shall prosper in your labours, and be kept from falling into sin or danger; and under his protection, you shall enjoy the most safe and pleasant rest, and refreshment. No reports of sudden and approaching danger, or of desolating judgments, appointed for, or effected by the wicked, need in the least terrify you; for the Almighty Jehovah, in whom you have placed all your trust and confidence, shall support, protect, and preserve you from danger. 27, 28. Never delay the payment of just debts, or the giving to the Lord, or to the poor, beyond the first opportunity afforded you, as you know not if ever Providence will give you another. 29. Never contrive mischief against any; especially against such as depend on your equity and kindness. 30. Never be quarrelsome and contentious; and especially with such as have done you no injury. 31, 32. Never let the prosperity and wealth of oppressors tempt you to wish yourselves in their condition, or to imitate them in their injurious conduct; for wilful and obstinate oppressors are infinitely detested and hated of God; but his secret counsels and comforts are vouchsafed to such as walk uprightly and honestly. 33. Evil doers, however great, and all that they have



Before Christ  
cir. 1000. 35 The wife shall inherit glory : but shame † shall be the promotion of fools.\*

## CHAP. IV.

† Heb. exalteth the fools. 1 Solomon, to persuade obedience, 3 sheweth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked : 20 he exhorteth to faith, 23 and sanctification.

**H**EAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

a 1 Chro. 29. 1. 3 For I was my father's son, <sup>a</sup> tender and only beloved in the sight of my mother.

b 1 Chro. 28. 9. 4 <sup>b</sup> He taught me also, and said unto me, Let thine heart retain my words : keep my commandments, and live.

5 ¶ Get wisdom, get understanding ; forget it not : neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee : love her, and she shall keep thee.

7 Wisdom is the principal thing ; therefore get wisdom : and with all thy getting get understanding.

8 Exalt her, and she shall promote thee ; she shall bring thee to honour, when thou dost embrace her.

c Chap. 1. 9. 9 She shall give to thine head an <sup>c</sup> ornament of grace : || a crown of glory shall she deliver to thee.

¶ Or, she shall compass thee with a crown of glory. 10 Hear, O my son, and receive my sayings ; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom ; I have led thee in right paths.

d Psalm 11. 12. 12 When thou goest, thy steps shall not be straitened ; <sup>d</sup> and when thou runnest, thou shalt not stumble,

13 Take fast hold of instruction ; let her not go : keep her ; for she is thy life.

are under the destructive influence of God's curse ; but good men, being under the influence of his favour and blessing, may be happy in the meanest condition upon earth. 34. God will certainly at last expose proud mockers of religion and virtue to scorn and contempt ; but will render such as are meek and humble highly respected and honoured. 35. And though persons truly wise unto salvation may for a time be abusively reproached and contemned, yet they shall, in the most free and fixed manner, enjoy honour from God and men at last ; whereas contempt and misery are all the promotion that wicked men, ignorant of God and regardless of their true interest shall ever attain.

EXPLANATORY NOTES. CHAP. IV. Ver. 1, 2. My dear young friends, attend to and receive these affectionate, wholesome, and profitable instructions, which I give you ; and while you live, earnestly practise the same. 5. They are the very same which I myself, as a darling son, and intended successor on the throne, received from my pious and affectionate father David. 4—9. He, in the most careful and earnest manner, instructed me in my childhood, and begged me to fix his instructions and directions in my heart, and practise them in my life, as the means of attaining to true and lasting felicity. He earnestly recommended to me the getting of Jesus Christ, and the true knowledge and fear of God in him, and cleaving thereto, as the grand and effectual means of preservation from sin and danger, and of obtaining happiness and honour both in time and eternity. 10—13. As you wish to live long and prosperously, receive, and observe in your practice these my instructions. I do not direct you into paths of folly, fraud, or perverseness, but into a course of wisdom, integrity, and virtue : in which you may prosecute business without any entangling difficulties, and with ease, dispatch, and certain success. Carefully fix these instructions in your mind and heart, and perse-

14 ¶ Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief ; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness : they know not at what they stumble.

20 ¶ My son, attend to my words ; incline thine ear unto my sayings.

21 Let them not depart from thine eyes ; keep them in the midst of thine heart :

22 For they are life unto those that find them, and † health to all their flesh.

23 ¶ Keep thy heart † with all diligence ; for out of it are the issues of life.

24 Put away from thee † a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and || let all thy ways be established.

27 <sup>f</sup> Turn not to the right hand nor to the left : remove thy foot from evil.†

## CHAP. V.

1 Solomon exhorteth to the study of wisdom ; 3 he sheweth the mischief of whoredom and riot ; 15 he exhorteth to contentedness, liberality, and chastity. 22 The wicked overtaken with their own sins.

**M**Y son, attend unto my wisdom, and bow thine ear to my understanding ;

vere in practice of them, as on this your happiness in time and eternity depends. 14—19. With the utmost care and abhorrence avoid the company and course of wicked men, and every temptation thereto ; and, with the greatest speed and earnestness, flee from it if you have been entangled ; for such is the malignity of their dispositions, that they can take no rest till they execute their villainous intentions, and are perpetually disturbing themselves in order to ruin others. They neither have, nor desire, any other provision to live on than what they get by unjust and violent courses. And, while good men grow daily in knowledge, grace and holiness of conversation, till they arrive at perfection, wicked men, amidst gross ignorance, error, confusion, crimes, and wretchedness, rush on heedlessly till they are plunged into everlasting misery. 20—27. And, in order to retain in heart, and practise in life, these my excellent instructions, which are a source of lasting, and complete happiness to all who improve them aright, watch over your heart, and keep your mind, conscience, will, affections, thoughts, and desire with uncommon earnestness, as from these do originally issue the eternal happiness or misery of mankind. Resolutely shun all impure or wicked discourse ; and never let any corrupt, false, filthy, idle, passionate, or scornful communication proceed from your lips. Let your mind and thoughts be fixed only upon the right paths of holiness and virtue, that you may walk in them without ever turning from them ; and never let your eyes, by fixing on improper objects, seduce you into sin or danger. Before you fix upon any action, carefully examine whether it is agreeable to God's law, and answerable to the end for which you intend it : and let every step you take in life be rightly ordered, according to the rule of his word. And, by shunning extremes on every hand, labour to avoid every thing offensive, or injurious either to God or men.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] Real religion has a happy and effectual tendency to render men happy in themselves and blessings to all around. Those who despise it are generally mean spirited, foolish, and self-ruining wretches, dishonourers of God, and plagues to mankind. But great is the shame, that the professors of the true religion so little conform their lives to its excellent rules. And comely would the church of God appear, if that regard for his law, faith in him, devotion, resignation to his will, diligence in his work, and that truth, mercy, equity, peacefulness, meekness, humility, prudence towards men, required in his word, were duly exercised.

PRACTICAL OBSERVATIONS.—† CHAP. IV.] It is the greatest honour, as well as duty of parents, carefully to instruct their children ; and it may be infinitely useful after instructors and instructed are laid in the dust. Unspeakably excellent is Jesus Christ, his grace and holy religion. Multitudes of powerful reasons engage us to remember and cleave to them : and to love, delight in, and exalt them. Yet how apt are our corrupt hearts to ensnare us into fellowship with wicked persons, or practices, or even render us intent on, and delighted in, the most cruel and barbarous conduct ! But wide is the difference in time, and especially in eternity between the way of holiness and that of iniquity. While the saints gradually grow in grace here, and live in endless felicity hereafter, the wicked blindly rush forward into everlasting misery. Great circumspection, diligence, and watchfulness, are therefore necessary in denying ungodliness and worldly lusts, and in living soberly, righteously, and godly in this evil world.



Before  
Christ  
cir. 1000.  
a Chap.  
2. 16. &  
6. 24.  
† Heb.  
palate.  
b Chap.  
7. 2.

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 ¶ <sup>a</sup> For the lips of a strange woman drop as an honey comb, and her † mouth is smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

5 <sup>b</sup> Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldst ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house;

9 Lest thou give thine honour unto others, and thy years unto the cruel;

10 Lest strangers be filled with thy † wealth, and thy labours *be* in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed.

12 And say, How have I hated instruction, and my heart despised reproof:

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind and pleasant roe; let her breasts † satisfy thee at all times; and † be thou ravished always with her love.

† Heb.  
waterthee.  
† Heb.  
err thou  
always in  
her love.

EXPLANATORY NOTES. CHAP. V. Ver. 1, 2. And my children what I am just going to say requires your particular and most serious consideration, that you may be able to preserve yourselves from the most subtle and dangerous deceits, and by your pious and prudent discourses and admonitions, prevent the ensnarement of others. 3—6 For astonishing are the arts, and inconceivable the enchanting flatteries of whorish women, as if nothing but the most pure and exquisite pleasures were to be enjoyed in fellowship with them, but dreadful is the real issue thereof, in the impairing of men's health, strength, estates, and reputation; and in remorse of conscience, wretched death, and endless damnation.—And, to prevent your repentance and escape from their shames, they will turn themselves into ten thousand forms, that they may work on your several humours. 7—14. Let me therefore, with the utmost affection, earnestness and solemnity, beseech you to avoid such women, and all, even the most distant approaches to familiarity with them, as a dangerous, an infernal plague; lest you forfeit your credit, and sacrifice your vigour of life to base and cruel wretches, who labour to ruin you to every intent and for ever; and lest your wealth and the fruit of your care and labour should by their means be transferred from you to others; and when your substance is gone, and your body pining to death under horrible diseases, you should have nothing left you but inexpressible torment of conscience, reflecting upon the faithful admonitions of parents and teachers, which you have contemned, and the miseries you do and must for ever undergo. 15—19. And to prevent your having the smallest inclination to the base and polluting pleasures of whoredom, marry; and in a wife wholly your own, enjoy and rest contented with the pure, chaste, and honourable pleasures of the marriage state. Take pleasure in having children by her, sporting in the streets, or dispersed into families. Have children by her alone, and which you are sufficiently certain are really your own. Make your wife happy by an affectionate cleaving to her only; and take pleasure in her innocent and delightful company. While you live together, let her always be amia-

PRACTICAL OBSERVATIONS.—\* CHAP. V.] It is shameful and shocking that mankind should be inclined, nay so much inclined, to a sin so base, so beastly and ruinous as whoredom.—That, even in the sex in whom modesty ought to shine with distinguished lustre, wretches should be found, who impudently entice to it! Surely it must be absurd to prefer its pleasures, attended with miseries innumerable, to the innocent, the sanctified joys and honours of the marriage state! But no wonder that they who atheistically discredit the omniscience and justice of God, and live thoughtless of their future account should proceed to the most infamous lengths in wickedness. Yet let them remember that in the most miserable manner, correspondent to their sins, they shall at last be hurried into endless fire.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger,  
21 <sup>c</sup> For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.  
22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his † sins.  
23 He shall die without instruction; and in the greatness of his folly he shall go astray.\*

Before  
Christ  
cir. 1000.  
c Job.  
31. 4. &  
34. 21.  
Chap.  
15. 3.  
Jerem.  
† Heb. sin.

## CHAP. VI.

1 Against suretiship, 6 idleness, 12 and mischievousness. 22 The blessings of obedience. 25 The mischiefs of whoredom.

**M**Y son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, ¶ and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids,

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard; consider her ways, and be wise;

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest.

9 <sup>a</sup> How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

11 <sup>b</sup> So shall thy poverty come as one that travel- leth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

¶ Or, so  
shalt thou  
prevail  
with thy  
friend.

a Chap.  
24. 33.

b Chap.  
13. 4. &  
20. 4.

ble in your eyes; cherish her with the most tender affection: and in her embraces and tender regard, always take such satisfaction as to prevent your affections in the least fixing upon another in his stead. 20, 21. And when you can so fully, pleasantly, securely, constantly, innocently and honourably, enjoy such pleasure in a pious and affectionate wife, why risk every thing dear to enjoy the base, dishonourable, destructive, and damning pleasures of whoredom—especially when the all-seeing God witnesses your most secret conduct, and will quickly reward or punish you according to the nature of it? 22, 23. Nor shall whoremongers and adulterers long escape his insupportable vengeance:—their own guilt and lust shall for ever bind and hold them fast under the power of his wrath. To punish their contempt of former instructions and warnings, God shall abandon them to impenitence, and permits them madly to rush forward through increasing crimes into endless damnation.

EXPLANATORY NOTES. CHAP. VI. Ver. 1—5. And that no occasion may be given for family contentions or ruin, let me admonish you to beware of all rash engagements in suretiship, especially for such whose honesty or ability you know not; but if you have rashly entangled and enslaved yourself by such obligations, endeavour as quickly as possible, by every humble and persuasive method you can think of; nay struggle as for life, to disengage yourself by pressing the debtor to pay you what he owes, or if the creditor acquit you of your bond.—6—11. Meanwhile never indulge yourself in sloth, and want of provident care; but learn from these puny insects, the ANTS, to labour diligently in your calling, and carefully improve every opportunity of honestly providing for yourself and your family; and remember that if that inclination to idleness and sloth so common to mankind be indulged by you, whether in greater or smaller degrees, unexpected and at last extreme poverty shall irresistibly come upon you.—12—15. Remember too that it is the property of persons vile and wicked to accustom themselves to profane, blasphemous, proud, passionate, lewd, or re-



Before Christ 1000. 14 Frowardness is in his heart, he deviseth mischief continually; he <sup>†</sup> soweth discord.

† Heb. casteth forth. 15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

† Heb. of his soul. 16 ¶ These six things doth the LORD hate: yea, seven are an abomination <sup>†</sup> unto him:

† Heb. Haughty eyes. 17 <sup>†</sup> A proud look, a lying tongue, and hands that shed innocent blood,

c Rom. 3. 15. 18 An heart that deviseth wicked imaginations, <sup>c</sup> feet that be swift in running to mischief,

a Chap. 1. 8. 19 A false witness that speaketh lies, and him that soweth discord among brethren.

20 ¶ <sup>a</sup> My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, and tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest, it shall talk with thee.

e Pſalms 19. 8. & 119. 105. 23 <sup>e</sup> For the commandment is a <sup>¶</sup> lamp; and the law is light; and reproofs of instruction are the way of life:

¶ Or, candle. 24 <sup>f</sup> To keep thee from the evil woman, from the flattery <sup>¶</sup> of the tongue of a strange woman.

† Chap. 2. 16. & 5. 3. & 7. 5. 25 ¶ <sup>g</sup> Lust not after her beauty in thine heart; neither let her take thee with her eyelids;

¶ Or, of the strange tongue. 26 For by means of a whorish woman a man is brought to a piece of bread; and <sup>†</sup> the adulterers will hunt for the precious life.

g Matth. 5. 28. 27 Can a man take fire in his bosom, and his clothes not be burnt?

† Heb. the woman of a man, or, a man's wife. 28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent,

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry:

31 But if he be found, he shall restore seven fold; he shall give all the substance of his house.

proachful discourse, or by signs made with their eyes, feet or fingers, to stir up others to mischief. The heart of such being filled with perverse inclinations, they are perpetually contriving mischief, and stirring up hatred and contention among their neighbours; but suddenly shall their villany and wickedness issue in their irretrievable infamy and ruin. 16—19. And indeed proud looks, lying tongues, murderous hands, hearts given to mischievous contrivances, feet given to a speedy execution of injurious designs, perjured persons, and fowers of discord among friends or neighbours, are distinguished objects of God's indignation. 20—22. Let me therefore again press you to attend to, highly esteem, and carefully practice those divine instructions which have been tendered to you by your parents. This will be of great use to direct, preserve and comfort you in your whole labours of life. 23, 24. For the law of God, as a lamp, guides in adversity, and, as the light of the sun, directs and comforts in prosperity; and the reproofs of his word are excellent means of preserving from ruin and leading to true happiness; and are particularly useful to preserve from being deluded by the flattering speeches and enticements of lewd women, those sinks of wickedness, and plagues of mankind. 25—29. As you regard your temporal or eternal welfare, never gaze on the beauty or fine attire of such; never let their wanton and enticing looks engage you to the most distant desire after their dangerous embraces; for if once they ensnare you they will never quit their hold till they have reduced you to extreme beggary, or to a miserable or ignominious death. You may more safely take fire into your bosom, or walk upon burning coals, than intermeddle, however privately or transiently, with a whorish woman, particularly if either party be married. 30—35. If one merely steal to fill his hungry belly, he is not exposed to shame or punishment: and if it be found that he has stolen more, it is only required that he should make complete restitution

32 But whoſo committeth adultery with a woman lacketh <sup>†</sup> understanding: he *that* doeth it deſtroyeth his own ſoul.

33 A wound and diſhonour ſhall he get; and his <sup>†</sup> reproach ſhall not be wiped away,

34 For jealouſy is the rage of a man; therefore he will not ſpare in the day of vengeance.

35 <sup>†</sup> He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.\*

## CHAP. VII.

1 Solomon perſuadeth to a ſincere and kind familiarity with wiſdom. 6 In an example of his own experience, he ſheweth, 10 the cunning of a whore, 22 and the deſperate ſimplicity of a young wanton.

**M**Y ſon, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 <sup>a</sup> Bind them upon thy fingers, write them upon a Deut. 6. 8. & 11. 18. the table of thine heart.

4 Say unto wiſdom, Thou art my ſiſter; and call Ch. 3. 2. underſtanding thy kinſwoman:

5 <sup>b</sup> That they may keep thee from the ſtrange wo- b Chap. 5. 3. man, from the ſtranger which flattereth with her words.

6 ¶ For at the window of my houſe I looked through my caſement.

7 And beheld among the ſimple ones, I diſcerned among <sup>†</sup> the youths, a young man void of under- † Heb. the ſons. ſtanding.

8 Paſſing through the ſtreet near her corner; and he went the way to her houſe.

9 In the twilight, <sup>†</sup> in the evening, in the black and † Heb. in the evening of the day. dark night;

10 And, behold, there met him a woman with the attire of an harlot, and ſubtle of heart.

11 (<sup>c</sup> She is loud and ſtubborn; her feet abide not c Chap. 9. 13. in her houſe:

12 Now is ſhe without, now in the ſtreets, and lieth in wait at every corner.)

according to the law, which may perhaps amount to all that he is worth. But he who commits adultery with a woman can have no necessity for it, but acts through mere folly and wickedness, and so exposes himself to the loss of his life, by the magistrates, as well as to eternal damnation from the hand of God. He exposes himself to bloody quarrels, and renders himself irrecoverably infamous. And, though the civil magistrate should wickedly spare his life, yet it is exposed to the fury of a justly enraged husband, who will regard no penitential submissions or entreaties, and accept no gifts as the ransom of it.

EXPLANATORY NOTES. CHAP. VII. Ver. 1—5. My dear young friends, let me again press upon your consciences to lay up my advices and instructions in your judgment, heart and memory; and carefully, tenderly, and readily, to observe and practise them. Make yourselves familiar with Jesus Christ, and his spiritual instructions, as the most powerful means of preservation from the ensnaring arts and flatteries of whorish women, which is a privilege of infinite importance. 6—9. For, from my own window, I observed a thoughtless young sop sauntering under night in the streets, and in a stately manner walking towards a corner which these infamous strumpets used to haunt: 10—20. There, one dressed in a light and whorish manner, and extremely skilled in the arts of enticement, one extremely talkative, ready to brawl with her husband, given to idle visiting, and gadding about to places of dissipation or concourse—met him, caught him in her arms and kissed him, and in an impudent manner told him that, being a devout lady, she had that very day been offering thank-offerings to God; and, being to feast upon her share of the flesh thereof, she had solicitously sought him to take part of it, and had happily found him;—and that she had decked and perfumed her bed in the most engaging manner—in which they might riot all night in exquisite pleasures, without any danger, as

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] On this chapter we are to consider, 1. That the advice Solomon gives, not to become surety for another, does not mean, that we should never be bound for any person whatever; but this prudent maxim means only, that no one should rashly engage for another; and that the Israelites, in particular, were to beware of being bound for others with strangers. This was founded upon God's command, that the Israelites should not have particular dealings with the neighbouring nations, and because such suretiship occasioned several inconveniencies. 2. We ought to remember well what the wife man saith of idleness, and of the great mischiefs that attend it; and above all, we ought to avoid it, because it corrupts the mind, and leads us into sin. The curses denounced in this and the following chapter against unclean persons, prove that the divine vengeance pursues them in a particular manner; and experience confirms these threatenings; but what the gospel says of these odious sins should affect us still more, as it leaves no room to doubt but God will punish those who give way to them.



Before Christ 1000. 13 So she caught him, and kissed him, and <sup>†</sup> with an impudent face said unto him.  
<sup>†</sup> Heb. 14 <sup>†</sup> I have peace-offerings with me; this day have I paid my vows;  
 she strength- 15 Therefore came I forth to meet thee, diligently ened her to seek thy face, and I have found thee.  
 face, and 16 I have decked my bed with coverings of tapestry, said. with carved works, with fine linen of Egypt.  
<sup>†</sup> Heb. 17 I have perfumed my bed with myrrh, aloes, and Peace-offerings are upon me. cinnamon.  
 18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.  
 19 For the goodman is not at home, he is gone a long journey:  
<sup>†</sup> Heb. 20 He hath taken a bag of money <sup>†</sup> with him, and is his hand. will come home at <sup>||</sup> the day appointed.  
<sup>||</sup> Or, 21 With her much fair speech she caused him to the new moon. yield, with the flattering of her lips she forced him.  
<sup>†</sup> Heb. 22 He goeth after her <sup>†</sup> straightway, as an ox goeth suddenly. to the slaughter, or as a fool to the correction of the stocks;  
 23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.  
 24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth:  
 25 Let not thine heart decline to her ways, go not astray in her paths:  
 26 For she hath cast down many wounded; yea, many strong men have been slain by her.  
 d Chap. 27 <sup>a</sup> Her house is the way to hell, going down to 2. 13. & 5. 5. the chambers of death.\*

## CHAP. VIII.

1 The fame, 6 the evidence, 10 the excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom.

a Chap. 1. 20. **D**OETH not wisdom <sup>a</sup> cry? and understanding put forth her voice?  
 2 She standeth on the top of high places, by the way in the places of the paths;  
 3 She crieth at the gates, at the entry of the city, at the coming in at the doors:  
 4 Unto you, O men, I call; and my voice is to the sons of man.  
 5 O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart.  
 6 ¶ Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

the silly fellow called her husband was gone a long journey, had a great deal of business to transact, and would not return till the full moon. 21—24. Notwithstanding his shewing some aversion at first, she by her fair pretences and flattering speeches, quickly compelled him to follow her, as willingly, and no less stupidly, than an ox goeth to the slaughter, or a madman to the stocks,—never thinking of any thing but pleasure, till the enraged husband sheath his sword in his bowels, or the judgments of God accomplish his irretrievable ruin! 24—27. Let me therefore beseech you my dear young men, whom I unfeignedly regard, diligently to observe and practise these warnings which I have repeatedly given you. Never indulge the smallest inclination towards such women: never listen to their enticements; never indulge the smallest fellowship or familiarity with such; never hope to be safe in, or return from such courses; for many, even of those noted in valour and wisdom, have been totally ruined in reputation, estate, body, and soul, by such women, and fellowship with them is the certain road to a miserable death, and eternal damnation.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1—11. And why, to your

Before Christ 1000. 7 For my mouth shall speak truth; and wickedness is <sup>†</sup> an abomination to my lips.  
 8 All the words of my mouth are in righteousness; there is nothing <sup>†</sup> froward or perverse in them.  
 9 They are all plain to him that understandeth, and right to them that find knowledge.  
 10 ¶ Receive my instruction and not silver; and knowledge rather than choice gold.  
 11 <sup>b</sup> For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.  
 12 ¶ I wisdom, dwell with <sup>||</sup> prudence, and find out knowledge of witty inventions.  
 13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.  
 14 Counsel is mine, and sound wisdom: I am understanding; I have strength.  
 15 ¶ By me kings reign, and princes decree justice.  
 16 By me princes rule, and nobles, even all the judges of the earth.  
 17 I love them that love me; and those that seek me early shall find me.  
 18 <sup>c</sup> Riches and honour are with me; yea, durable riches and righteousness.  
 19 <sup>d</sup> My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.  
 20 I <sup>||</sup> lead in the way of righteousness, in the midst of the paths of judgment;  
 21 That I may cause those that love me to inherit substance; and I will fill their treasures.  
 22 ¶ The LORD possessed me in the beginning of his way, before his works of old.  
 23 I was set up from everlasting, from the beginning, or ever the earth was.  
 24 When there were no depths, I was brought forth; when there were no fountains abounding with water.  
 25 Before the mountains were settled; before the hills was I brought forth;  
 26 While as yet he had not made the earth, nor the fields, nor <sup>||</sup> the highest part of the dust of the world.  
 27 When he prepared the heavens, I was there; when he set <sup>||</sup> a compass upon the face of the depth;  
 28 When he established the clouds above; when he strengthened the fountains of the deep.  
 29 <sup>e</sup> When he gave to the sea his decree, that the

ruin, should you listen to the flattering enticements of whorish women, when Jesus Christ, the wisdom of God, by himself and his messengers, in the most open and earnest manner, calls you, and every one of mankind, even the most simple and foolish, to the study of pure and spiritual wisdom; to listen, to consider, and believe the excellent, pure, holy, substantial, faithful, precious, and infinitely useful oracles of his word. 12—31. And in order to enforce his call, and recommend his instructions, represents himself as the infinitely wise God, the source of all wisdom and prudence; the infinitely Holy One, who detests every thing proud, polluted, or perverse;—and the Almighty God, able to execute all his purposes, and by whose deputed authority all the magistrates on earth govern their subjects;—the infinite lover, and rich rewarder, of all that seek him, particularly in youth;—the unexhaustible portion, and unerring guide, of all those who receive him by faith;—the eternal and only begotten son of JEHOVAH, appointed to be our mediator;—the Almighty maker of all things in heaven and earth;—and who from his infinite and peculiar love to mankind, took a distinguished pleasure in forming the earth as a theatre, wherein he should appear, save

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] The frequent warnings of the wise man, from the beginning of this book to guard men against impurity, shews that this sin is utterly inconsistent with wisdom and the fear of God. Solomon here shews, that we cannot too studiously avoid persons of a dissolute character, and that those who are drawn away by the lusts of the flesh are like brute beasts which have no understanding, and hasten to their own destruction. These warnings will have still greater force, if we consider that, besides the miseries which uncleanness exposes men to in this life, it hurries them into a state most fatal to the soul and to their eternal welfare; and we should surely attentively weigh the declarations of the gospel on this head, which are still more express than those of Solomon.



Before Christ  
cir. 1000. waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

32 Now therefore hearken unto me, O ye children: for <sup>f</sup> blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.\*

## CHAP. IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and error of folly.

**W**ISDOM hath builded her house, she hath hewn out her seven pillars;

2 She hath killed <sup>†</sup> her beasts; she hath mingled her wine; she hath also furnished her table:

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine which I have mingled.

6 Forake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot.

8 <sup>a</sup> Reprove not a scorner, lest he hate thee: rebuke a wise man and he will love thee.

9 Give instruction to a wise man, and he will be

and hold intimate fellowship with the sons and daughters of Adam. 32—36. On account of all which excellencies and kindness, he, in the most earnest and condescending manner, entreats and charges you to hear, receive, and practically observe his instructions, attend his ordinances, and receive himself in them, as the free gift of God, and as the only means of true and everlasting happiness;—and warns you, that if you refuse and hate him, you will infallibly and eternally ruin yourselves.

EXPLANATORY NOTES. CHAP. IX. Ver. 1—5. And why euter the ruinous house, or covet the ensnaring entertainment of an harlot, when the infinitely wise Jesus Christ, who is made of God unto us wisdom, hath framed, for his fellowship with men, a glorious church on earth, and in heaven, fully supported by divine perfections, purposes, oracles, and offices; and hath prepared for his own crucified self, his word, ordinances, and eternal felicities, for the nourishment and satisfaction of sinful men; and in the gospel, by his faithful prophets, apostles, and ministers, earnestly invites and beseeches even the most weak, wicked, and besotted sinners of mankind to come by faith, and freely partake of his nourishing, strengthening, delightful, and satisfactory fulness and blessings? 6—12. Earnestly he admonishes you to avoid all unnecessary intimacy with wicked persons, as you regard your temporal or eternal happiness; as by it you cannot, even in attempting their reformation, justly expect to profit them, but may be sure of procuring hatred and infamy to yourselves;—and to cultivate familiarity with wise and serious persons, whom you may both profit and be profited by;—and to study true and experimental godliness, as the proper means to render you truly happy in this world, and in that which is to come;—and solemnly warns you that you yourselves must reap the inexpressibly important fruits of your attention to, or scornful rejection of his instructions.—13—18. And remember, as before God, that nothing more effectually renders

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] How public, earnest, and extensive, are the calls of the gospel! Infinitely excellent is Jesus Christ and his salvation, and happy are all in whom the knowledge of Christ prevails and reigns. They are enriched with all the fruits of his mediation, and filled with all the fulness of God. It is infinitely amazing that God's beloved and only begotten Son, the Creator and Preserver of all things, should have from eternity delighted to save the sons of men. Surely he deserves our strictest attention, our earliest and strongest affection. And righteous is the forest punishment which can be inflicted on those self-ruiners, who refuse him, neglect and despise the ordinances of his grace. Let us love him, who first loved us, with our whole hearts. Let us delight and rejoice in him as all our consolation.

PRACTICAL OBSERVATIONS.—† CHAP. IX.] What great and marvellous work Jesus has done, and does for our salvation! How unwilling is he that any should perish! Well ordered is his covenant of mercy: it is free and full to all the sons of men. How foolish and guilty are all the scornful refusers of it! It is impossible to have fellowship with Christ and love intimacy with wicked men. None are too wise to learn, nor too good to amend.

yet wiser; teach a just man, and he will increase in learning.

10 <sup>b</sup> The fear of the LORD is the beginning of wisdom; and the knowledge of the holy is understanding.

11 <sup>c</sup> For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

13 <sup>d</sup> A foolish woman is clamorous; she is simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread <sup>†</sup> eaten in secret is pleasant.

18 But he knoweth not that the dead are there; and that her guests are in the depths of hell.†

## CHAP. X.

From this chapter to the five and twentieth, are sundry observations of moral virtues, and their contrary vices.

**T**HE Proverbs of Solomon. <sup>a</sup> A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2 <sup>b</sup> Treasures of wickedness profit nothing; but righteousness delivereth from death.

3 <sup>c</sup> The LORD will not suffer the soul of the righteous to famish: but he casteth away <sup>||</sup> the substance of the wicked.

4 <sup>d</sup> He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

6 Blessings are upon the head of the just: but <sup>e</sup> violence covereth the mouth of the wicked.

men despisers of Christ and his blessings, than fellowship with light and lewd women, or false teachers; who, ignorant of every thing spiritually good, and extremely talkative, artfully and imprudently seduce simple persons, who intend no such thing, to imagine that forbidden pleasures are peculiarly delightful. And alas, few of those tempted by them seriously consider that by such pleasures multitudes have already lost their lives, and are entered into the everlasting torments of hell.

EXPLANATORY NOTES. CHAP. X. Ver. 1. It is a great comfort to parents to see their children profiting by their instructions and examples, and growing up in wisdom, piety and virtue. But it is a grief and burden to them when they are foolish, stubborn, and profligate. 2. Ill-gotten riches afford no solid comfort in life, but draw on a wasting or poisoning curse; but Jesus' righteousness imputed, and a holy, just, and merciful conduct, procure safety and deliverance from the greatest dangers. 3. The Lord, who has all fulness in his hand, will always grant necessary supplies for both soul and body to them who are justified in Christ, and live in a just and merciful manner. But he will deprive the wicked of their ill-gotten possessions by some stroke of his providence, or remove them from it by death. 4. Negligence and sloth, and even fraudulent methods of gain, bring men to poverty; but active diligence tends to enrich men both in temporals and spirituals. 5. To seize upon, and improve, opportunities of obtaining spiritual or temporal things, particularly in the time of youth, is a mark of true wisdom: but he that slothfully neglects them, brings misery and shame upon himself and his parents. 6. The justified in Christ are, to their everlasting honour and safety, blessed in him with all the blessings of time and eternity: and outward blessings often attend the just and merciful on earth. But their own iniquity shall violently overwhelm and confound those who wickedly defraud and oppress their neighbours. 7. The



Before  
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7<sup>f</sup> The memory of the just is blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but a prating fool shall fall.

9<sup>g</sup> He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10<sup>h</sup> He that winketh with the eye causeth sorrow: but a prating fool shall fall.

11<sup>i</sup> The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

14 Wise men lay up knowledge: but the mouth of the foolish is near destruction.

15<sup>j</sup> The rich man's wealth is his strong city: the destruction of the poor is their poverty.

16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.

17 He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

18 He that hideth hatred with lying lips, and he that uttereth a slander is a fool.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

21 The lips of the righteous feed many: but fools die for want of wisdom.

22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

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m Chap.  
14. 9.

23<sup>m</sup> It is as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

27<sup>n</sup> The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

29 The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.

30<sup>p</sup> The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

## CHAP. XI.

**A**<sup>a</sup> FALSE balance is abomination to the LORD: but a just weight is his delight.

2<sup>b</sup> When pride cometh, then cometh shame: but with the lowly is wisdom.

3<sup>c</sup> The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4<sup>d</sup> Riches profit not in the day of wrath; but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

<sup>a</sup> Lev. 19. 35, 36. <sup>b</sup> Deut. 25. 13, 15. <sup>c</sup> 16. 11. & 20. 10, 23. <sup>d</sup> Heb. balances of deceit. <sup>e</sup> Heb. a perfect stone. <sup>f</sup> Chap. 15. 33. & 16. 18. & 18. 12. <sup>g</sup> Chap. 13. 6. <sup>h</sup> Chap. 10. 2. <sup>i</sup> Ezek. 7. 19. <sup>j</sup> Zeph. 1. 18. <sup>k</sup> Heb. rectify.

pious and virtuous shall, at least after death, be remembered with honour and Praise, men blessing God for their good example and useful conversation; but wicked livers shall either be forgotten or remembered with abhorrence. 8. They who are truly wise will thankfully receive and practise laws from God, or good advices from men: but self-conceited persons, who will not learn of others, but love to hear themselves talk, shall bring themselves into contempt, sin, and misery; nay, into hell. 9, 10. He, who is dealing with God and men, walks in candour, simplicity, and godly sincerity, is safe under the divine protection in his way to eternal life, and avoids manifold miseries and snares in this world: but he who indulges himself in hypocrisy towards God, and in inconstancy and deceit towards men, shall be detected and made a public reproach. 11. Good discourse tends to profit, comfort, and refresh those that receive it; but wicked men, to their own ruin, pour forth virulent and mischievous language; or, if their language be fair, it but conceals the mischief which they intend to effect when opportunity serves. 12. Where there is hatred in the heart, almost every thing, however innocent, will be used to raise quarrels or disturbances: but love overlooks affronts and injuries, pacifies the mind of the injured, and composes contentions, for which too much ground had been given. 13. Where wisdom abounds in the heart, the discourse of the lips will be sensible and edifying; but nothing but sore afflictions here or the torments of hell hereafter, can bring obstinate fools to any serious reflection. 14. They who know the value of true wisdom, labour to enlarge their knowledge, and to keep it up till they have proper opportunities of using it; but fools rashly blab out what tends to their own or other's ruin. 15. Riches make men confident and secure and even protect them against manifold injuries in this world; whereas poverty depresseth men's spirits, and exposes them to injury and abuse. 16. The industry of the righteous in outward things issues in the comfortable maintenance of himself and others; and his care for his soul issues in life spiritual and eternal; but whatever a wicked man has by inheritance, or by his own acquisitions, hardens him in sin, and is abused to gratify his sinful lusts. 17. He is in the way to eternal life, who receives, lays up in his heart, and practises the instructions of God's word, and readily regards advices, and even reproofs given him by others; but he, who neglects to give reproof, encourages men in their mistakes; and he, who refuses to take and improve instructions and reproofs obstinately rushes upon his own destruction. 18. He, who conceals his hatred by great professions of friendship before one's face, and he who artfully vents slander behind one's back is, with all his cunning, an impious fool in God's reckoning, and his wickedness shall be publicly exposed. 19. Even in much speaking there are ordinarily to be found words, idle or wicked. It is prudent therefore to be sparing in our words, and to consider well, both when and where, and what and how, we speak. 20, 21. Prudent and pious discourse is pure and substantial; it edifies, instructs, and nourishes the hearers; but the heart of the wicked, being only evil and that continually, is deceitful above all things and desperately wicked,

nothing good can proceed from it; but they persist and perish in the devices of their own foolishness, neither knowing or caring to know, the way of life and peace. 22. It is not men's anxious labour and care that make them rich, either in temporal or spiritual things; but the blessing of God upon their lawful endeavours confers riches, and enables to enjoy them comfortably, without pressure of guilt, tormenting fear, or perplexing care. 23. Senseless sinners take pleasure in, and make a jest of the most horrid impieties they can commit: but they that are wise, carefully avoid mischief. 24. The miseries which wicked men fear under the awakenings of conscience shall be granted them: and whatever blessings the righteous desire and pray for shall come upon them. 25. However the wicked may bluster for a while, and threaten to overthrow every thing that stands in their way, and quickly and terribly ruin themselves: but the righteous, being built on Christ the Rock of ages, stand fast for ever. 26. As vinegar sets the teeth on edge, and smoke is vexatious to the eyes, so sluggish persons vex and provoke them who send or employ them in any important business. 27. A religious observance of God's laws, tend to prolong our life: but wickedness of itself, brings on diseases, and hastens the sinner to the grave and to hell. 28. The hope of the godly issues in everlasting felicity; but the hope of the wicked shall issue in eternal misery. 29. Upright walking in Christ, increases a person's strength for duty and courage in it; but the workers of iniquity shall be overwhelmed in misery. 30. Nothing so establishes persons or families, as a relation to Christ as their righteousness; but the wicked shall never be able to fix themselves in their prosperity. 31. The godly, out of the good treasures of his heart, brings forth good discourse; but he that uses his tongue to abuse, cozen, or raise dissention, or to blaspheme God, shall have it silenced in hell. 32. The righteous accustom themselves to speak things truly useful and edifying: but the wicked abandon their lips to falsehood, and calumny.

EXPLANATORY NOTES. CHAP. XI. Ver. 1. All manner of injustice and fraud is extremely hateful and detestable to God; but strict equity in our commerce, is highly pleasing to him. 2. Haughty conceit of ourselves, and insulting of others, draws along with it the utmost contempt and disgrace; but such as live under a deep sense of their own weakness and unworthiness, find favour with God and man. 3. When men sincerely practise what God has revealed to them, they may expect his spirit to direct them in their duty: but the obstinate adherence of sinners to their own lust and imaginations, shall hurry them into certain and everlasting destruction. 4. Riches, heaped up by extortion or covetousness, are of no avail to deliver us from the wrath of God, when the time of punishment is come; but righteousness hath a promise of life annexed to it; it secures against the sting of temporal and prevents eternal death. 5, 6. Being made righteous in Christ, and sanctified by his grace, are effectual means to secure deliverance from evil; but the wicked shall perish by those very impious and evil courses by which they hoped to secure or exalt themselves. 7. In death wicked men find all their projects and hopes utterly de-



## PROVERBS.

Of sundry moral virtues,

Before  
Christ  
cir. 1000.  
e Chap.  
5. 22.  
f Chap.  
21. 18.

g Job  
8. 13.

† Heb.  
destitute  
of heart.  
† Heb.  
He that  
walketh  
being a  
tale-  
bearer.

h 1 Kings  
12. 1, &c.  
† Heb.  
shall be  
sore bro-  
ken.  
† Heb.  
those that  
strike  
hands.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

7 When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

15 He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure.

16 A gracious woman retaineth honour; and strong men retain riches.

17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

19 As righteousness tendeth to life; so he that pursueth evil, pursueth it to his own death.

20 They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.

21 Though hand join in hand, the wicked shall not

destroyed. 8. The righteous are frequently in an unexpected manner delivered from their perplexing troubles; and the wicked, who perhaps brought them into them, are plunged into those very miseries themselves. 9. By flatteries, false doctrines, and artful seductions, hypocrites draw their neighbours into sin. But through knowledge of Christ and his word shall the righteous be guarded against their wiles. 10. It is matter of general gladness when wife and godly men prosper, and are advanced; and great is the joy when wicked men, who, as plagues and curses where they dwell, are cut off. 11. By God's blessings upon the upright all around them are profited; but the wicked corrupt men's manners, and ruin their welfare. 12. It is common for self-conceited fools to despise their neighbours; but a prudent man, whatever he thinks, avoids speaking to the reproach of others. 13. They who make a trade of carrying tales from one to another, never stick at treacherously discovering the secrets which have been entrusted to them; but a faithful friend conceals every thing that would tend to his neighbour's prejudice. 14. Where prudent counsel is wanting, nations and private affairs go to wreck: but, where many wise counsellors unite in their deliberations, every precaution will be taken and the most proper methods used to ensure success. 15. He who stands bound for the debts of another man, is in great danger to be ruined in his estate and the way to be secure in that point is to avoid and hate all such engagements. 16. Remarkable and increasing grace and virtue in a woman will engage affection and respect! and strong men hold fast the wealth which they have acquired. 17. He who is kind and bountiful to others, secures to himself a gracious reward from God; but he who is cruel, brings trouble on himself and his relations. 18. Whatever wicked men do to render themselves rich, easy, or honoured will disappoint their expectation; but they who exercise piety and virtue, shall infallibly obtain the blessed reward of their works. 19. As holiness and virtue promote true happiness here and hereafter, so the more eagerly a man pursues an evil course, the more he is bent upon his own destruction. 20. Hypocrites, who live in enmity and opposition to God and his law, while they pretend much piety, are of all men the most odious to him; but they who being renewed by his grace walk before him in truth, are, and shall for ever be, the objects of his special favour and delight. 21. Though wicked men should strengthen themselves by leagues and associates, they shall never be capable of protecting themselves from the just punishment of their sin; but the righteous, and often their children, for their sakes shall be delivered by God himself from every thing ruinous. 22. As a golden jewel is very ill placed in the snout of a swine, so beauty is ill bestowed upon a woman, who, void of good sense, employs herself in perpetual talkativeness, and wallows in filthy lusts and whorish pleasures. 23. The righteous habitually desire solid and substantial blessings

be unpunished: but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

24 There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

25 The liberal soul shall be made fat; and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall; but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind; and the fool shall be servant to the wife of heart.

30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

31 Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

## CHAP. XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof is brutish.

2 A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by his wickedness; but the root of the righteous shall not be moved.

4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

to themselves and others; but wicked men wish for mischief on others; which in the end will bring more fearful and lasting ruin upon themselves. 24, 25. They who from a right principle are remarkably liberal to the poor and to pious institutions, shall find their stock proportionably increased for their real advantage: God shall reward them with prosperity of soul, in grace or comfort, or even with the enjoyments of this present world; but the pinching hand of avarice brings down the curse of God upon our substance. 26. He who, in a time of scarcity hoards up corn, shall be hated and cursed by mankind; but commendations from men, and blessings from God, shall attend him who sells it at a moderate price. 27. He who earnestly sets himself to do good to others, shall obtain favour with God and men: but he who makes mischief his business shall draw upon himself the evil which he designs against his neighbour. 28. He that anxiously grasps for, and trusts in riches, shall find them a broken reed, and shall fall to decay as a withered leaf; but the righteous who are united to Christ by faith, shall receive out of his fulness, abundant supplies of quickening and sanctifying grace, and shall prosper in their concerns. 29. He who by his passion, prodigality, covetousness, and ambition, troubles his family, will experience disappointment, disgrace, and poverty; and the fool who knows not how to manage, shall be reduced to want, and forced to serve a wiser neighbour. 30. A good man's prayers, instructions, and examples are a mean of quickening others around; and he that by instruction prayer, &c. draws men from Satan to the knowledge and obedience of Christ, shews forth true and heavenly wisdom. 31. If God will not pass his own favourites without proper correction for their sins, who can justly expect that the obstinate and contemptuous breakers of his law shall escape the just punishment of their many crimes?

EXPLANATORY NOTES. CHAP. XII. Ver. 1. He who loves reproofs, advices and instructions, will become wise; but he who declines, hates; and is enraged at rebukes for his faults, there is little hope that he will ever know or act like a man. 2. The man who being united to Christ and deals kindly and bountifully with others, shall be favoured and blessed of God; but he whose thoughts are bent on wickedness, shall be condemned to suffer the just punishment of his iniquity. 3. No man, however subtle or powerful, shall be able to establish his greatness by wicked methods; but the righteous being grounded in Christ, though shaken by manifold storms of trouble, shall remain unmoveable in a flourishing state. 4. A pious, prudent, active, chaste, and affectionate wife, is a singular ornament and honour to her husband; but one that is graceless, lazy, foolish, prodigal, peevish, contentious, and wanton; and like an incurable disease, vexes his heart, hastens him to his grave, wastes his substance, and ruins his family. 5. The thoughts of good men are managed

Before  
Christ  
cir. 1000.  
† Heb.  
departed  
from.

2 Cor.  
9. 8, 9, 10.  
† Heb.  
The soul  
of blessing.  
k Psalms  
7. 15, 16;  
& 10. 2.  
& 57. 6.  
1 Psalms  
1. 3. &  
92. 12,  
&c.  
Jer.  
17. 8.  
† Heb.  
taketh.  
m 1 Pet.  
4. 18.

a Chap.  
10. 25.  
b 1 Cor.  
11. 7.



Before Christ  
cir. 1000.

6<sup>c</sup> The words of the wicked *are* to lie in wait for blood : but the mouth of the upright shall deliver them.

7<sup>d</sup> The wicked are overthrown, and *are* not : but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom : but he that *†* is of a perverse heart shall be despised.

9 *He that* is despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast : but the *¶* tender mercies of the wicked *are* cruel.

11<sup>e</sup> He that tilleth his land shall be satisfied with bread : but he that followeth vain *persons* is void of understanding.

12 The wicked desireth *¶* the net of evil men : but the root of the righteous yieldeth fruit.

13 *†* The wicked is snared by the transgression of his lips : but the just shall come out of trouble.

14<sup>g</sup> A man shall be satisfied with good by the fruit of his mouth ; and the recompence of a man's hands shall be rendered unto him.

15<sup>h</sup> The way of a fool *is* right in his own eyes : but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath is *†* presently known : but a prudent *man* covereth shame.

17<sup>i</sup> *He that* speaketh truth sheweth forth righteousness ; but a false witness deceit.

18<sup>k</sup> There is that speaketh like the piercings of a sword : but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever : but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil : but to the counsellors of peace *is* joy.

with piety, equity, and truth ; but the contrivances of the wicked are carried on with fraud, dissimulation, and falsehood. 6. Wicked men, by their consultations, study to undo their opposers, but they who are good, will labour by their advice, testimony, recommendation or request, to deliver such innocent persons from their snares. 7. God himself not only defeats the ruinous projects of the wicked, but destroys them and their families ; whereas he continues and establishes the persons and families of the just. 8. Spiritual wisdom and a prudent management of his affairs, by fair and honest means, will render a man highly honoured and commended of God and all good men ; but he who indulges his obstinate corruptions, bates and opposes his duty, shall bring himself into present and everlasting contempt. 9. Far happier is he who lives within the bounds of his income, though it should hardly afford him a single servant, than he who shows away with a great deal of elegance when he can hardly get necessary subsistence. 10. Good men have implanted in their hearts a tender concern for their welfare and life of the brute animals ; but the nature of the wicked is so cruel, that the very kindnesses which they affect to show are maliciously designed and ruinous. 11. Diligent industry shall, through the blessing of God, afford men a competent portion of temporal things ; but idleness and bad company mark a man foolish. 12. Wicked men desire, approve, and practise deceitful arts for ruining others ; but the piety and justice from whence righteous men's actions proceed, bring forth glory to God, maintenance to themselves, and much benefit to others around. 13. Wicked men are often brought into trouble by their own rash speeches, treasons, perjuries, lies, and calumnies ; but the righteous by their prudent discourses, avoid and escape from many difficulties, in which otherwise they had been entangled. 14. A man shall receive abundant blessings from God, as the reward of that good which he has done by his pious and profitable discourses or works. 15. Fools are so self-conceited, that they hold right whatever they think or do themselves ; but wise men wisely ask and take the advice or instruction of others. 16. Fools, having no command of their passions, rage and fury appear in their countenance, words and actions ; but prudent persons conceal their displeasure, rather than dishonour themselves by resenting it. 17. He who boldly and freely speaks the truth, shews himself an honest man, and does justice to his neighbours ; but he who conceals truth, shews himself a deceitful and mischievous villain. 18. Some by false accusations, calumnies, and bitter reproaches, wound their neighbours, and make discords and divisions among them : but good men, by their prudent speeches, heal men's reputations, and comfort and edify their souls. 19. Constant adherence to strict truth in his speeches establishes a man's credit ; but a liar, though he may be at first believed, is soon after found out and confuted. 20. They who plot mischief shall be disappointed in their expectations, and even fall into that evil which they intended for others ; but they who by their counsels labour to promote the piety, peace, and happiness of others, shall have joy and comfort for their reward. 21. Let the wicked plot as they will, nothing shall

Before Christ  
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21 There shall no evil happen to the just : but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD : but they that deal truly *are* his delight.

23<sup>l</sup> A prudent man concealeth knowledge : but the heart of fools proclaimeth foolishness.

24<sup>m</sup> The hand of the diligent shall bear rule : but the *¶* slothful shall be under tribute.

25<sup>n</sup> Heaviness in the heart of man maketh it stoop : but a good word maketh it glad.

26 The righteous *is* more excellent than his neighbour : but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting : but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life ; and in the pathway thereof there *is* no death.

## CHAP. XIII.

A WISE son heareth his father's instruction : but a scorner heareth not rebuke.

2<sup>a</sup> A man shall eat good by the fruit of his mouth : but the soul of the transgressors shall eat violence.

3 He that keepeth his mouth keepeth his life : but he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and hath nothing : but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying : but a wicked *man* is loathsome, and cometh to shame.

6<sup>b</sup> Righteousness keepeth him that is upright in the way : but wickedness overthroweth *†* the sinner.

7 There is that maketh himself rich, yet hath nothing : there *is* that maketh himself poor, yet hath great riches.

beside the righteous ; but the wicked shall be quite overwhelmed with inward plagues and outward calamities. 22. Lies and liars are remarkably hated and abhorred of God ; but they who in their speeches and whole conduct act in truth, fidelity, and candour shall be blessed by him. 23. A prudent man conceals the knowledge he has, except when called by providence to use it for the benefit of others ; but a fool, through thoughtlessness, rashness, or ambition, proclaims his own weakness. 24. Diligent and prudent activity is the way to obtain riches, honour and authority ; but laziness and villany render men poor and enslaved. 25. Anxious care about the things of this world, convictions of sin, and fears of hell, depress the most magnanimous spirit, and makes it to pore disconsolate over its wretchedness : but good instructions from friends, and especially the promises of God revive and make it glad. 26. In his state of union with Christ, justification and adoption, a righteous man is more excellent than his neighbour : but the way that the wicked takes to render himself great or happy only deceives and disappoints him, and issues in misery. 27. Lazy wretches cannot endure to prosecute their own schemes for obtaining earthly enjoyments ; or it is taken from them ; but the wealth or honour, which is obtained by an honest diligence is extremely valuable and lasting. 28. In receiving Christ as our wisdom, righteousness, sanctification, and redemption, there is a real possession of life, spiritual and eternal.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. Wise children will reverently receive, obey, and submit to their parents' instructions ; but there is no hope of him that laughs and scoffs when he is admonished for his faults. 2. He who lays out himself in instructing, advising and comforting others, shall be regarded by men, and rewarded by God ; but evil speakers shall be forced to endure those miseries which they brought upon others. 3. He that carefully bridle his tongue, preserves himself from much trouble and danger ; but he who is extremely talkative, is in the ready way to be ruined, both by God and by man. 4. Neither riches, learning, labour, nor happiness is to be gotten by mere sluggish desires, without endeavours ; but they who, in a dependence upon God, industriously use proper means, shall have sufficiency of outward things, and abundant comforts in Christ. 5. A righteous man not only carefully avoids, but hates all manner of falsehood ; but a wicked man continues to impose upon others, till his detected falsehoods and villainies render him evidently odious to God and detested by men. 6. They who have Jesus' righteousness imputed to them, and his grace implanted in them, and who study uprightness and equity in their whole conduct, shall be preserved sound in the faith, unmoved by Satan's temptations, or the world's frowns or smiles ; but wicked men shall be overthrown by their own iniquity. 7. Some, in their pride and vanity, make a great show of wealth, when they are worth nothing ; while others, by their garb of their speeches, conceal their abundant riches, knowledge, or grace. 8. Riches are so far from rendering men truly happy, that



Before  
Christ  
cir. 1000.  
c Job  
18. 6. &  
21. 17.  
|| Or,  
candle.  
d Chap.  
10. 2. &  
20. 21.  
† Heb.  
with the  
hand.  
|| Or,  
shall be in  
peace.  
e Chap.  
14. 27.

8 The ransom of a man's life are his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised is wisdom.

11 Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

14 The law of the wise is a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors is hard.

16 Every prudent man dealeth with knowledge: but a fool layeth open his folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador is health.

18 Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repaid.

22 A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just.

23 Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

f Chap.  
12. 23. &  
15. 2.  
† Heb.  
spreadeth.

† Heb.  
shall be  
broken.

g Job  
27. 17.

h Chap.  
12. 11.

they tempt others to rob or to accuse them, that their lives may be saved by huge sums of money; whereas the poor is reckoned so inconsiderable, that nobody thinks it worth while to rob, accuse, or even rebuke him. 9. The holiness, comfort, and prosperity of the righteous continues in its brightness and glory; but the small appearance of comfort and happiness, which the wicked enjoy in this world, will quickly be extinguished in endless misery. 10. Pride is the principal, and often the sole cause of quarrels and contentions; but they who piously consult their God and their Bible, transact things in quietness and peace. 11. Wealth gotten by fraud, theft, or oppression, having the curse of God upon it, shall quickly be wasted, but that which is gotten by honest industry and diligence shall continue and increase. 12. The delay of that which a man eagerly expects renders his mind very uneasy; but when he enjoys what he long desired and looked for, it is sweet, satisfactory and reviving. 13. He who despises God's word, or the advices of his faithful friends, shall quickly be ruined; but he who reverently submits himself to, and obeys God's commandments shall be rewarded. 14. The instructions of a good man, and much more the doctrines of God's word, preserve from those pernicious principles, and destructive practices, by which many are ensnared. 15. A prudent, pious and regular behaviour, is acceptable to all men; but the behaviour of lawless and wicked persons, is very ruinous to themselves, and offensive to God and good men. 16. Prudent persons undertake nothing but with due deliberation, and what they understand; but fools discover their weakness, by rashly meddling with matters out of their reach. 17. Unfaithfulness in discharging his trust, will bring a wicked servant into shame, condemnation, and misery; but he who acts faithfully procures safety and advantage both to his master and himself. 19. It is a high satisfaction to enjoy what we desire; but foolish sinners hate to forsake their lusts and sinful practices, even as means of receiving the choicest benefits. 23. By gaining his estate in a just and upright manner, and by doing good with it while he lives, a good man takes the surest course to fix his estate upon them for many generations; but the sinner leaves a curse entailed upon his wealth; and, by the righteous providence of God, it is quickly transferred from his family to one that is truly pious and virtuous. 23. Poor men, by their diligent labour and industry, many times abundantly provide for themselves and family; while others who are rich, are reduced to poverty, through their ignorance, rashness, injustice, &c. 24. That fond affection which restrains parents from duly correcting their children, is a sinful withholding from them a mean appointed by God; but parents who truly love their children will study, by early and Christian corrections, to prevent their fixing in evil habits or customs. 25. A righteous man never wants satisfaction, because he

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

23. 13. k Psalms 34. 10. & 37. 3.

## CHAP. XIV.

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: but he that is perverse in his ways despiseth him.

3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

9 Fools make a mock at sin: but among the righteous there is favour.

10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man; but the end thereof are the ways of death.

13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

14 The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself.

Before  
Christ  
cir. 1000.

i Chap.

a Job  
12. 4.

b Exod.  
20. 16. &  
23. 1.

c Chap.  
6. 19. &  
12. 17.

c Chap.  
8. 9.

d Chap.  
10. 23.

† Heb.  
the bitter-  
ness of his  
soul.

e Chap.  
16. 25.

f Chap.  
1. 31.

lives in a temperate use of God's blessings; but wicked men, insatiable in their desire, and extravagant in the abuse of their plenty, shall be reduced to the distresses of poverty.

EXPLANATORY NOTES. CHAP. XIV. Ver. 1. A virtuous wife by her piety, prudence, and good economy, supports and advances her family in honour, happiness and wealth: but a wicked imprudent wife, by her pride, prodigality, &c. will quickly reduce a happy family to poverty, disgrace, and ruin. 2 By an universal regard to piety and virtue, men manifest the fear and holy reverence of God implanted in their heart; but, by an obstinate rebellion against his laws, they discover their profane contempt of his Majesty. 3. The insolent, calumniating, and contemptuous speeches of proud men are very injurious and wounding to others, and often at last prove a scourge to themselves; but the prudent, peaceable, and pleasing words of wise men, secure them in safety. 4. They who would have plenty must be content with the dross that labour makes; or, if the tillage of the fields be neglected, famine must follow; but laborious tillage will issue in great plenty. 5. Proud, self-conceited scoffers are never like to profit by their studies; whereas they who humbly and dependently apply themselves to search out truth, quickly attain to the knowledge of whatever is necessary and useful. 7. It is proper to flee from the company of such persons as discover the corruption of their heart in the vanity or wickedness of their words. 8. Prudent men chiefly study to know how to act in their own calling and religious course; but wicked men employ their knowledge and wit to deceive others. 9. Insensible of the evil, malignity and danger of sin, wicked men harden themselves in it; but they, who are afraid of, hate, and avoid sin, truly love and regard their neighbours, and obtain favour with God and man. 10. No man can know what another inwardly suffers in worldly griefs and vexations; neither can they share with him in his inward joys. 11 The stately houses, wealthy and honoured families, of the wicked, shall in providence be reduced to ruin and misery; whereas the poor and unsettled family of the truly pious shall flourish and become illustrious. 12. There is need strictly and impartially to try courses and customs; or prejudice, self flattery, affected ignorance, and the like, make many things seem lawful and good which are really sinful and ruinous. 13. Immoderate joys and pleasure ordinarily issue in inward vexation and anguish; and the diverting of inward convictions and important duties by carnal mirth will quickly issue in the weepings and wallings of eternal despair. 14. He who even in heart revolts from God and his ways, shall be fearfully overwhelmed with the punishment of his sins; but a good man shall enjoy great comfort in the testimony of a good conscience, and in keeping God's commands. 15. Weak persons believe every idle story, and



Before  
Christ  
cir. 1000.

15 The simple believeth every word : but the prudent man looketh well to his going.

16 A wise man feareth, and departeth from evil : but the fool rageth, and is confident.

17 He that is soon angry dealeth foolishly ; and a man of wicked devices is hated.

18 The simple inherit folly : but the prudent are crowned with knowledge.

19 The evil bow before the good ; and the wicked at the gates of the righteous.

g Chap.  
19. 7.

20 The poor is hated even of his own neighbour : but the rich hath many friends.

† Heb.  
many are  
the lovers  
of the rich.  
h Psalm  
112. 9.

21 He that despiseth his neighbour sinneth : but he that hath mercy on the poor, happy is he.

22 Do they not err that devise evil ? but mercy and truth shall be to them that devise good.

23 In all labour there is profit : but the talk of the lips tendeth only to penury.

24 The crown of the wife is their riches : but the foolishness of fools is folly.

i Ver. 5.

25 A true witness delivereth souls : but a deceitful witness speaketh lies.

26 In the fear of the LORD is strong confidence ; and his children shall have a place of refuge.

k Chap.  
13. 14.

27 The fear of the LORD is a fountain of life, to depart from the snares of death.

28 In the multitude of people is the king's honour : but in the want of people is the destruction of the prince.

† Heb.  
short of  
spirit.

29 He that is slow to wrath is of great understanding : but he that is hasty of spirit exalteth folly.

l Chap.  
17. 5.  
Matth.  
25. 40,  
45.

30 A sound heart is the life of the flesh : but envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker : but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness : but the righteous hath hope in his death.

Before  
Christ  
cir. 1000.

33 Wisdom resteth in the heart of him that hath understanding : but that which is in the midst of fools is made known.

34 Righteousness exalteth a nation : but sin is a reproach to any people.

† Heb. to  
nations.

35 The king's favour is toward a wife servant : but his wrath is against him that causeth shame.

## CHAP. XV.

A SOFT answer turneth away wrath : but grievous words stir up anger.

a Chap.  
25. 15.

2 The tongue of the wise useth knowledge aright : but the mouth of fools poureth out foolishness.

b Ver. 23.  
Chap.

3 The eyes of the LORD are in every place, beholding the evil and the good.

12. 23. &  
13. 16.

4 A wholesome tongue is a tree of life : but perverness therein is a breach in the spirit.

† Heb.  
belcheth,  
or bub-  
bleth.

5 A fool despiseth his father's instruction : but he that regardeth reproof is prudent.

c Job  
34. 21.

6 In the house of the righteous is much treasure : but in the revenues of the wicked is trouble.

Chap.  
5. 21.

7 The lips of the wise disperse knowledge : but the heart of the foolish doeth not so.

Jerem.  
16. 17. &  
32. 19.

8 The sacrifice of the wicked is an abomination to the LORD : but the prayer of the upright is his delight.

Hebr.  
4. 13.

9 The way of the wicked is an abomination unto the LORD : but he loveth him that followeth after righteousness.

† Heb.  
The heal-  
ing of the  
tongue.

10 Correction is grievous unto him that forsaketh the way ; and he that hateth reproof shall die.

d Chap.  
10. 1.

11 Hell and destruction are before the LORD ; how much more then the hearts of the children of men ?

e Chap.  
21. 27.

Jer. 6. 20. & 7. 22. Amos 5. 22. || Or, Instruction. f Job 26. 6.

thereby are drawn into evil ; but prudent men examine things before they trust to them or practise them. 16. A wise man when warned of his error or danger, immediately starts back from the sin to which he was tempted, or in which he had involved himself ; but a fool rages against those that reprove, warn, or threaten him, and goes on fearless of any danger. 17. He, who is soon angry involves himself in rash and imprudent words and actions ; but a man who conceals his wrath and deliberately contrives how to take a cruel revenge deserves to be hated. 18. Inconsiderate sinners hold fast their wickedness, and delight in it till they feel the woeful effects of it ; but the prudent to their remarkable honour and influence increase in spiritual understanding. 19. Even in this world the wicked are often obliged to stoop and submit to the righteous, and implore their favour and relief ; and at the last day the debasement of the wicked and exaltation of the righteous shall be complete. 20. If a man fall into poverty, his neighbours will forsake and disregard him ; but if a man grow rich, many will pretend great affection to him, and offer him their favour. 21. He who overlooks and contemns his poor neighbour provokes God to punish and render him miserable ; but he who compassionately relieves the poor shall be blessed by God on that account. 22. They who contrive mischief against their innocent neighbours miss their end, and ruin themselves ; but they who study to do men real good shall be graciously and faithfully rewarded by God. 23. Industrious labour in any lawful calling will bring in some gain ; but talkativeness and proud boasting tend only to make men beggars. 24. Riches are a singular ornament and advantage to wise men, because thereby they have the greater opportunities of doing good ; but riches only render foolish men's folly the more notorious. 25. An upright witness will at all hazards avow the truth ; but deceitful men will boldly pour forth lies and calumnies to destroy the innocent. 26. They that fear God, may be confident of his protection to them and their posterity. 27. An holy regard to God, and obedience to his law, will preserve men from those sinful courses in which many are ensnared to their own destruction. 28. Kings ought to cherish their subjects ; for on their number, wealth, and power, their own honour depends ; and if they be wasted by unnecessary wars, it will prove the ruin of the kingdom. 29. He, who under great provocations, can maintain a calmness of temper, discovers much wisdom and grace ; but he who is hastily inflamed by reproaches and ill-usage, exposes his corruption and folly. Nothing more conduces to health and happiness than a mind renewed by God's Spirit ; but envy, and such like fretful passions, torment men's spirits, and waste their bodies. 31. He that defrauds or oppresses the poor, forgets, and even practically blasphemes God, who engages him-

self to defend and relieve them ; but he who hath any due respect to God will shew pity to the poor. 32. In death the wicked is suddenly and irresistibly driven away from all his beloved hopes and enjoyments, in this sinful state ; but the righteous, being united to Christ, has even in trouble and death, well grounded hopes of eternal felicity. 33. Prudent men study to grow in grace, and in the knowledge of Christ ; but foolish men expose themselves by their eager desire to vent their minds in every company. 34. Religion and virtue, equity and kindness, through the blessing of God, increase the glory, power, and wealth of a nation ; but rebellion against God, or injuring of mankind, disgraces and ruins societies. 35. A prudent, active, and faithful minister of state cannot but be dear to a wise king ; and one who by his ill-management disgraces his government, cannot but be the object of his wrath.

EXPLANATORY NOTES. CHAP. XV. Ver. 1. Mild, submissive, and yielding answers pacify anger : but sharp, contemptuous and impertinent language increases passion. 2. A wise man gives profitable instructions ; whereas fools by the worthless stuff they utter, only manifest their own folly. 3. The infinite knowledge and observance of God extends every where. 4. Wholesome and profitable discourses instruct the ignorant, comfort the grieved, and soften the exasperated : but corrupt, proud, passionate, and erroneous discourse disturbs the peace, and corrupts the tempers and manners. 5. Inattention to the instructions, advices, and reproofs of superiors, manifests and issues in the greatest folly ; but he who willingly receives rebukes and carefully observes them, shews himself wise and prudent. 6. A truly pious, just, and merciful man, is really very rich : but vexation and trouble embitter the revenues of the wicked. 7. Wise men tender good instructions, &c. to all around them ; but foolish men, having their heart filled with ignorance and lust, impart nothing valuable. 8. All the external devotions, and most liberal alms-givings of wicked men are so far from recommending them to God's favour that they are abhorred by him : but the most humble prayers and meanest services of those united to Christ are exceedingly acceptable to him, and issue in much comfort to themselves. 9. The whole designs, contrivances, thoughts, words, and actions of wicked men are abominable to the Lord ; but he loves such as having Jesus' righteousness imputed to their souls, do in their thoughts, affections, and endeavours, earnestly study to perfect holiness in his fear. 10. Such as dislike faithful reproof for their apostacy from the ways of the Lord shall be severely punished, and shall certainly be damned. 11. The state of the dead and damned, and every other thing unknown to us, are perfectly known to God. How exact then must be his knowledge and obser-



Before Christ  
cir. 1000.

12 A scorner loveth not one that reproveth him; neither will he go unto the wife.

13 <sup>g</sup> A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

16 <sup>h</sup> Better *is* little with the fear of the LORD, than great treasure and trouble therewith.

17 <sup>i</sup> Better *is* a dinner of herbs where love is, than a stalled ox, and hatred therewith.

18 <sup>k</sup> A wrathful man stirreth up strife: but *he that is slow* to anger appeaseth strife.

19 The way of the slothful *man is* as an hedge of thorns: but the way of the righteous <sup>†</sup> *is* made plain.

20 <sup>l</sup> A wife son maketh a glad father: but a foolish man despiseth his mother.

21 <sup>m</sup> Folly *is* joy to *him that is* <sup>†</sup> destitute of wisdom: but a man of understanding walketh uprightly.

22 <sup>n</sup> Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth; and a word *spoken* in due season, how good *is it*!

24 <sup>o</sup> The way of life *is* above to the wise, that he may depart from hell beneath.

25 <sup>p</sup> The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 <sup>q</sup> The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* <sup>†</sup> pleasant words.

27 He that is greedy of gain troubleth his own house: but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

Before Christ  
cir. 1000.

29 <sup>r</sup> The LORD *is* far from the wicked: but *he* heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart; and a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth <sup>||</sup> instruction despiseth his own soul: but he that <sup>||</sup> heareth reproof <sup>†</sup> getteth understanding.

33 The fear of the LORD *is* the instruction of wisdom: and <sup>†</sup> before honour *is* humility.

## CHAP. XVI.

THE <sup>a</sup> <sup>||</sup> preparations of the heart in man, and the answer of the tongue *is* from the LORD.

2 <sup>b</sup> All the ways of a man *are* clean in his own eyes: but the LORD weigheth the spirits.

3 <sup>c</sup> <sup>†</sup> Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: <sup>d</sup> yea, even the wicked for the day of evil.

5 <sup>e</sup> Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be <sup>†</sup> unpunished.

6 By mercy and truth iniquity is purged; and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 <sup>f</sup> Better *is* a little with righteousness, than great revenues without right.

9 <sup>g</sup> A man's heart deviseth his way: but the LORD directeth his steps.

10 <sup>†</sup> A divine sentence *is* in the lips of the king; his mouth transgresseth not in judgment.

11 <sup>h</sup> A just weight and balance *are* the LORD's; <sup>†</sup> all the weights of the bag *are* his work.

vance of the dispositions, purposes, and thoughts of men! 12. Mockers of God and religion shun the admonitions of their conscience, and hate such as reprove them; and even avoid the company of wife, religious, or virtuous persons. 13. When the conscience is graciously purged and quieted, it issues in outward health and cheerfulness; but grief and sorrow seizing on the heart, makes a man a burden to himself and to all around. 14. Such as are instructed by the Spirit of God, earnestly study to obtain more solid knowledge: but persons void of true understanding gape after, and relish nothing but frivolous, vain, and unprofitable things. 15. All the days of persons discontented under their afflictions are grievous and miserable; but they who have their conscience graciously quieted, their heart joyful in God, have true and perpetual comfort. 16. A very small share of earthly enjoyments, attended with real grace and true holiness is better than the largest abundance of wealth without it. 17. The meanest fare attended by the mutual love of friends, is far preferable to the most sumptuous entertainment attended with hatred and contention. 18. Hasty, passionate, and furious persons, are apt to quarrel for very trifles; but those who are humble, meek, and patient, will labour to compose strife when it has been raised by others. 19. A slothful man is apt to fancy a great many unconquerable difficulties in the way of his duty; but a good and active person looks on his way as easy and plain. 20. Nothing so much rejoices the heart of pious parents, as to see their children grow up in the nurture and admonition of the Lord; but foolish children requite their mother's fond indulgence by irreverent carriage towards them; thereby making them contemptible. 21. They, who are void of grace and consideration, take pleasure in doing the most empty, absurd, and wicked things; but such as are truly knowing and wise, study to conduct their thoughts, words, and actions in a regular, sincere, and holy manner. 22. Without prudent counsellors the most important designs and projects often miscarry; but where, by prudent consultation, men's purposes succeed to their wish. 23. Ready, pertinent, and seasonable advice is an honour and comfort to him who gives it, and it is very profitable to him who receives it. 24. Holy and gracious persons, in the pursuit of everlasting life, set their affections and hopes on things above, that they may escape sinful pollutions, horrid dangers, and everlasting destruction. 25. God takes pleasure to debase the proud, ruining their honour and wealth; but he will preserve poor widows against every insolent or covetous invader. 26. The Lord abhors the thoughts of wicked men, &c. but the hearts of the godly, being purged by his blood and Spirit, are pleasant to him. 27. They who hasten to

be rich, and with anxious care labour for worldly enjoyments, plague their families, and bring the curse of God on what they have; but he who hates bribes, and other unlawful methods of gain, shall have a competent portion of the good things of this world. 28. A good man avoids answering before he is asked, and studies to say nothing but what is pure, &c.; but a wicked man is apt, in a rash and froward manner, to speak what is unsuitable, sinful, and hurtful. 29. The Lord utterly dislikes wicked persons; but he is ever willing and ready to hear the prayers of the godly, and is their present help in time of distress. 30. It is a remarkable pleasure to behold the manifold works of God, and the good report of a given and offered Saviour, or even a good report of ourselves or neighbours, affords inward comfort. 31. They who with pleasure listen to and improve wholesome instructions, increase in wisdom, and shall be qualified to give good instructions to others. 32. Such as refuse or condemn proper instructions, or reproofs, undervalue their own soul: but he who delights to be taught and admonished, increases in saving knowledge, wisdom, and prudence. 33. An holy awe of God, and real regard to his way, disposes us to the study of true wisdom and knowledge; and humility, and patient submission in a low condition, is the best preparation for honour and preferment.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1. Every right inclination, thought, or purpose in the heart, are entirely the free gift and work of God. 2. Ignorance and self-conceit make men often to think themselves faultless and holy in their conduct, when the Lord, who searches and judges the intentions of the heart, finds it quite otherwise. 3. Commit whatever works you undertake to the direction and management of God, and implore his blessing therein, so shall your honest desires be accomplished. 4. God made and manages all creatures for his own service; yea, even the wicked to be instruments of his just vengeance. 5. When men are inwardly proud, on account of their gifts, honours, or wealth, God hates them. 6. By God's exercise of his mercy and faithfulness in giving his Son, men's iniquity is expiated, pardoned, and subdued. And by the fear of God implanted in the heart, men hate, watch against, and avoid sin; and so escape the fearful consequences of it. 7. When a man makes it his habitual and earnest endeavour to receive Christ, and walk in him, the Lord inclines even those that were his foes to become his friends. 8. A small estate honestly gotten, and cheerfully enjoyed, is preferable to vast incomes heaped up by oppression, and kept without hospitality. 9. A man's mind fixes its ends, and contrives the means; but the Lord determines the event,



Before  
Christ  
cir. 1000.  
i Chap.  
19. 12.  
k Chap.  
8. 11.  
l Chap.  
11. 2. &  
18. 12.  
|| Or,  
He that  
under-  
standeth a  
matter.  
m Psal.  
2. 12. &  
34. 8. &  
125. 1.  
Isaiah  
30. 18.  
Jerem.  
17. 7.  
n Chap.  
13. 14.  
† Heb.  
maketh  
wise.  
o Chap.  
14. 12.  
† Heb.  
The soul  
of him that  
laboureth.  
† Heb.  
boweth  
unto him.  
† Heb.  
A man of  
Belial.  
p Chap.  
6. 14. 19  
& 15. 18.  
& 26. 21.  
& 29. 22. † Heb. sendeth forth.

12 It is an abomination to kings to commit wickedness: for the throne is established by righteousness. 13 Righteous lips are the delight of kings; and they love him that speaketh right. 14 The wrath of a king is as messengers of death; but a wise man will pacify it. 15 In the light of the king's countenance is life; and his favour is as a cloud of the latter rain. 16 <sup>k</sup> How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver? 17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul. 18 <sup>l</sup> Pride goeth before destruction; and an haughty spirit before a fall. 19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. 20 || He that handleth a matter wisely shall find good; and whoso <sup>m</sup> trusteth in the LORD, happy is he. 21 The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning. 22 <sup>n</sup> Understanding is a well-spring of life unto him that hath it; but the instruction of fools is folly. 23 The heart of the wise † teacheth his mouth, and addeth learning to his lips. 24 Pleasant words are as an honey-comb, sweet to the soul, and health to the bones. 25 <sup>o</sup> There is a way that seemeth right unto a man; but the end thereof are the ways of death. 26 † He that laboureth, laboureth for himself; for his mouth † craveth it of him. 27 † An ungodly man diggeth up evil; and in his lips there is as a burning fire. 28 <sup>p</sup> A froward man † soweth strife; and a whisperer separateth chief friends.

Before  
Christ  
cir. 1000.  
a Chap.  
15. 17.  
|| Or,  
good cheer.  
b Psal.  
26. 22.  
Chap.  
27. 21.  
Jerem.  
17. 10.  
Malachi  
3. 3.  
c Chap.  
14. 31.  
† Heb.  
held in no  
cent.  
d Psal.  
127. 3. &  
128. 3.  
† Heb.  
A lip of  
excellency.  
† Heb.  
A lip of  
lying.  
e Chap.  
18. 16.  
† Heb.  
A stone of  
grace.  
f Chap. 10. 12. || Or, procureth. || Or, A reproof aweth more a wise man, than to strike a fool an hundred times.

29 A violent man enticeth his neighbour, and leadeth him into the way that is not good. 30 He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass. 31 The hoary head is a crown of glory, if it be found in the way of righteousness. 32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. 33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.\*

## CHAP. XVII.

BETTER is <sup>a</sup> a dry morsel, and quietness therewith, than an house full of sacrifices with strife. 2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. 3 <sup>b</sup> The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts. 4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. 5 <sup>c</sup> Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be † unpunished. 6 <sup>d</sup> Children's children are the crown of old men; and the glory of children are their fathers. 7 † Excellent speech becometh not a fool; much less do † lying lips a prince. 8 <sup>e</sup> A gift is as † a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth. 9 <sup>f</sup> He that covereth a transgression || seeketh love: but he that repeateth a matter separateth very friends. 10 || A reproof entereth more into a wise man than an hundred stripes into a fool. 11 An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him.

10. The edicts and decisions of kings ought always to be directed by the unerring law of God. 11. The Lord requires, that even in our private dealings, every thing should be managed with the most scrupulous integrity and equity. 12—15. Kings being in the most exalted station, ought to be distinguished patterns of piety and virtue, and to countenance it in others, as the only security of their throne. They ought highly to value and love sincere and faithful advisers. Their wrath is almost as terrifying as a message of death; but virtuous and prudent courtiers will make a reconciliation. His smiles are extremely reviving and comfortable, and fruitful of expected happiness, especially to such as he had been formerly incensed against. 16. But real religion, and a solid understanding, are preferable to all the wealth that kings can bestow or industry procure. 17. It is the constant aim of upright men to decline every thing that is evil, and to follow that which is good; by which they are preserved from destruction. 18. Pride and haughtiness are the ordinary forerunners of debasement and misery. 19. It is better, in imitation of Christ, to submit to the meanest condition, than to partake of victories, spoil, and wealth, along with the proud. 20. They who understand business thoroughly, and manage it prudently, bid fair to have good success; but it is only by trusting in God, that true and everlasting happiness can be obtained. 21, 22. They whose hearts are well furnished with experimental knowledge of God's word; and, if they can with eloquence and clearness communicate their instructions, it will greatly tend to the edification of themselves and others; but the learning of fools is frivolous and vain: and even their instructions do but render men foolish. 23, 24. The enlightened mind of a wise man instructs him to speak judiciously and pertinently, and renders it pleasant to the hearer, as an honeycomb is to the mouth, and nourishing and strengthening as marrow is to the bones. 25. Many are highly pleased with their own ways, even when they are such as tend to their ruin, temporal, spiritual and eternal. 26. He that, prompted by his wants, labours in worldly employment, procures his own preservation in life. 27. Wicked men with great pains contrive and labour to do mischief; and their lying, slander-

ous, and insolent speeches are very injurious, painful, and destructive. 28. Persons of a perverse, passionate, and contentious spirit, raise dissensions; and they who secretly defame, backbite, and detract, make breeches between the kindest neighbours and dearest relations. 29, 30. Such as are eager to do mischief, or live by violence and rapine, not content to do wrong themselves, entice others to become their companions, and then lead them into the most pernicious courses. 33. Events to us are fortuitous as the lot which is cast into the lap of a garment; but to God all things are known; and nothing, no not the drawing of the lot, happens but according to his eternal counsels.

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. The meanest fare, enjoyed in peace with God and our neighbour, is better than the most sumptuous cheer, attended with brawling, contention, and strife. 2. A pious and prudent servant ought to be preferred to a foolish and wicked child, and deserves a share of the inheritance in a family. 3. As gold and silver are tried and purified in the fire, so the Lord, who searches the hearts of all men, proves and refines his own people from their sinful dross in the furnace of affliction. 6. It is an honour to parents to have a numerous posterity walking in holiness and virtue; and it is the honour of children to have pious and prudent ancestors. 8. Presents and bribes appear so lovely and tempting, that few can refuse them or decline gratifying the desire of the giver. 9. Overlooking of injuries, and mutual forbearance, is the best way to preserve and increase friendship and love; but repeating old faults breaks the strictest bonds of friendship, and makes an irreconcilable separation. 11. Some men are so wilful and refractory, that they are wholly and irreclaimably bent on mischief; they must therefore be cut off by some exemplary punishment. 12. It is less dangerous to meet a bear in the height of her rage, than a furious fool in the pursuit of his unruly passions and desires. 14. When men begin a quarrel, it gradually becomes more and more violent and extensive; it is best, therefore, to check and stifle all contentions in the beginning. 16. In his mysterious providence, God gives to many

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] Jehovah knows our wants, and gives a heart to desire them supplied, and is therefore the proper object of religious homage. He disposes all things with profound wisdom and justice, protecting the innocent, and punishing the guilty. He delights in mercy, and none who forsake iniquity and return to him through faith in the propitiation of Christ shall perish. Godliness with contentment is great gain; but the covetous and ambitious bring on themselves destruction. Those in high station have much opportunity to do good or evil; for their conduct has a powerful influence on their fellow-men. True religion is infinitely more valuable than all earthly good; it is of unspeakable advantage in this world and that which is to come. Happy are they who are interested in the favour of God, for as he is the sovereign disposer of all things their present and eternal felicity is secure.



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12 Let a bear robbed of her whelps meet a man, *||* rather than a fool in his folly.

13 Who so rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water; therefore leave off contention, before it be meddled with.

15 <sup>h</sup> He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 <sup>i</sup> A friend loveth at all times, and a brother is born for adversity.

18 <sup>k</sup> A man void of *†* understanding striketh hands, and becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction.

20 <sup>†</sup> He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief.

21 <sup>†</sup> He that begetteth a fool *doeth it* to his sorrow; and the father of a fool hath no joy.

22 <sup>m</sup> A merry heart doeth good *|| like* a medicine: but a broken spirit drieth the bones.

23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

24 <sup>n</sup> Wisdom *is* before him that hath understanding: but the eyes of a fool *are* in the ends of the earth.

25 <sup>o</sup> A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 <sup>p</sup> He that hath knowledge spareth his words; and a man of understanding is of *||* an excellent spirit.

28 <sup>q</sup> Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips *is* esteemed a man of understanding.

## CHAP. XVIII.

*|| Or, He that separateth himself seeketh according to his desire, and intermeddleth in every business.*

**T**HROUGH desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

foolish persons natural abilities, worldly substance, and opportunities of learning wisdom; and yet gives them no sense or inclination to desire it. 17. A true friend continues constant in his affection and usefulness; and a brother, who deserves the name, is especially kind and helpful in a time of adversity. 18. He is extremely foolish whose kindness hurries him into rash suretyship for the debts of others. 19. He certainly loves wickedness who accustoms himself to brawling and contention; and he who lives above his income hurries himself into ruin; and breakers of the public peace open wide the flood-gates to all impiety. 20. A man of wicked devices, shall find himself deceived in his expectations of good; and a false, deceitful, and self-inconsistent tongue, will prove the ruin of its owner. 22. Nothing more conduces to health than solid quietness of conscience, and a moderate cheerfulness of spirit; but excessive sadness and grief waste the body, and dry it up to a mere skeleton. 23. Many wicked persons, who would refuse an open bribe, will willingly enough take bribes or presents secretly, in order to influence them to give counsel or judgment contrary to law and equity. 24. A pious and prudent man has his mind fixed upon the unerring oracles of God, for to guide and govern him; but a foolish one has his thoughts always wandering and roving about impertinences. 27, 28. The more wise and knowing a man is, he is the less apt to be talkative; and his wisdom renders his mind and temper humble, calm, temperate, and dispassionate. If even a foolish person restrain his lips from rash and impertinent talk, he is for the time reckoned a wise and intelligent person.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1. While self-conceited persons seek to distinguish themselves by their high pretences to wisdom, and seek, but never find satisfaction; they, who have a true desire of knowledge, disengage themselves from all avocations in order to study true wisdom. 3.

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2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh *then* cometh also contempt, and with ignominy reproach.

4 <sup>a</sup> The words of a man's mouth *are as* deep waters, and the well-spring of wisdom *as* a flowing brook.

5 <sup>b</sup> It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 <sup>c</sup> A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 <sup>d</sup> The words of a tale-bearer *are || as* wounds, and they go down into the *†* innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 <sup>e</sup> The name of the LORD *is* a strong tower: the righteous runneth into it, and *†* is safe.

11 <sup>f</sup> The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 <sup>g</sup> Before destruction the heart of man is haughty; and before honour *is* humility.

13 He that *†* answereth a matter before he heareth it, it is folly and shame unto him.

14 The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 <sup>h</sup> A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city; and *their* contentious *are* like the bars of a castle.

20 <sup>i</sup> A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue; and they that love it shall eat the fruit thereof.

22 <sup>k</sup> Who so findeth a wife findeth a good thing, and obtaineth favour of the LORD.

Wherever wicked men come, they bring their contempt of God and religion along with them, which will at last issue in contempt and misery to themselves. 4. A wise man's words, as deep waters flow calmly, and contain the deep mysteries of God; and his heart being full of wisdom, is ever sending forth streams of instructive, refreshing, quickening, and fruitifying influences to all around him: 6, 7. Fools by meddling in other men's quarrels, or by speeches irritating others against them, procure mischief, and even lasting and eternal ruin to themselves. 9. Idleness and prodigality are nearly allied, and both issue in the ruin of the persons guilty of them. 10. Jesus Christ, and all the perfections, promises, and providence of God in him, are an impregnable defence and satisfaction to all such as by faith flee to him: no enemy or danger can ever hurt them. 11. It is only in his own conceit that the rich man's wealth appears a mean of remarkable safety either here or hereafter. 13. He who, to shew his quick parts, or through a forwardness of temper, answers to a matter before he hears it fully and understands it, shames himself and manifests his folly. 14. A manly spirit, especially if encouraged and supported by the influences of the Holy Ghost, will bear up under manifold and sore calamities of an external kind; but, if the spirit be wounded with melancholy dejection, and a sense of God's wrath, how insupportable is the case, till Jesus, by his blood and grace, give relief. 17, 18. They, who are first in representing their case, ordinarily make it to appear right, and even prepossess the judge in their favour; but, by diligent search into their allegations, their neighbours often find innumerable mistakes in their representations. In some cases, where the reasons are strong on both sides, the referring of the determination to God by the lot is the proper method. 19. No contentions are so sharp and obstinate as those between near relations and long-continued friends. It is easier to take strong cities, or to bow or break the strongest iron



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1 James  
2. 3.  
m Chap. 17. 17.

23 The poor useth entreaties; but the rich answereth <sup>roughly</sup>.  
24 A man that *hath* friends must shew himself friendly; <sup>m</sup> and there is a friend *that* sticketh closer than a brother.

## CHAP. XIX.

a Chap. 28. 6.  
b Chap. 14. 20.  
c Exod. 23. 1.  
Deut. 19. 16.  
Chap. 6. 19 & 21. 18.  
† Heb. held innocent.  
† Heb. a man of gifts.  
d Chap. 14. 20.  
† Heb. an heart.  
e Ver. 5.  
f Chap. 30. 22.  
Eccles. 10. 6, 7.  
g Chap. 14. 29.  
|| Or, prudence.  
h Chap. 16. 14, 15.  
& 20. 2.  
i Chap. 10. 1. & 15. 20. & 17. 21, 25.  
k Chap. 21. 9. & 27. 15.  
l Chap. 18. 22.  
m Chap. 10. 4. & 20. 13. n Luke 11. 28. o Mat. 10. 42. & 24. 40. 2 Cor. 9. 6, 7.

**B**ETTER <sup>a</sup> is the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.  
2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.  
3 The foolishness of man perverteth his way; and his heart fretteth against the LORD.  
4 <sup>b</sup> Wealth maketh many friends: but the poor is separated from his neighbour.  
5 <sup>c</sup> A false witness shall not be <sup>†</sup> unpunished; and *he that* speaketh lies shall not escape.  
6 Many will entreat the favour of the prince; and every man *is* a friend to <sup>†</sup> him that giveth gifts.  
7 <sup>d</sup> All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth *them* with words, *yet they are* wanting to him.  
8 He that getteth <sup>†</sup> wisdom loveth his own soul: he that keepeth understanding shall find good.  
9 <sup>e</sup> A false witness shall not be unpunished; and *he that* speaketh lies shall perish.  
10 Delight is not seemly for a fool; much less <sup>f</sup> for a servant to have rule over princes.  
11 <sup>g</sup> The || discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.  
12 <sup>h</sup> The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.  
13 <sup>i</sup> A foolish son *is* the calamity of his father; <sup>k</sup> and the contentions of a wife *are* a continual dropping.  
14 Houses and riches *are* the inheritance of fathers: and <sup>l</sup> a prudent wife *is* from the LORD.  
15 Slothfulness casteth into a deep sleep; and an idle soul shall <sup>m</sup> suffer hunger.  
16 <sup>n</sup> He that keepeth the commandment keepeth his own soul: *but* he that despiseth his ways shall die.  
17 <sup>o</sup> He that hath pity upon the poor lendeth unto

the LORD; and || that which he hath given will he pay him again.

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|| Or, his deed.  
p Chap. 13. 34. & 23. 13.  
|| Or, or to his destruction, or to cause him to die.  
† Heb. add.  
q Job 23. 13.  
r Psalm 33. 10, 11.  
Chap. 16. 1, 9.  
s Isaiah 46. 10.  
† Heb. 15. 19. & 26. 13, 15.  
Chap. 24. 11.  
† Heb. will be cunning.  
† Heb. a witness of Belial.

18 <sup>p</sup> Chasten thy son while there is hope, and let not thy soul spare || for his crying.  
19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must <sup>†</sup> do it again.  
20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.  
21 <sup>q</sup> There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.  
22 The desire of a man *is* his kindness; and a poor man *is* better than a liar.  
23 The fear of the LORD *tendeth* to life: and *he that* *hath it* shall abide satisfied; he shall not be visited with evil.  
24 <sup>r</sup> A slothful man hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.  
25 <sup>s</sup> Smite a scorner, and the simple <sup>†</sup> will beware; and reprove one that hath understanding, and he will understand knowledge.  
26 He that wasteth *his* father, and chafeth away *his* mother, *is* a son that causeth shame and bringeth reproach.  
27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.  
28 An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity.  
29 Judgments are prepared for scorners, and stripes for the back of fools.

## CHAP. XX.

**W**INE is a mocker, strong drink *is* raging; and whosoever is deceived thereby is not wise.

2 <sup>a</sup> The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth against his own soul.  
3 *It is* an honour for a man to cease from strife: but every fool will be meddling.  
4 <sup>b</sup> The sluggard will not plow by reason of the || cold; *therefore* shall he beg in harvest, and *have* nothing.  
5 <sup>c</sup> Counsel in the heart of man *is like* deep water: but a man of understanding will draw it out.

bars, than to make a reconciliation. 20, 21. Great care ought to be taken about our words. Much evil or much good necessarily issues from the right or wrong use of our tongues; and as men love or accustom themselves to good or bad discourse, shall be their reward or punishment. 22. To be provided with a pious, prudent, and active wife is a great blessing, and a singular instance of God's favour. 24. Such as have friends must study to behave towards them in a friendly manner; and sometimes friends are found that will be more constant and faithful in helping us in a day of affliction than our nearest relations.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1. A poor, honest, and upright man is much more happy and honourable than a rich wicked man that makes no conscience either of speaking or acting in a wise or gracious manner. 2. When a man is ignorant, not knowing what to follow or what to avoid, he cannot become holy or happy; and cannot fail to commit many sinful blunders. 6, 7. Multitudes will court the favour of the great and liberal who can enrich or advance them; but every body is apt to desert and condemn the poor who need and beg their assistance. 8. He that receives Christ learns the true knowledge of God; and he who strictly practises the direction of his word, shews a real regard to his own soul, and shall obtain the spiritual and eternal blessings which he needs. 11. It is an evidence of great wisdom to be slow to anger: and it is a great honour kindly to pass over injuries, and return good for evil. 12. The frowns and wrath of a king are very terrible to his subjects; but the tokens of his favour greatly refresh and invigorate their spirits. 13. An ignorant, headstrong, and impious son, is a plague and grief to his parents; and a contentious wife is a gradual ruin to her family, so perpetually vexing her husband that he can scarcely live with her. 14. Persons may have houses and riches left them by parents; but a prudent wife is not obtained, even by diligent care, without the peculiar direction and blessing of the Lord. 17. He who compassionately relieves the necessities of the poor, really enriches himself; as what he gives is but lent to the Lord, and shall be repaid, with large interest and increase of blessings, upon him and

his posterity. 18. Children ought to be faithfully corrected before they are fixed in evil habits and customs; nor ought their crying or entreaties to make parents abate the necessary severity towards them. 19. Men given to passion and fury bring themselves into great mischiefs; and if we extricate them out of one danger they will quickly involve themselves in another. 22. A desire to do good to others is a real kindness to them, though it may not be in our power to effect it. And a poor man who would fain do us good, is better than one who promises much and does little. 23. True godliness, and a religious care to please the Lord in all things increase a spiritual life, and issue in life eternal; and are an excellent preservative both from sin and from suffering. 25. Incurable sinners, and particularly scoffers at religion, and despisers of reproof, ought to be severely punished, as a warning to such as are inconsiderate; but such as are wise and prudent will need no more but a gentle reproof to make them learn their duty, and practise accordingly. 26. Children, who by their debaucheries waste their father's substance, and deal unkindly with their mother, disgrace their parents, and at last render themselves infamous and miserable. 28, 29. An impious witness whose conscience is so hardened that he can swear to any thing; and utters the most false, sinful, and mischievous speeches with greediness. Terrible judgments shall certainly be inflicted upon him; and indelible marks of God's displeasure.

EXPLANATORY NOTES. CHAP. XX. Ver. 1. Immoderate drinking of wine or other intoxicating liquors, exposes men to the jest and detestation of others; and deceitfully drowns both reason and conscience, and tends to the ruin of both soul and body. 5. Some men, through their reservedness of temper, and others through deep design, conceal their intentions; but persons of great sagacity will discover them, or even by their artful insinuations, make themselves to declare them. 6. Most men will boast how friendly, humane, charitable and generous they are; but it is hard to find one answerable in deeds, to his trust, his relation, his promises, or pretences. 7, 8. A king, who



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6 Most men will proclaim every one his own || good-  
ness; but a faithful man who can find?

7 The just *man* walketh in his integrity; his chil-  
dren are blessed after him.

8 A king that sitteth in the throne of judgment  
scattereth away all evil with his eyes.

9 Who can say, *e* I have made my heart clean, I am  
pure from my sin?

10 *f* † Divers weights *and* † divers measures, both  
of them are alike abomination to the LORD.

11 Even a child is known by his doings, whether  
his work be pure, and whether *it* be right.

12 *g* The hearing ear, and the seeing eye, the LORD  
hath made even both of them.

13 *h* Love not sleep, lest thou come to poverty; open  
thine eyes, *and* thou shalt be satisfied with bread.

14 *i* It is naught, *it* is naught, saith the buyer; but  
when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but  
the lips of knowledge are a precious jewel.

16 *j* Take his garment that is surety for a stranger;  
and take a pledge of him for a strange woman.

17 *k* † Bread of deceit is sweet to a man; but after-  
wards his mouth shall be filled with gravel.

18 *l* Every purpose is established by counsel; and  
with good advice make war.

19 *m* He that goeth about as a tale-bearer revealeth  
secrets; therefore meddle not with him that || flatter-  
eth with his lips.

20 *n* Whoso curseth his father or his mother, his  
|| lamp shall be put out in obscure darkness.

21 An inheritance may be gotten hastily at the be-  
ginning; but the end thereof shall not be blessed.

22 *o* Say not thou, I will recompence evil; but wait  
on the LORD, and he shall save thee.

23 *p* Divers weights are an abomination unto the  
LORD; and † a false balance is not good.

24 *q* Man's goings are of the LORD; how can a  
man then understand his own way †

25 *r* It is a snare to the man who devoureth that which  
is holy, and after vows to make enquiry.

|| Or, candles. o Deut. 32. 25. Chap. 17. 13. & 24. 29.  
Matt. 15. 4. Theff. 5. 15. 1 Pet. 3. 9. p Ver. 10. † Heb. balances of deceit.  
q Psalm 37. 28. Chap. 16. 9. Jer. 10. 23.

makes it his business to execute judgment and justice faithfully, effectually sup-  
presses crimes and impieties by his strict inspection of affairs. 10. To buy  
with larger weights or measures, and sell with lesser ones, is extremely detestable  
to God. 12. All our natural faculties and senses, and the right use of them,  
are from God, and therefore ought to be employed for his glory. 14. Some,  
while they buy goods, will dishonestly and falsely cry them down, and yet after-  
wards boast of their good bargain and cheating the seller. 16. Never trust  
him without a proper pledge who rashly becomes surety for every body,  
strangers and harlots not excepted; for he will quickly be reduced to beggary,  
17. Gains, honours, and pleasures, acquired by unrighteous courses, may at first  
be extremely agreeable to men; but they will at last produce anguish of con-  
science, pangs of repentance, or torments of despair. 18. Deliberation with  
ourselves, and consulting with others who are prudent, is the way to obtain  
success in our undertakings, especially in matters of importance and danger.  
19. It is always necessary to suspect flatterers, and to turn a deaf ear to tale-  
bearers. 21. Many, by unrighteous courses, quickly become rich; but the  
foundation being laid in rapine, extortion, or fraud, it shall quickly waste away,  
or prove a curse to such as enjoy it. 22. Never revenge injuries received; but  
commit thy cause to God, who judges righteously. 23. Injustice, even in the  
smallest things, is so extremely abominable to God, that it cannot be too much  
hated or avoided. 25. A sacrilegious converting of what pertains to God to  
our own private use, and studying how to be loosed from the obligations of so-  
lemn vows, terribly ensnare men's souls, and bring certain ruin upon them. 27.  
The rational soul and conscience, especially when renewed by the Spirit of God,  
act as his deputies; accusing or approving, according as it is contrary or con-  
formable to God's revealed will. 29. Strength, vigour, and courage, render  
young men respected; but gravity, wisdom, and experience, are the peculiar or-

26 *r* A wise king scattereth the wicked, and bringeth  
the wheel over them.

27 The spirit of man is the || candle of the LORD,  
searching all the inward parts of the belly.

28 *s* Mercy and truth preserve the king; and his  
throne is upholden by mercy.

29 The glory of young men is their strength; and  
the beauty of old men is the gray head.

30 The blueness of a wound † cleanseth away evil;  
so do stripes the inward parts of the belly.

† Chap. 16. 31. † Heb. is a purging medicine against evil.

## CHAP. XXI.

THE king's heart is in the hand of the LORD, as a Chap.  
the rivers of water: he turneth it whithersoever  
he will. 16. 2.  
2 *a* Every way of a man is right in his own eyes;  
but the LORD pondereth the hearts. b 2 Sam. 15. 22.  
3 *b* To do justice and judgment is more acceptable  
to the LORD than sacrifice. Chap. 15. 8.  
4 *c* † An high look, and a proud heart, *and* || the  
plowing of the wicked is sin. Isaiah 1. 11.  
5 The thoughts of the diligent tend only to plente-  
ousness; but of every one that is hasty, only to want. Hosea 6. 6.  
6 *d* The getting of treasures by a lying tongue is a  
vanity tossed to and fro of them that seek death. Micah 6. 7, 8.  
7 The robbery of the wicked shall † destroy them;  
because they refuse to do judgment. c Chap. 6. 17.  
8 The way of man is froward and strange: but as  
for the pure, his work is right. † Heb. Haughti-  
ness of eyes. || Or, the light of  
the wicked. d Chap. 10. 2. & 13. 11.  
9 *e* It is better to dwell in a corner of the house-top,  
than with † a brawling woman in † a wide house. saw them,  
or, dwell  
with them. e Chap. 19. 13. & 25. 24. & 27. 15.  
10 *f* The soul of the wicked desireth evil: his neigh-  
bour † findeth no favour in his eyes. † Heb. a  
woman of  
contentions. † Heb.  
an house  
of society. f James 4. 5. † Heb. is not favoured. g Chap. 19. 25. h Matth. 18. 30, &c.  
i Chap. 17. 8. & 18. 16.

naments of the aged. 30. Severe corrections are necessary to restrain or reclaim  
some stubborn and obstinate tempers, and to purge out those corrupt affections  
which are lodged in the heart.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1. The wills, inclinations,  
and purposes of kings and others are entirely under the direction and govern-  
ment of God; and he can turn them whithersoever he pleases, as easily as the  
gardener or husbandman can turn his canals of water. 4. Not only the inso-  
lence, pride, and ambition of wicked men are criminal before God, but all their  
natural, moral, and civil actions. 5. Prudent contrivances and laborious in-  
dustry are the proper means of plenty and affluence; but hasty resolutions,  
precipitant measures, and unjust methods, involve men in trouble and loss. 6.  
The getting of wealth by lying, flattery, calumny, or perjury, is a beguiling and  
unprofitable course; and the wealth thus obtained is as unsubstantial and tran-  
sient as heaps of chaff or clouds of smoke before the wind. 8. The whole  
temper and course of a wicked man are contrary to the law and nature of God,  
and odious to him; but they whose consciences are washed in Jesus' blood,  
and their hearts renewed by his grace, walk in good works, acceptable to God,  
and profitable to men. 9. Better is it to live poor and solitary in the open  
air, or to be thrust into some little corner, than to have a spacious house, and  
numerous family governed by a contentious wife, whose perpetual scolding and  
brawling on the smallest occasion, is more intolerable than thunder, lightning,  
or blustering winds. 11. When obstinate scoffers at the laws of God and man  
are punished in providence, or by the magistrate, others, particularly such as  
they have seduced, will bethink themselves what they are doing; and wise men  
will improve instructions and admonitions to render themselves wiser and  
better. 14. Presents, especially if secretly and prudently given, have a power-  
ful influence to appease angry and wrathful men. 16. He that will not live



Before  
Christ  
cir. 1000.  
|| Or,  
sport.  
k Chap.  
11. 8.  
1 Ver. 9.  
† Heb. in  
the land of  
the desert.  
m Ecclef.  
9. 14. &c.  
n Chap.  
12. 13. &  
18. 21.  
† Heb. in  
the wrath  
of pride.  
o Chap.  
13. 4.  
p Psalm  
112. 9.  
q Psalm  
50. 9.  
Chap.  
15. 8.  
Isaiah  
66. 3.  
Jerem.  
6. 20.  
Amos  
5. 22.  
† Heb.  
in wicked-  
ness.  
r Chap.  
19. 5.  
† Heb.  
A witness  
of lies.  
|| Or,  
consider-  
eth.  
f Jerem.  
9. 23. t

15 *It is joy to the just to do judgment: but destruc-  
tion shall be to the workers of iniquity.*  
16 The man that wandereth out of the way of un-  
derstanding shall remain in the congregation of the  
dead.  
17 He that loveth || pleasure *shall be* a poor man;  
he that loveth wine and oil shall not be rich.  
18 <sup>k</sup> The wicked *shall be* a ransom for the righteous,  
and the transgressor for the upright.  
19 <sup>1</sup> *It is better to dwell in the* † wilderness, than  
with a contentious and an angry woman.  
20 *There is* treasure to be desired, and oil in the  
dwelling of the wife: but a foolish man spendeth it up.  
21 He that followeth after righteousness and mercy  
findeth life, righteousness, and honour.  
22 <sup>m</sup> A wife *man* scaleth the city of the mighty, and  
casteth down the strength of the confidence thereof.  
23 <sup>n</sup> Who so keepeth his mouth and his tongue,  
keepeth his soul from troubles.  
24 Proud and haughty scorner is his name who  
dealeth † in proud wrath.  
25 <sup>o</sup> The desire of the slothful killeth him; for his  
hands refuse to labour.  
26 He coveteth greedily all the day long: but the  
righteous giveth, and spareth not.  
27 <sup>a</sup> The sacrifices of the wicked is abomination:  
how much more *when* he bringeth it † with a wicked  
mind?  
28 <sup>r</sup> † A false witness shall perish: but the man  
that heareth speaketh constantly.  
29 A wicked man hardeneth his face: but *as for*  
the upright he || directeth his way.  
30 <sup>s</sup> *There is* no wisdom, nor understanding, nor  
counsel, against the LORD.  
31 <sup>t</sup> The horse is prepared against the day of battle:  
but <sup>u</sup> || safety is of the LORD.

## CHAP. XXII.

a Eccles.  
7. 1.  
|| Or,  
favour is  
better  
than, &c.  
b Chap.  
29. 13.  
c Chap.  
27. 12.  
d Psalm  
112. 3.  
|| Or,

**A** <sup>a</sup> *GOOD* name is rather to be chosen than great  
riches, and || loving favour rather than silver  
and gold.  
2 <sup>b</sup> The rich and poor meet together; the LORD is  
the maker of them all.  
3 <sup>c</sup> A prudent man foreseeth the evil, and hideth  
himself: but the simple pass on, and are punished.  
4 <sup>d</sup> || By humility, and the fear of the LORD are  
riches, and honour, and life.  
5 Thorns and snares are in the way of the fro-  
|| Or, *The reward of humility, &c.*

according to the direction of God's word, but follows the conduct of his own  
lusts and passions, shall, after all his extravagancies, be for ever fixed in hell. 18.  
Wicked men often fall into the very miseries which they had prepared for the god-  
ly; and, in times of common calamity, are often severely punished that the right-  
eous may be delivered. 22. Wise men, by their prudence, kindness, and perse-  
verance, can effect the most difficult enterprises, and do more than others who  
have much more strength. 25, 26. The slothful man is killed by an insatiable  
desire after that which he has not and will not labour for; but pious and diligent  
persons have enough for themselves, and also wherewith to relieve others. 27.  
All the appearances of devotion and piety about renewed persons being hypo-  
critical, proceeding from a wicked principle, done in a wicked manner, and to a  
wicked end, are abominable to God. 29. Impenitent sinners refuse to blush at  
their abominations, and obstinately resolve to go on in them; but sincere saints  
carefully conduct their thoughts, words, and actions, by the rule of God's word.  
21. Neither horses, chariots, or powerful armies, can obtain victories, or even  
protect their owners: but all safety and salvation are of, and effected by the  
LORD himself.

EXPLANATORY NOTES. CHAP. XXII. Ver. 1. A good character  
qualifying men to be useful for God in their generation, and the noted respect  
and friendship of those among whom we live, are more honourable and com-  
fortable than all the riches of the world. 2. The rich by their wealth, and the

ward: he that doth keep his soul shall be far from  
them.

6 || Train up a child † in the way he should go: and  
when he is old he will not depart from it.

7 The rich ruleth over the poor; and the borrower  
is servant to the lender.

8 <sup>e</sup> He that soweth iniquity shall reap vanity; || and  
the rod of his anger shall fail.

9 <sup>f</sup> † He that hath a bountiful eye shall be blessed;  
for he giveth of his bread to the poor.

10 <sup>g</sup> Cast out the scorner, and contention shall go  
out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, || for the grace  
of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge; and  
he overthroweth || the words of the transgressor.

13 <sup>h</sup> The slothful man saith, *There is* a lion without,  
I shall be slain in the streets.

14 <sup>i</sup> The mouth of strange women is a deep pit: he  
that is abhorred of the LORD shall fall therein.

15 Foolishness is bound in the heart of a child: but  
<sup>k</sup> the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches,  
and he that giveth to the rich, *shall surely come to*  
want.

17 Bow down thine ear, and hear the words of the  
wife, and apply thine heart unto my knowledge:

18 For *it is* a pleasant thing if thou keep them † with-  
in thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have  
made known to thee this day, || even to thee.

20 Have not I written to thee excellent things in  
counsels and knowledge;

21 That I might make thee know the certainty of  
the words of truth; that thou mightest answer the  
words of truth || to them that send unto thee?

22 Rob not the poor, because he is poor; † neither  
oppress the afflicted in the gate:

23 <sup>m</sup> For the LORD will plead their cause, and spoil  
the soul of those that spoiled them.

24 Make no friendship with an angry man, and  
with a furious man thou shalt not go;

25 Lest thou learn his ways, and get a snare to thy  
soul.

26 <sup>n</sup> Be not thou *one* of them that strike hands, or  
of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take  
away thy bed from under thee?

n Chap. 6. 1. & 11. 15.

poor by their labour, and mutual supports of each other, ought to live to-  
gether in harmony and kindness, as the same Lord that made them both, and  
appointed them their respective conditions. 5. Wicked men meet with much  
trouble and danger in their sinful ways: but he that takes proper care of his  
soul shall be preserved therefrom, and enjoy manifold blessings. 6. Let chil-  
dren be carefully instructed in the truths, and accustomed to the ways of God  
as early and earnestly as possible, and they will retain the impression, and prac-  
tise the same as long as they live. Rich men domineer over the king; and they  
who borrow are obliged to depend on the will and pleasure of the lender. 14.  
He that lives and practises sincerity and plain heartedness will recommend him-  
self even to princes, by the piety, pleasantness, and candour of his discourse. 14.  
Nothing is so dangerous, so eternally dangerous, as the ensnaring flatteries of whor-  
ish women and the enslaving influence of fleshly lust. And seldom are any who  
have not provoked the Lord by former wickedness, permitted to fall into those  
snares. 15. False opinions and bad inclinations adhere so closely to the minds of  
children, that not only instructions and reproofs, but even seasonable and duly se-  
vere chastisements, must remove their obstinate folly. 17. Attend diligently, and  
consider seriously, the counsels and precepts of wise men, and particularly those  
given in this book. 18. For it will afford thee great satisfaction heartily to em-  
brace, thoroughly to digest, and faithfully to preserve them in thy mind: and  
by these means thou wilt be qualified to instruct others in them. 19. Men who

Before  
Christ  
cir. 1000.  
|| Or,  
Catechise.  
† Heb.  
in his way.  
† Heb.  
to the man  
that lend-  
eth.  
e Job.  
4. 8.  
Hosea  
10. 13.  
|| Or, and  
with the  
rod of his  
anger he  
shall be  
consumed  
f 2 Cor.  
9. 6.  
† Heb.  
Good of  
eye.  
g Psalm  
110. 5.  
|| Or,  
and hath  
grace in  
his lips.  
|| Or, the  
matters.  
h Chap.  
26. 13.  
i Chap.  
2. 16. &  
5. 3. &  
7. 5. &  
25. 27.  
k Chap.  
13. 24. &  
19. 18. &  
23. 13. &  
29. 15. 17.  
† Heb. in  
thy belly.  
|| Or,  
trust thou  
also.  
|| Or, to  
those that  
send thee?  
l Zech.  
7. 10.  
m Psalm  
22. 5.  
Chap.  
23. 11.  
n Chap. 6. 1. & 11. 15.



Before  
Christ  
cir. 1000. 28<sup>o</sup> Remove not the ancient || land-mark, which thy fathers have set.  
o. Deut. 29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before + mean men.  
19. 14. & Chap. 23. 10. || Or, bound. + Heb. obscure men.  
27. 17.

## CHAP. XXIII.

**W**HEN thou sittest to eat with a ruler, consider diligently what is before thee;

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties; for they are deceitful meat.

a 1 Tim. 4<sup>a</sup> Labour not to be rich; cease from thine own wisdom.  
6. 9. 10.

† Heb. 5 + Wilt thou set thine eyes upon that which is not? Wilt thou cause thine eyes to fly upon? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats;

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

b Deut. 8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.  
19. 14. & 27. 17.

9 Speak not in the ears of a fool; for he will despise the wisdom of thy words.  
Chap. 22. 28.

10<sup>b</sup> Remove not the old || land-mark; and enter not into the fields of the fatherless:  
|| Or, bound.

c Job 11<sup>c</sup> For their Redeemer is mighty; he shall plead their cause with thee.  
31. 21.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.  
Chap. 22. 23.

d Chap. 13<sup>d</sup> Withhold not correction from the child; for 13. 24. & 18. 18. & 22. 15. if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.  
|| Or, even I will rejoice.

e Psalms 15 My son, if thine heart be wise, my heart shall rejoice, || even mine:  
37. 1. & 73. 5.

16 Yea, my reins shall rejoice when thy lips speak right things.  
Chap. 3. 31. & 24. 1. & c.

17<sup>e</sup> Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.

are quick and dexterous, but prudent, in dispatching whatever business is committed to them, are in a fair way to be preferred to some honourable employment in the service of their prince.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 1. When you are honoured with a seat at the table of a great man, remember that you are in danger, if you take not heed to your behaviour, considering what and how you eat, what and how you speak, and to whom. 2. And avoid, as you would avoid death, every approach to intemperance and folly in language, as well as excess in eating and drinking; and so much the more if thou art given to such weakness. 5. Never set thy mind or affections upon riches, nor pursue with eagerness what perhaps thou canst never attain; for, if thou dost, they may suddenly and irrecoverably be taken from thee, and become witnesses against thee before God, with respect to thy guilt in pursuing or abusing them. 6. Never receive an obligation from a sordid, covetous, and churlish wretch; and never let the best cheer tempt thee to accept of his invitation to a feast. 8. When thou seest his sordid carriage, it will make thee repent thy tasting his dainty meats, or paying any regard to his kind but deceitful compliments. 10, 11. Never encroach upon the property of the fatherless, or others who have no help in man: for the Almighty God will take their part, redress their grievances, and revenge the injuries done to them. 12—16. If parents carefully instruct and correct, and children seriously regard and receive their instructions, and submit to their corrections, it will greatly pro-

18<sup>f</sup> For surely there is an || end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise; and guide thine heart in the way.

20<sup>g</sup> Be not among wine-bibbers; among riotous eaters + of flesh:

21 For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

22<sup>h</sup> Harken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24<sup>i</sup> The father of the righteous shall greatly rejoice; and he that begetteth a wife child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27<sup>k</sup> For a whore is a deep ditch; and a strange woman is a narrow pit.

28<sup>l</sup> She also lieth in wait || as for a prey, and increaseth the transgressors among men.

29<sup>m</sup> Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright:

32 At the last it biteth like a serpent, and stingeth like || an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things:

34 Yea, thou shalt be as he that lieth down + in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and + I felt it not: when shall I awake? I will seek it yet again?

mote the happiness and comfort of both. 17, 18. Never envy the prosperity of sinners; but study to live in favour and in humble fellowship with God. Thus shall thy troubles quickly have an end, and the expected blessings of eternity be enjoyed by thee, while the prosperity of sinners shall be turned into everlasting misery. 19—21. Carefully study true wisdom, and let thine heart be exercised in faith and holiness. Avoid all intimacy with intemperate persons; for they and their slothful brethren, will quickly reduce themselves to outward, and even eternal misery. 22—25. Pay the utmost regard to the instructions, reproofs, and good example of parents; spare no pains or cost to know, embrace, and hold fast the truths of God; to find out and walk in the true way of salvation, and to grow in the knowledge of Christ, and never part with it upon any account. Thus shalt thou be a remarkable blessing and comfort to thy parents. 26—28. Receive my counsels with thy whole heart, that it may be filled with, and fixed on, a God in Christ; and carefully observe and follow my direction and example. Thus shalt thou be delivered from whorish women, by whose enticements multitudes are seduced into manifold wickedness and irrecoverable ruin. 29—35. Carefully avoid all drunkenness, and every occasion of, or temptation to it; as it occasions bloody quarrels, inflames fleshly lusts, and animates to whoredom; it fills the mouth with obscene, rude, profane, or senseless discourse; it renders the head stupid and giddy; it hardens men in wickedness; and in fine issues in misery both here and hereafter.

PRACTICAL OBSERVATIONS.\* —CHAP. XXIII.] All earthly good is transitory and perishing, and is therefore altogether inadequate to the wants of a rational and immortal spirit. Let us then study to use the world as not abusing it, seeing the fashion thereof passeth away. How foolish and unprofitable is a life of intemperance. Covetousness debases our nature, and renders a man unfit for friendship and unworthy of our confidence. God is the protector of the poor, and those who are destitute of benevolence and compassion towards them, subject themselves to the wrath of heaven. Great is the responsibility of parents, and it becomes them to discharge with care and fidelity the duties of their important station. Children are under the strongest obligations to their parents, whom they ought to obey with



Before  
Christ  
cir. 1000.

## CHAP. XXIV.

a Pfalm  
37. 1. &c.  
& 73. 5.

Chap.  
23. 17.

Ver. 19.

b Pfalm

10. 7.

† Heb.

is in

strength.

† Heb.

strength-

eneth

might.

c Chap.

11. 14. &

15. 22. &

20. 18.

† Heb.

narrow.

d Pfalm

82. 4.

e Job

34. 11.

Pfalm

62. 12.

Jerem.

32. 19.

Romans

2. 6.

Revel.

22. 12.

† Heb.

upon thy

palate.

f Pfalms

19. 10. &

119. 103.

g Chap.

23. 18.

h Job

5. 19.

Pfalms

34. 19. &

37. 24.

i Job

31. 29.

Pfalm 35. 15.

Chap. 17. 5.

† Heb. it be evil in his eyes.

**B**E not thou<sup>a</sup> envious against evil men, neither desire to be with them;

2<sup>b</sup> For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded, and by understanding it is established;

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man<sup>†</sup> is strong; yea, a man of knowledge<sup>†</sup> increaseth strength.

6<sup>c</sup> For by wise counsel thou shalt make thy war: and in multitude of counsellors<sup>there is</sup> safety.

7 Wisdom is too high for a fool; he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin; and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is<sup>†</sup> small.

11<sup>d</sup> If thou forbear to deliver<sup>them that are</sup> drawn unto death, and<sup>those that are</sup> ready to be slain:

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider<sup>it?</sup> and he that keepeth thy soul, doth<sup>not</sup> he know<sup>it?</sup> and shall<sup>not</sup> he render to<sup>every</sup> man<sup>e</sup> according to his works?

13 My son eat thou honey, because<sup>it is</sup> good; and the honey-comb, which is sweet<sup>†</sup> to thy taste:

14<sup>f</sup> So shall the knowledge of wisdom be unto thy soul: when thou hast found<sup>it,</sup> then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting-place:

16<sup>h</sup> For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17<sup>i</sup> Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth:

18 Left the LORD see<sup>it,</sup> and<sup>†</sup> it displease him, and he turn away his wrath from him.

† Heb. it be evil in his eyes.

19<sup>k</sup> Fret not thyself because of evil men, neither be thou envious at the wicked:

20 For there shall be no reward to the evil man; the candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king; and meddle not with<sup>†</sup> them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These things also belong to the wife. <sup>m</sup> It is not good to have respect of persons in judgment.

24<sup>n</sup> He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him.

25 But to them that rebuke<sup>him</sup> shall be delight, and<sup>†</sup> a good blessing shall come upon them.

26 Every man shall kiss his lips<sup>†</sup> that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive<sup>not</sup> with thy lips.

29<sup>p</sup> Say not, I will do so to him as he hath done to me; I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down.

32 Then I saw, and<sup>†</sup> considered<sup>it</sup> well; I looked upon<sup>it,</sup> and received instruction.

33<sup>q</sup> Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth: and thy want as an armed man.\*

words. o Chap. 20. 22. † Heb. set my heart. p Chap. 6. 9, &c. † Heb. a man of shield.

## CHAP. XXV.

1 Observations about kings, 8 and about avoiding of quarrels, and sundry causes thereof.

**T**HESE are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

**EXPLANATORY NOTES.** CHAP. XXIV. Ver. 1. Never envy the prosperity of wicked men, nor desire any intimacy or connection with them. 3-6. True godliness, attended with prudence and diligence, is the proper method to procure estates, raise families, get wealth, strength or victory. 7. Solid knowledge, and serious and sensible discourse, are above the reach of foolish, inconsiderate persons; nor can they judge or advise to any purpose in public concerns. 13, 14. As the most delightful satisfaction and nourishment are found in eating of honey, so shall solid and spiritual wisdom and knowledge be pleasant and profitable to thy soul, issuing in abundant, present and eternal happiness, even far exceeding the most enlarged expectations. 15, 16. To attempt by craft or violence to ruin the righteous, even under their afflictions, is as vain as it is malicious; for, though they may fall into sin or trouble for a time, the Lord again raises them up; but wicked men are finally left in their sins, and plunged into irretrievable ruin. 17, 18. Never rejoice, no not in heart, when any private enemy of thine falls into sin or trouble, lest the Lord be thereby provoked to deliver him, and plunge thee into the miserable condition from which he is recovered. 21, 22. Always reverence, worship and obey God as thy own God in Christ; and be humbly obedient to magistrates, as his deputies on earth. Never have any thing to do with those

who appear fond of novelties, either in religion or in civil government; for unexpected and inconceivably dreadful calamities shall unavoidably and violently seize upon such, and upon their associates. 24. Whoever, contrary to evidence, pronounces a wicked man innocent, or a bad cause to be good, exposes himself to the curses and detestation of men, and the fearful vengeance of God. 26. Every person will highly honour and dearly love him who speaks the plain, naked, edifying, and seasonable truth, whether as a judge, a witness, or private person. 30-34. And, from the misery and want which others have brought upon themselves, by their negligence, sloth, or mispending of time, learn earnestly to avoid these things, as ruinous to thy outward estate, as well as to the spiritual and eternal happiness of thy soul.

**EXPLANATORY NOTES.** CHAP. XXV. Ver. 2. It is the glory of God that his counsels are unfathomable, and his works, even of creation and providence, so mysterious that the wisest on earth cannot comprehend their nature, reason or ends; but it is the honour of kings diligently to search the scriptures, thoroughly to examine intricate cases, and dive into plots and conspiracies, or fully to display the reasons of their actions. 3. But vulgar minds can no more judge of the secret reasons of statesmen than they can perfectly search and

reverence and support. Above all, let us duly estimate divine truth which is infinitely more precious than all the world can present. We cannot labour too much to obtain it; we cannot make too great sacrifices to preserve it. And let it be our constant care to avoid the corruptions of the world, which subject men to the displeasure of God and eternal misery.

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXIV. If we would enjoy the approbation of God and a good conscience, let us habitually shun the society and practices of the wicked. Heavenly wisdom inspires the possessor with unfeigned love to all men, and in particular with compassion for the poor and oppressed. The righteous are truly blessed: afflictions numerous, complicated and severe, may be their lot, but out of them all the Lord shall deliver them. He who daily lives in the fear of God will never rejoice in the calamities of others, not even his enemies, who are the objects of his pity, not of his hatred, nor will he envy prosperity of the wicked whose end he laments, for if they repent not, he sees certain and eternal ruin awaiting them. He enjoys peace, for God is the object of his supreme reverence and unreserved confidence, and his great object is to honour God by a holy life. He studies to live in peace with all men, and avoids meddling with things which do not concern him. He renders honour to whom honour is due, and exercises justice to all. He abstains from all revenge and renders good for evil. He is diligent in business that he may provide things decent and praise-worthy in the sight of all men.



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3 The heaven for height, and the earth for depth, and the heart of kings is <sup>†</sup> unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 <sup>a</sup> Take away the wicked from before the king, and his throne shall be established in righteousness.

6 <sup>†</sup> Put not forth thyself in the presence of the king, and stand not in the place of great men;

7 <sup>b</sup> For better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 <sup>c</sup> Debate thy cause with thy neighbour himself, and <sup>||</sup> discover not a secret to another;

10 Lest he that heareth it put thee to shame, and thine infamy turn not away.

11 A word <sup>†</sup> fitly spoken is like apples of gold in pictures of silver.

12 As an ear-ring of gold, and an ornament of fine gold, so is a wife reprover upon an obedient ear.

13 <sup>d</sup> As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.

14 Who so boasteth himself <sup>†</sup> of a false gift, is like clouds and wind without rain.

15 <sup>e</sup> By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 <sup>||</sup> Withdraw thy foot from thy neighbour's house lest he be <sup>†</sup> weary of thee, and so hate thee.

18 <sup>f</sup> A man that beareth false witness against his neighbour is a maul, and a sword and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

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21 <sup>f</sup> If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 The north wind driveth away rain; so doth an angry countenance a backbiting tongue.

24 <sup>k</sup> It is better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.

25 As cold waters to a thirsty soul, so is good news from a far country.

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

27 It is not good to eat much honey: so for men to search their own glory is not glory.

28 <sup>l</sup> He that hath no rule over his own spirit is like a city that is broken down, and without walls.\*

## CHAP. XXVI.

<sup>1</sup> Observations about fools, 13 about sluggards, 17 and about busy-bodies.

**A**S snow in summer, and as rain in harvest; so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying; so the curse causeless shall not come.

3 <sup>a</sup> a whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in <sup>†</sup> his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh <sup>||</sup> damage.

7 The legs of the lame <sup>†</sup> are not equal; so is a parable in the mouth of fools.

8 <sup>||</sup> As he that bindeth a stone in a sling; so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard; so is a parable in the mouth of fools.

10 <sup>||</sup> The great God, that formed all things, both rewardeth the fool and rewardeth transgressors.

11 <sup>b</sup> As a dog returneth to his vomit; so a fool <sup>†</sup> returneth to his folly.

sors. b 2 Pet. 2. 22. <sup>†</sup> Heb. iterateth his folly.

measure the heavens and earth. 6, 7. Never ambitiously affect, or thrust thyself into courts, or any places or stations that belong not to thee; for it will be more honourable and satisfying to be invited to them, than to be disgracefully thrust from the honours which thou hast arrogated to thyself, and that in the presence of the prince unto whom thou hast approached too near. 11, 12. A wife instruction, advice, reproof or word of comfort, seasonably and properly given, is comely, valuable, and ornamental; and scarcely can any thing be more ornamental in life than a ready and humble hearkening and submitting to wise and seasonable reproof. 13. Cold drink or air in harvest is not more grateful and refreshing to the reapers than good servants or ambassadors are to their masters, by their speedy dispatch of the important business committed to them, and faithful report of their success. It is extremely empty and deceiving to boast of grace, virtues, or abilities which we have not, or to promise what we cannot or care not to perform. 15. By patient submission and expectation princes are most readily pacified and persuaded; and humble, soft, and affectionate language bows the most stiff and hardened tempers, and overcomes even stubborn resolutions to the contrary. 18. Slander and a bearing false witness are most dangerous and murderous means of destroying our neighbour. 20. As taking away clothes in winter increases our sense of cold, and vinegar irritates nitre, so unseasonable mirth renders a sad heart still more sorrowful. 21, 22.

In time of need always render good for evil; and kindly bestow necessary supplies on such as have injured thee; thus shalt thou soften thy rage, slay their hatred, and gain their affections; and the Lord shall reward thee with blessings while he fearfully punishes them if they continue obstinate. 25. Good and certain news from a far country, where our friends and fortunes are, is expected with impatience, heard with delight, and believed and thought on with refreshing pleasure; but especially the gospel, which brings from God the blessed tidings of pardon, peace, grace and salvation. 26. When righteous men are decoyed into scandalous sins or are degraded from their influence and authority, oppressed and persecuted, it is as hurtful to a church or nation, as if the public fountains were corrupted and poisoned. 28. And to the furious and passionate renders us useless and miserable.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 2. Causeless curses and imprecations can hurt the innocent no more than the birds that fly over their heads. 3. Obstinate, stupid, and refractory sinners, like beasts, must by sharp punishments be restrained from evil, and excited to good. 5. Answer a proud conceited fool with such strength and evidence of reason as may render him sensible of the folly, and check his pride. 7. As dancing or walking by a lame man would but manifest his lameness, so the pretences of fools to wisdom, do but render them the more ridiculous. 10. God, and even wise princes

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] Those whom God exalts to eminent stations claim our respect; but if they would be happy they must remove from them all evil companions and counsellors. Humility adorns the most distinguished characters, but vain glory debases them. While we are courteous to all, let us carefully maintain fidelity to our friends. By meekness, condescension, and gentleness, let us endeavour to gain the affectionate esteem of all with whom we associate, and appease the wrath of our enemies. Let us daily avoid conformity to the world, and endeavour to walk with God and seek the happiness of our fellow-men, particularly that of the poor and afflicted. And remembering the mercy and love of God toward us, let us cultivate a forgiving spirit, and seek to gain our enemies by seizing every opportunity of doing them good. If we love peace, and seek the good of mankind, let us silence slanderers, by giving them no countenance or by detecting their hypocrisy and falsehood. It becomes the righteous to walk circumspectly, for their fall or inconsistency may be followed by the worst consequences to themselves and others. Instead of ascribing their falls to their frailty and depravity, the wicked often conclude from their example that all religious profession is hypocrisy, and thus encourage themselves in sin, till ruin and misery overtake them. It is of the greatest importance to possess self-government, for the want of it not only betrays great weakness, but often also involves us in the most serious evils.



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c Chap. 22. 12. 12 Seest thou a man wise in his own conceit? *there is more hope of a fool than of him.*

d Chap. 19. 24. 13 <sup>c</sup> The slothful man saith, *There is a lion in the way; a lion is in the streets.*

|| Or, he is weary. 14 *As the door turneth upon his hinges; so doth the slothful upon his bed,*

|| Or, is enraged. 15 <sup>d</sup> The slothful hideth his hand in *his bosom; || it grieveth him to bring it again to his mouth,*

† Heb. flames, or sparks. 16 The sluggard *is wiser in his own conceit than seven men that can render a reason.*

† Heb. Without wood. 17 He that passeth by, *and || meddleth with strife belonging not to him, is like one that taketh a dog by the ears.*

e Chap. 22. 10. 18 As a mad man, who casteth † firebrands, arrows, and death,

|| Or, whisperer. 19 So *is the man that deceiveth his neighbour, and saith, Am not I in sport?*

† Heb. is silent. 20 † Where no wood is, *there the fire goeth out; so <sup>e</sup> where there is no || tale-bearer, the strife † ceaseth.*

f Chap. 15. 18. & 29. 22. 21 <sup>f</sup> As coals *are to burning coals, and wood to fire; so <sup>is</sup> a contentious man to kindle strife.*

g Chap. 18. 8. 22 <sup>g</sup> The words of a tale-bearer *are as wounds, and they go down into the † innermost parts of the belly.*

† Heb. chambers. 23 Burning lips, and a wicked heart, *are like a pot-herd covered with silver dross.*

|| Or, is known. 24 He that hateth || dissembleth with his lips, *and layeth up deceit within him:*

† Heb. maketh his voice gracious. 25 When he † speaketh fair, *believe him not; for there are seven abominations in his heart.*

|| Or, Hatred is covered in secret. 26 || Whose hatred is covered by deceit, *his wickedness shall be shewed before the whole congregation.*

h Psalms 7. 15. 16. & 9. 15. 27 <sup>h</sup> Whoso diggeth a pit *shall fall therein; and he that rolleth a stone, it will return upon him.*

Eccles. 10. 8. 28 A lying tongue *hateth those that are afflicted by it; and a flattering mouth worketh ruin.\**

## CHAP. XXVII.

a James 4. 13. &c. 1 *Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the household care.*

† Heb. to-morrow day. **B**OAST not thyself of † to-morrow; for thou knowest not what a day may bring forth.

punish sins of ignorance and wilful wickedness in a wife, just, and suitable manner. 12. There is more hope of the amendment of a foolish man than of one who is so wise and virtuous in his own conceit, that he thinks himself above instruction. 14. It is almost a toil for such to turn themselves on their bed; and though they seem busy, they do nothing to the purpose. Though they move in the formal round of external duties, they are never a whit nearer to heaven. 17. It is extremely dangerous to engage in other men's quarrels and disputes, which do not belong to us. 18, 19. To wrong our neighbours by either word or deed, and then pretend it was in jest, discover us to be stupidly insolent and diabolically mad. 22. The wounds given to men's character, business, and spirits, by calumnies slyly and secretly spread, are extremely painful and hurtful, and sometimes will scarcely admit of a cure. 23. Malicious and angry language corresponds very well with an envious and wicked heart; and, notwithstanding their fine shew, scarcely any thing is more detestable than affectionate words when used to cover hatred and enmity of heart; nor will the dissimulation pass long undetected. 27. They who labour to destroy their neighbours, whether by fraud or violence, involve themselves in the very mischiefs which they had intended for others.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 1. Never boast what thou wilt be or do in any future period; for thou knowest not what changes Providence may make in a very short time. 3, 4. The anger, cruelty, and

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2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone is † heavy, and the sand weighty; but a fool's wrath is heavier than them both.

4 † Wrath is cruel, and anger is outrageous; but who is able to stand before || envy?

5 Open rebuke is better than secret love.

6 <sup>b</sup> Faithful are the wounds of a friend: but the kisses of an enemy are || deceitful.

7 The full soul † loatheth an honey-comb: but <sup>c</sup> to the hungry soul every better thing is sweet.

8 As a bird that wandereth from her nest; so is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend † by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for <sup>d</sup> better is a neighbour that is near, than a brother far off.

11 <sup>e</sup> My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 <sup>f</sup> A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

13 <sup>g</sup> Take his garments that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesteth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day, and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.

19 As in water face answereth to face, so the heart of man to man.

rage of a foolish man are very intolerable, crushing and hard to be appeased; but an envious desire of revenge is still more dangerous, as it lies hid, increases daily, and is more and more exasperated, till it find opportunity to vent itself in the intended mischief. 6. Just and seasonable reproofs, however severe, ought to be cheerfully received when they proceed from true love and faithful regard; but the most tender, abundant expressions of kindness from an enemy ought to be suspected as false and treacherous. 8. When men, by levity or discontent, change their country, trade, or office, in which Providence had placed them, they ordinarily expose themselves to manifold dangers and inconveniences, but rarely mend their condition. 9, 10. The kind conversation and prudent counsels of affectionate friends are often more to be depended on in the time of distress than our nearest relations. 11. My son, improve these instructions to make thee truly wise and good; which will at once comfort my heart, and enable me to refute such as charge me with want of due care about my children. 14. Extravagant and flattering commendation of a friend or benefactor are rather a disparagement than an honour, as it is a shame to have a connection with such silly sycophants. 17. By mutual conversation, friends quicken the wit, enliven the affection, strengthen the judgment, and animate the activity of one another. 19. There is a surprising likeness in the tempers and dispositions of men, both among saints and sinners; and most are inclined to carry themselves towards others, as they do towards them. 20. It is impossible to satisfy the corrupt

PRACTICAL OBSERVATIONS.—\* CHAP. XXVI.] It is most unreasonable, and even ridiculous, however common, to confer honour and preferment on those who are destitute of real virtue and merit. It indicates no great wisdom to be provoked by the wrath of those whom we have not injured, for their curses cannot effect us, but subject themselves to the righteous indignation of God. In our intercourse with the profligate and profane, we have need of great prudence, that we may prevent the mischievous effect of their conduct, if we cannot convince them of their folly, or impress them with a sense of their guilt. Too high an opinion of one's self, is an evil seldom cured, though it betrays consummate ignorance, and subjects to universal contempt. An indolent person is generally self-willed; and though no one is more insignificant, he is seldom disposed to regard the counsel or advice of another. He who unseasonably interferes in the quarrels of others, may expect his imprudence rewarded by much uneasiness. Tale-bearers are characters justly held in general abhorrence; for they are the authors of innumerable and aggravated evils. He who deceives his friend, or pretends friendship without feeling it, or while his heart is influenced by hatred and malice, is unworthy of a place in society, and can have no reason to expect the love of God or man. The flatterer deserves not a place in our esteem, and ought, as we regard our own interest, to be discountenanced and shunned.



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† Heb.

not.

† Ecclief.

1. 8.

k Chap.

17. 3.

† Heb.

set thy

heart.

† Heb.

strength.

† Heb.

to genera-

tion and

genera-

tion ?

† Heb.

life.

a Levit.

26. 36.

|| Or,

by men of

under-

standing

and wis-

dom shall

they like-

wise be

prolonged.

† Heb.

without

food.

b Chap.

19. 1.

c Chap.

29. 3.

|| Or,

feedeth

gluttons.

d Chap.

13. 22.

† Heb. by

increas-

e Chap.

26. 27.

20 Hell and destruction are † never full; so the eyes of man are never satisfied.

21 <sup>k</sup> As the fining pot for silver, and the furnace for gold; so is a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and † look well to thy herds:

24 For † riches are not for ever: and doth the crown endure † to every generation.

25 The hay appeareth, and the tender grafs sheweth itself, and herbs of the mountains are gathered;

26 The lambs are for thy clothing, and the goats are the price of the field.

27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the † maintenance for thy maidens.\*

## CHAP. XXVIII.

General observations of impiety and religious integrity.

**T**HE <sup>a</sup> wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

3 A poor man that oppresseth the poor is like a sweeping rain, † which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment; but they that seek the LORD understand all things.

6 <sup>b</sup> Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

7 <sup>c</sup> Whofo keepeth the law is a wise son; but he that || is a companion of riotous men shameth his father.

8 <sup>d</sup> He that by usury and † unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

10 <sup>e</sup> Whofo causeth the righteous to go astray in

an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

11 The rich man is wise † in his own conceit; but the poor that hath understanding searcheth him out.

12 <sup>f</sup> When righteous men do rejoice, there is great glory: but when the wicked rise, a man is || hidden.

13 <sup>g</sup> He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

14 Happy is the man that feareth alway; <sup>h</sup> but he that hardeneth his heart shall fall into mischief.

15 As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

16 The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

17 <sup>i</sup> A man that doeth violence to the blood of any person shall flee to the pit: let no man stay him.

18 <sup>k</sup> Whofo walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.

19 <sup>l</sup> He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

20 A faithful man shall abound with blessings: <sup>m</sup> but he that maketh haste to be rich shall not be || innocent.

21 <sup>n</sup> To have respect of persons is not good; for, for a piece of bread that man will transgress.

22 || He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

23 <sup>o</sup> He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whofo robbeth his father or his mother, and faith, It is no transgression; the same is the companion of † a destroyer.

25 <sup>p</sup> He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 <sup>q</sup> He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

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† Heb. in  
his eyes.

† Ver. 28.

Chap.

11. 10.

† Ecclief.

10. 6.

|| Or,

sought for.

g Psalm

32. 5.

1 John

1. 9, 10.

h Rom.

11. 20.

i Gen.

9. 6.

Exodus

31. 14.

k Chap.

10. 25.

l Chap.

12. 11.

m Chap.

13. 11. &

25. 4.

1 Tim.

6. 9.

|| Or, un-

punished.

n Chap.

18. 5. &

24. 25.

|| Or,

He that

hath an

evil eye

hasteth to

be rich.

Ver. 20.

o Chap.

27. 26.

† Heb.

a man de-

stroying.

p Chap.

13. 10.

q Deut.

15. 7.

Ch. 22. 29.

desires of men; the more they are indulged, the more they crave; and nothing but the fulness of God can satisfy the desires of an immortal soul. 21. Nothing more effectually tries a man than high commendations. If he be light, vain, frothy, and easily puffed up by them, it discovers his emptiness; but if under them he be humble, modest, and sensible of his own defects, it manifests him truly valuable. 22. Some are so hardened and stupified in their sinful courses, that no reproofs or corrections can make them a whit better. 23—27. Masters should look after the management of their worldly affairs themselves, and not leave all to servants; for without due care and diligence, the richest estates will soon come to nought; whereas, by a proper care of the hay, grafs, herbs, and flocks, which Providence bestows, they may enjoy a most comfortable livelihood for themselves and families.

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 1. Guilt makes men cowards; but conscious integrity makes men courageous, and to proceed with undaunted resolution in the most hazardous undertakings. 2. To punish the wickedness of nations, God permits them to fall into factions, or murder their sovereigns; but a prince of remarkable piety and prudence is extremely useful for settling or preserving a state. 4. Apostates from the ways of God are the most forward in encouraging men in wickedness and commending them for it: but they who resolutely observe God's law do what they can to reform or punish them. 5. Unregenerate men have no solid or experimental knowledge of what is right or wrong; but they who study God's word, and depend on his instructions, understand whatever is necessary to salvation. 8. God often translates the wealth gotten by covetousness and oppression from the gatherers into the hands of such as are merciful and benevolent. 9. The very prayers,

and other religious services, of them who obstinately live in their sins, are, in God's views, an abominable and hypocritical prostitution of his ordinances. 11. Rich men, being courted and complimented by every one, are apt to imagine themselves extremely wise; but sensible and religious persons, however poor, quickly discern their emptiness and ignorance. 12. It is an honour and happiness for a nation when pious and prudent men are advanced to places of power and trust; but when the wicked are exalted, the persons, lives, and estates, especially of good men, are in danger, and they are obliged to conceal them. 13. He that conceals, extenuates, or defends his sins, exposes himself to severe punishment: but he, who through faith in Christ, confesses and forsakes them, shall be graciously blessed by God, and honoured by men. 14. Happy is he who lives under the constant awe of God's perfections, and under a jealousy of his own evil heart, and a fear to do evil; but he that obstinately and presumptuously goes on in his sinful courses shall irrecoverably and eternally perish. 18. Real godliness, strict honesty and integrity, are the sure road to safety, honour, and happiness; but fraudulent sinners, obstinate in their wickedness, shall quickly involve themselves in the depths of misery. 19, 20. They who believe in Christ, and act with diligence, fidelity, and candour in their dealings, shall have abundant blessings from God, and honours from men: but they who hasten to be rich render themselves execrable by their base and fraudulent methods. 24. They who snatch all that they can from their parents, are as bad as common robbers, and are in a fair way to associate themselves with such. 25. A man of a proud, insolent, and ambitious spirit, involves himself in perpetual quarrels; nay, many times wastes his estates in contentions: but he, who, trusting in the Lord to redress his grievances, patiently bears in-

PRACTICAL OBSERVATIONS —\* CHAP. XXVII.] To trust to futurity betrays much ignorance of the vanity of life and the uncertainty of all earthly things. It indicates true wisdom to improve the present moment and to keep eternity in view in all our actions. Industry is not only profitable for our temporal interest, but also tends to preserve us from innumerable evils which accompany idleness. Competency, if not wealth, is generally the lot of the diligent and prudent; but the slothful man cometh to poverty.



Before  
Christ  
cir. 1000. 28<sup>r</sup> When the wicked rise, men hide themselves :  
but when they perish, the righteous increase.\*

r Ver. 12.  
Chap.  
29. 2.

## CHAP. XXIX.

1 Observations of public government, 15 and of private, 22 of anger, pride, theft, cowardice, and corruption.

† Heb. † **H**E that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

2<sup>a</sup> When the righteous are || in authority, the people rejoice : but when the wicked beareth rule, the people mourn.

3<sup>b</sup> Whoso loveth wisdom rejoiceth his father : but he that keepeth company with harlots spendeth his substance.

4 The king by judgment establisheth the land : but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man there is a snare : but the righteous doth sing and rejoice.

7<sup>d</sup> The righteous considereth the cause of the poor : but the wicked regardeth not to know it.

8 Scornful men || bring a city into a snare : but wise men turn away wrath.

9 If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

10 † The blood thirsty hate the upright : but the just seek his soul.

11 A fool uttereth all his mind : but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants are wicked.

13<sup>e</sup> The poor and || the deceitful man meet together ; the LORD lighteneth both their eyes.

14<sup>f</sup> The king that faithfully judgeth the poor, his throne shall be established for ever.

15<sup>g</sup> The rod and reproof give wisdom : but <sup>h</sup> a child left to himself bringeth his mother to shame.

juries, lives comfortable and happy. 28. When wicked men are increased in number, and advanced in authority, good men are obliged to hide themselves from their tyranny and persecution ; but when God casts down the wicked the righteous take courage, and openly shew themselves ; and their numbers are increased under pious and prudent governors.

EXPLANATORY NOTES. CHAP. XXIX. Ver. 2, 4. Where justice is impartially executed, and liberty and property secured, the nation grows great and happy ; but bribery and oppressive taxes ruin a state. 5. Flatterers artfully draw men into wickedness and ruin. 6. In the wicked course of sinners, one sin draws on another and its attendant plagues ; but the godly, by walking in Christ, obtain solid and lasting joy and comfort. 3. Obstinate sinners and scornful men, throw nations and cities into the most ruinous disorder ; but pious and prudent rulers avert the deserved vengeance of God, and by their wise conduct, divert the fury of men. 9. It is to no purpose to spend reasoning or reproofs upon incorrigible fools ; for in whatever manner they appear to take them, they will still persist in their folly and wickedness. 10. Blood thirsty men direct their murderous malice especially against godly magistrates, or other valuable persons ; but such as are truly virtuous labour to defend and promote the welfare of such. 11. Fools inconsiderately speak out whatever comes into their head ; but wise men think well before they speak, and only utter what they know, and as the opportunity requires. 12. If a ruler hearken to lies, flatteries, or false accusations, his whole court will probably become so wicked, that it will be hard to find an honest man in office. 13. Poor men who want estates, and rich men who get or increase their estates by fraud, are connected together in this world, and the Lord, without distinction, allows to both his light of nature, or revelation and blessings of providence, as is good in

PRACTICAL OBSERVATIONS.—\* CHAP. XXVIII.] Conscious integrity knows no dismay, and in the way of duty startles at no menaces. Servile fear is as contrary to all happiness in God, as filial fear tends to promote and increase it. Industry and affluence are closely allied. Fidelity in our transactions, both with God and man, is the way to solid prosperity. Partiality in the administration of justice is highly criminal. Rebukes are the genuine produce of friendship. To trust in a heart deceitful above all things, and desperately wicked, is the height of folly, and must issue in misery.

PRACTICAL OBSERVATIONS.—† CHAP. XXIX.] Tutored in the school of Wisdom, a religious youth delights in the good ways of God. Miserable are the ways as well as the end of wicked men. Pride and poverty are near allied. Nothing is a more dangerous snare to the soul than the fear of man. Light and darkness are not more contrary to each other, than the unjust and the upright ; there is a natural and irreconcilable antipathy between them.

16 When the wicked are multiplied, transgression increaseth : : † but the righteous shall see their fall.

17<sup>k</sup> Correct thy son, and he shall give thee rest ; yea, he shall give delight unto thy soul.

18 Where there is no vision, the people || perish : but he that keepeth the law, happy is he.

19 A servant will not be corrected by words ; for though he understand he will not answer.

20 Seest thou a man that is hasty || in his words ? there is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become his son at the length.

22<sup>l</sup> An angry man stirreth up strife, and a furious man aboundeth in transgression.

23<sup>m</sup> A man's pride shall bring him low : but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul : he heareth cursing, and bewrayeth it not.

25 The fear of man bringeth a snare : but whoso putteth his trust in the LORD † shall be safe.

26<sup>a</sup> Many seek † the ruler's favour : but every man's judgment cometh from the LORD.

27 An unjust man is an abomination to the just ; and he that is upright in the way is abomination to the wicked. † shall be set on high. n Chap. 19. 6. † Heb. the face of a ruler.

## CHAP. XXX.

1 Augur's confession of his faith : 7 the two points of his prayer. 10 The meanest not to be wronged. 11 Four wicked generations. 15 Four things insatiable. 17 Parents are not to be despised. 18 Four things hard to be known. 21 Four things intolerable. 25 Four things exceeding wise. 29 Four things stately, &c.

**T**HE words of Augur the son of Jakeh, even the prophecy : the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I am more brutish than any man, and have not the understanding of a man.

3 I neither learned wisdom, nor † have the knowledge of the holy.

4<sup>a</sup> Who hath ascended up into heaven, or descended ? <sup>b</sup> who hath gathered the wind in his fists ? who

his sight. 17. Children, carefully brought up in the nature and admonition of the Lord, bid fair to be a help and comfort to their parents. 18. When men want the oracles of God, and ordinances of the gospel, they cannot but live wickedly on earth, and be miserable in eternity : but great is the present and future happiness of such as, renewed by his grace, strictly observe his laws. 19. No persuasion, reproofs, or threatenings, will avail with some refractory and slavish-minded servants. 21. If servants who continue long in a family, be too much indulged or favoured, they are apt to behave with as much boldness and freedom as if they were children ; or even to domineer over them, and labour to disinherit them. 24. Partnership with thieves or fraudulent persons endangers both soul and body, and is apt to involve men in perjury. 25. An immoderate fear of men ensnares us into much guilt and mischief ; but he that puts his whole confidence in God shall be preserved from them. 26. Multitudes court the favour of princes and other great men ; but it is God alone who determines the lots of men here and hereafter.

EXPLANATORY NOTES. CHAP. XXX. Ver. 1. The words of Augur the son of Jakeh. It is of little moment to endeavour to trace the genealogy of this person, it is sufficient to know that he wrote under prophetic inspiration. The man spake unto—Ithiel and Ucal. Probably either his children or his disciples, to whom he directed his discourse ; or speaking concerning Ithiel and Ucal, the names applicable to Messiah, God with me, and the mighty One. Ver. 2. Surely I am more brutish than any man. He humbly confesses his sin and ignorance, when compared with Adam in innocence, or with men in general. Ver. 4. What is his name. He begins to exalt the glory of Ithiel and Ucal, the great Creator and Redeemer of men ; and having described his power in heaven and earth, inquires concerning his generation. But here we must own our insufficiency, for who by searching



## PROVERBS.

Parents are not to be despised.

Before  
Christ  
cir. 1000.

hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

5 Every word of God is  $\dagger$  pure: he is a shield unto them that put their trust in him.

6  $\dagger$  Add thou not unto his words lest he reprove thee, and thou be found a liar.

7  $\P$  Two things have I required of thee;  $\dagger$  deny me them not before I die:

8 Remove far from me vanity and lies; give me neither poverty nor riches;  $\dagger$  feed me with food  $\dagger$  convenient for me:

9  $\dagger$  Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

10  $\dagger$  Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 There is a generation that curseth their father, and doth not bless their mother.

12 There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

13 There is a generation, O how  $\dagger$  lofty are their eyes! and their eyelids are lifted up.

14  $\dagger$  There is a generation whose teeth are as swords and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

15 The horse-leech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not,  $\dagger$  It is enough:

16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of  $\parallel$  the valley shall pick it out and the young eagles shall eat it.

18 There be three things which are too wonderful for me, yea four which I know not:

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the  $\dagger$  midst of the sea, and the way of a man with a maid.

20 Such is the way of an adulterous woman; she

eateth and wipeth her mouth, and faith I have done no wickedness.

21 For three things the earth is disquieted, and for four which it cannot bear:

22  $\dagger$  For a servant when he reigneth, and a fool when he is filled with meat.

23 For an odious woman when she is married, and an handmaid that is heir to her mistress.

24 There be four things which are little upon the earth, but they are  $\dagger$  exceeding wise;

25  $\dagger$  The ants are a people not strong, yet they prepare their meat in the summer;

26 The conies are but a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them  $\dagger$  by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29  $\P$  There be three things which go well, yea, four are comely in going;

30 A lion which is strongest among beasts, and turneth not away for any;

31 A  $\parallel$   $\dagger$  grey-hound; an he-goat also; and a king against whom there is no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil,  $\dagger$  lay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife.\*

## CHAP. XXXI.

1 Lemuel's lesson of chastity and temperance. 6 The afflicted are to be comforted and defended. 10 The praise and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 It is not for kings, O Lemuel: it is not for kings to drink wine, nor for princes strong drink;

can find out God, in his nature, perfections, the divine paternity, or filiation, and all the mysteries hid in the triune God. Ver. 5, 6. He commends the excellency of God's word; and describes it as pure, without adulteration, and tending to purify the heart—it is faithful, none ever trusted in his promises and declarations and were disappointed—it is perfect, incapable of improvement; and points out the danger of those who presumptuously attempt to add to it by their traditions or natural reason. Ver. 7—9. We have here Augur's prayer, which contains two short requests, viz. 1. For spiritual mercies, Remove far from me vanity and lies. Deliver me from sin; its guilt and power; corrupt principles and practices; error and delusion; love of the world and its vanities; in short from whatever would be displeasing to God and hurtful to the soul. 2. For temporal mercies. A moderate competence, not affluence, such as nature needs and a family may crave; afraid lest in affluence he should be uplifted, and forget God and his precepts; or through pinching poverty he should be tempted to steal; or filled with discontentment at his lot, repine. Ver. 11—14. We have here four different kinds of persons, viz. unnatural and disobedient; pharisaical and self-righteous professors; the purse-proud and scornful; the cruel and covetous; characters detested by God and hurtful to men. Ver. 15, 16. Similar to the horse-leech are the oppressors of the poor, insatiable in cruelty and covetousness, the two daughters that ever cry, Give, give; and herein they resemble four things; the grave that is never full; the barren womb, impatient like Rachel; the earth which sucks up the rain; and the fire which consumes all the fuel, and never saith, It is enough. Ver. 18—23. Here are four things unsearchable; the eagle, which leaves no track of her passage through the air; the serpent that moves without feet on the rock, and no traces remain; the way of a ship, which closes, no path being left

behind; the way of a maid who has been seduced by a man, and robbed of her virginity; and like unto these is an adulterous woman, whose guilt is concealed from her husband. Other four things are intolerable; a servant proud and arrogant; a fool surfeited, drunken and clamorous; an odious woman passionate and licentious; and an handmaid who is heir to her mistress by flattery, &c. who becomes thereby haughty and imperious. Ver. 24—28. Four things are here instanced as despicable in the eyes of men, but from which important lessons may be learned, viz. the ant's industry compared with the sluggard's neglect; the conies' wisdom in providing shelter where no enemy can approach; the locusts' order and union; and the spider's diligence and activity. Ver. 29, 30. Here are four things that have stateliness and majesty, the lion mighty in strength; a greyhound, or a horse; an he-goat, who leads the flock; and a king whose majesty confounds, and power crushes all that dare rebel.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 1—9. Various are the opinions concerning the person of king Lemuel; but the two most probable are, either that he was the king of some country bordering on Judah, whose mother was an Israelite, who taught him these lessons; or, that it was another name given to king Solomon by his affectionate mother; intimating his being devoted to God, as the word signifies. And what, by the inspiration of God, this gracious woman delivered to him, he took care to transmit in writing for future ages. She addresses him and calls him by the most endearing names, her son, the son of her womb, the son of her vows, which intimates her tender concern, or to awaken his attention to what she was about to deliver, or perhaps as an expostulation, having observed in him those evils which she intended to advise him against. She warns him against committing lewdness, in the indulgence of which his natural strength

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] Behold here the true character of a saint! Like Christ he is meek and lowly. He aspires after the most exalted ideas of his God and Saviour. And the word of God is all his salvation and all his desire. Having chosen God for his portion and defence, he is not anxious about any transient objects. Content with his own lot, he hates a busy interference with that of others. In fine he is a man of prudence and peace.



Before  
Christ  
cir. 1000.

† Heb.  
altar.

† Heb.  
of all the

sons of  
affliction.

a Psalm  
101. 15.

† Heb.  
bitter of

soul.

† Heb.  
the sons of

destruc-  
tion.

b Levit.  
19. 15.

Deut.  
1. 16.

c Chap.  
12. 4.

† Heb.  
taketh.

5 Left they drink, and forget the law, and † per-  
vert the judgment † of any of the afflicted.

6 ¶ <sup>a</sup> Give strong drink unto him that is ready  
to perish, and wiae unto those that be † of heavy  
hearts.

7 Let him drink and forget his poverty, and re-  
member his misery no more.

8 Open thy mouth for the dumb in the cause of  
all † such as are appointed to destruction.

9 Open thy mouth, <sup>b</sup> judge righteously, and plead  
the cause of the poor and needy.

10 ¶ <sup>c</sup> Who can find a virtuous woman? for her  
price is far above rubies.

11 The heart of her husband doth safely trust in  
her, so that he shall have no need of spoil.

12 She will do him good, and not evil, all the days  
of her life.

13 She seeketh wool and flax, and worketh wil-  
lingly with her hands.

14 She is like the merchants' ships she bringeth her  
food from afar.

15 She riseth also while it is yet night, and giveth  
meat to her household, and a portion to her mai-  
dens.

16 She considereth a field and † buyeth it; with  
the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strength-  
eneth her arms.

18 † She perceiveth that her merchandise is good: Before  
her candle goeth not out by night. Christ  
cir. 1000.

19 She layeth her hands to the spindle, and her  
hands hold the distaff.

20 † She stretcheth out her hand to the poor; yea, † Heb.  
she reacheth forth her hands to the needy. She last-  
eth.

21 She is not afraid of the snow for her house. † Heb.  
hold: for all her household are clothed with † scarlet. She

22 She maketh herself coverings of tapestry; her † Or,  
clothing is silk and purple. sp edeth,  
double  
garments.

23 Her husband is known in the gates, when he  
sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and de-  
livereth girdles unto the merchant.

25 Strength and honour are her clothing; and she  
shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in  
her tongue is the law of kindness.

27 She looketh well to the ways of her household,  
and eateth not the bread of idleness.

28 Her children arise up and call her blessed; her  
husband also, and he praiseth her.

29 Many daughters † have done virtuously, but † Or,  
thou excellest them all. have got-  
ten riches.

30 Favour is deceitful, and beauty is vain: but a  
woman that feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her  
own works praise her in the gates.\*

would be impaired, and the faculties of the mind debilitated. She also advises him to be liberal, compassionate, the advocate of the poor and oppressed, and to administer justice impartially. Ver. 10—31. This is a description of what good wives should be; it is a copy which they should endeavour to imitate; and should they not be able to arrive at such amiable qualifications, they should be desirous of advancing towards them. Her behaviour is such, that he can place the utmost confidence in her; active and industrious, she looks well into her household affairs: having wisdom she knows how to turn every thing to the best advantage; charitable, she relieves the poor and necessitated; the indigent find in her a bountiful friend, which she is enabled to do from her diligence and economy. Her family appears in the greatest credit; the husband's reputation is increased by her prudent conduct; his wealth is enlarged by her management; even his very dress bespeak her care and attention towards him and their family. His house is order-

ly and comfortable; and what enhances her character and his happiness, she is never haughty, assuming, fullen, peevish, contentious; but her language is tender endearment, and dutiful submission; slow to speak, but swift to hear; when she offers him her advice sits not to dictate, but wisely yields to his superior judgment; and above all other qualifications, she is pious. All her conduct is regulated by the sacred oracles, and this adds a double lustre to all her excellencies. She knows, if beautiful, it is a transient, fading good, compared with the more substantial beauty of the mind; disease may soon crop, and age quickly wither this fair flower: but time shall more improve the graces of the soul, and render the union of kindred spirits heirs together of the grace of life. The blessedness of such a conduct will meet with approbation from every good man, and more especially from the righteous Judge of the universe.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] What an unspeakable blessing might mothers be to their families, churches, and nations would they but carefully educate their children! How unnatural and irreligious it is when they do otherwise! When princes are given to drunkenness and whoredom and are regardless of the exact administration of justice. they are but a plague to the nation which they govern.—With what care and circumspection ought all, especially those who bear rule in the church or state, to make choice of their yoke fellows in marriage. It is a great blessing to themselves and connections, if providence direct them aright. What a scandal to human nature is it when wives become the plague and reproach of their husbands, or when such as are prudent and virtuous are abused by husbands unfaithful and foolish! Though so few women correspond with the latter of this description, yet it is an infinite mercy, that in every age God hath by his almighty grace prepared a spouse for his Son from among the sons and daughters of fallen man.

## ECCLESIASTES; OR THE PREACHER.

### THE ARGUMENT.

*The design of king Solomon in this book is to expose the vanity of the world, and of human life; and to shew, that the only way to be happy is to fear God, and keep his commandments.*

#### CHAP. I.

1 The preacher sheweth that all human courses are vain; 4 because the creatures are restless in their courses; 9 They bring forth nothing new, and all old things are forgotten, &c.

Before  
Christ  
cir. 977.

THE words of the Preacher, the son of David,  
king of Jerusalem.

2 <sup>a</sup> Vanity of vanities, saith the Preacher, vanity of  
vanities; all is vanity. Before  
Christ  
cir. 977.

3 <sup>b</sup> What profit hath a man of all his labour which  
he taketh under the sun? a Psalms

4 ¶ One generation passeth away, and another 39. 5, 6.  
& 144. 12. Chap. 12. 8. b Chap. 2. 22. & 3. 9.

EXPLANATORY NOTES. CHAP. I. Ver. 1—11. Solomon here styles himself the preacher or *kohaleth*, which some render gathered, and supplying the

word *soul*, make it a description of his own state, recovered from his grievous backslidings; or the *gatherer*, to whom the people resorted to hear his instructions;



Before Christ  
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generation cometh : \* but the earth abideth for ever.

5 The sun also riseth, and the sun goeth down, and † hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north : it whirleth about continually ; and the wind returneth again according to his circuits.

7 <sup>a</sup> All the rivers run into the sea ; yet the sea is not full : unto the place from whence the rivers come, thither they † return again.

8 All things are full of labour : man cannot utter it : the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ <sup>e</sup> The thing that hath been, it is that which shall be ; and that which is done, is that which shall be done ; and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new ? it hath been already of old time, which was before us.

11 There is no remembrance of former things ; neither shall there be any remembrance of things that are to come with those that shall come after.

12 ¶ I the preacher was king over Israel in Jerusalem :

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven : this sore travail hath God given to the sons of man, † to be exercised therewith.

14 I have seen all the works that are done under the sun ; and, behold, all is vanity and vexation of spirit.

15 <sup>f</sup> That which is crooked cannot be made straight ; and † that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten <sup>g</sup> more wisdom than all they that have been before me in Jerusalem ; yea, my heart † had great experience of wisdom and knowledge.

17 <sup>h</sup> And I gave my heart to know wisdom, and to know madness and folly : I perceived that this also is vexation of spirit.

He begins his discourse with shewing the fleeting or transitory nature of all earthly enjoyments, *Vanity of vanities, all is vanity* ; This is redoubled to shew his own deep conviction of the truth, and affect his hearers with a sense of it. None had ever greater abilities, means, and opportunities to gratify their desires than Solomon, and perhaps none ever sought earthly enjoyments and worldly pleasures more than he, and after long trial this is his deliberate conclusion. He appeals to universal experience for the confirmation of the truth of it. He instances in the shortness and brevity of human life : supposing men should acquire the riches, honours, &c. of this world, how soon he would be deprived of them ; and shews that he can carry nothing hence ; but the world should remain until the appointed period arrives, when it shall be destroyed and all the works therein. He also shews the state of revolution that the works of nature undergo ; the sun rises and sets ; the winds veer round the compass ; the rivers ceaseless roll ; emblems of man's fluctuating state, seeking rest, and finding none. Ver. 12—18. Having asserted in general the vanity of all sublunary good, he passes on to the grand particulars that engage men's pursuits, in order to confirm the truths he had advanced ; he commences with wisdom, and proves the vanity of it by experience and argument. He was a preacher possessed of the most singular gifts ; a king, who had power by which he could furnish himself with every assistance to prosecute his studies ; he was over Israel, a wife and understanding nation, and in Jerusalem, the very seat of wisdom ; where he had an opportunity of conversing with prophets, priests, and the wisest of men, not only of his own nation, but from all the earth, who resorted to him ; and his application was as indefatigable as his advantages were singular : he not only employed himself to search out the depths of philosophy ; the secrets of nature ; the qualities of animals, vegetables, fossils, &c. ; the mysteries of poli-

18 For in much wisdom is much grief ; and he that increaseth knowledge increaseth sorrow.\*

Before Christ  
cir. 977.

CHAP. II.

1 The vanity of human courses in the works of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour in leaving it they know not to whom, &c.

I SAID in mine heart, Go to now, I will prove thee with mirth ; therefore enjoy pleasure : and behold, this also is vanity.

2 I said of laughter, It is mad ; and of mirth, What doeth it ?

3 <sup>a</sup> I sought in mine heart † to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven † all the days of their life.

4 I made me great works ; I builded me houses ; I planted me vineyards ;

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits ;

6 I made me pools of water, to water therewith the wood that bringeth forth trees ;

7 I got me servants and maidens, and had † servants born in my house ; also I had great possessions of great and small cattle above all that were in Jerusalem before me ;

8 <sup>b</sup> I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces : I gat me men-singers and women-singers, and the delights of the sons of men, as † musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem : also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them ; I withheld not my heart from any joy : for my heart rejoiced in all my labour ; and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured

tics, trade, manufactures ; the history of nations, ancient and modern ; their manners, customs, &c. : but even set his heart to know madness and folly ; that by contraries he might the better know the value of wisdom. The satisfaction he derived did not fully answer the labour : the more he knew of men and things the more he was grieved and vexed ; whilst he felt his own inability to rectify the wretchedness and wants of this disordered world ; and the more man knows the more is he convinced of ignorance and defects in his acquirements and attainments. *He that increaseth in knowledge, only increaseth sorrow* ; but there is a wisdom that will not disappoint the humble enquirer, viz the knowledge of Jesus, the mystery of godliness, the way of salvation ; the more we are acquainted with it the more satisfaction will it yield to our souls ; the least attainment of which on earth is a pledge of its perfection and completion in heaven to every one who possesses it.

EXPLANATORY NOTES. CHAP. II. Ver. 1—11. The pursuits of wisdom having disappointed all his hopes, he now seeks happiness in the indulgences of sense, expecting in pleasure, what the regions of science could not yield. He passes his time in jocund hours of mirth ; withholds no joy, forgets no amusements, and with poignancy of wit, and flights of humour, keeps the gay circle filled with bursts of laughter ; in dance and song the live long day is spent ; while music's enchanting sound, with vast variety of instruments pours forth a flood of harmony : but this is not man's proper good ; the event declares it poor and unsatisfactory ; 'Behold, this is also vanity.' He tried to find the joy from wine which pleasure had denied ; the board is filled ; the sparkling glass goes round ; and though he reluctantly descended from the intellectual pleasures of a man to the enjoyments of a beast, he resolved to make the experiment ; yet even when he made the attempt, he could not but soberly condemn it, and

PRACTICAL OBSERVATIONS.—\* CHAP. I.] How feelingly a true penitent from his own experience, preaches the vanity and vexation which attend all created enjoyments ! All things indeed in nature concur to manifest this humbling truth, though it is hard to convince most men of it ; for notwithstanding the perpetual flux, returns, and oblivion, with which created things are marked, we are too apt to be resting in them. Neither the instruction and example of others, our own observation and experience, nor the dictates of the Spirit of God, are credited by us. O that our souls may never more esteem them as a God, never more depend or delight in them as our God. If, by all our labours for human knowledge, we can neither satisfy our minds, rectify our nature and lot, nor amend the world, let us study to know Christ and him crucified ; thus shall we be changed into the same image from glory to glory. And let this knowledge which is eternal life, be the chief object of our pursuit.



Before Christ  
cir 977. to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

c Chap. 1. 3. 12 ¶ And I turned myself to behold wisdom, and madeness, and folly: for what can the man do that cometh after the king? ¶ even that which hath been already done.

d Chap. 1. 17. & 7. 25. 13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

Or, in those things which have been already done. 14 The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is, in the days to come shall all be forgotten: and how dieth the wise man? as the fool.

e Prov. 17. 24. 17 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

† Heb. happeneth to me even to me. 18 ¶ Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me.

† Heb. laboureth. f Psalm 49. 10. 19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

† Heb. give. 21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity, and a great evil.

g Chap. 1. 3. & 3. 9. 22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

h Job 14. 1. 23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

i Chap. 3. 12, 13 22. & 5. 18. 24 ¶ There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

purposed to abstain from grosser excesses, and keep folly as it were at bay. The board of festivity is drawn; the songs of mirth silenced; another scheme of happiness pursued; the materials are ready; the magnificent palace rises into view; the vineyards planted; gardens laid out with taste; waters collected; a large retinue of servants; treasures filled; a cabinet stored with jewels; and from distant provinces and courts the richest presents courted his acceptance. On the review of possessing all these, he solemnly declares all to be vanity and vexation of spirit; and that no employment or enjoyment under the sun could give real and permanent joy and satisfaction. Ver. 12—26. He again reassumes the pursuit of wisdom, finding the vast superiority of the pleasure it afforded over that of sense; but finds it even defective, and again makes his former conclusion, as one event happeneth to all; their bodies being liable to the same diseases, the same disasters, both pass into the grave, and when dead, alike forgotten. He expresses something of impatience as well as dissatisfaction; he not only hated labour, but life itself, because of the troubles and vexations with which it was embittered. He declares the proper use of creature comforts, viz. to enjoy

25 For who can eat, or who else can hasten hereunto, more than I? Before Christ cir. 677.

26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.\* † Heb. before him. k Job 27. 16, 17.

## CHAP. III.

1 By the necessary change of times vanity is added to human travail. 11 There is an excellency in God's works: 17 but as for man, God shall judge his works there, and here he shall be like a beast.

TO every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die: a time to plant, and a time to pluck up that which is to bear. planted:

3 A time to kill, and a time to heal: a time to break down, and a time to build up:

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing:

6 A time to get, and a time to lose: a time to keep, and time to cast away:

7 A time to rend, and a time to sew: a time to keep silence, and a time to speak:

8 A time to love, and a time to hate: a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth? a Chap. 1. 3.

10 I have seen the travail which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end.

12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it; and God doeth it that men should fear before him.

them in moderation, possess them with thankfulness, and improve them to God's glory. He concludes with observing the misery of the wicked; who do not incline to use aright the blessings God bestows upon them; they are cursed with anxiety and toil; and God at last cuts them off, or takes it from them and gives it to others, who will employ their abundance to better purposes.

EXPLANATORY NOTES. CHAP. III. Ver. 1—11. However disjointed, useless, and afflictive, the events of Providence may appear to us, God has connected them together in the most amazing beauty and harmony, and orders the seasons of each as tends most to advance his glory and the good of his people. And, whatever worldly wisdom men may have, they will never be capable of comprehending the astonishing extent of the mysteries which God exhibits to their view in his works of creation and Providence. 12, 13. It is therefore best in itself, and a benefit from God, to use worldly enjoyments moderately, and to improve them for the advantage of others. 14. God in his purpose and providence, so fixes men's lot, that none can make it otherwise; and therefore

PRACTICAL OBSERVATIONS.—\* CHAP. II.] How powerfully and impressively does Solomon's example teach us the worthlessness of riches, pleasures, honours, and of all that men pursue on earth, and the folly of setting our hearts on them. Solomon's reflection on the trifling advantages attending that wisdom which is confined to the things of this life, deserves to be well weighed; and his remarks on the folly of those persons who weary themselves in the heaping up riches, claims equal attention. Let us hence learn to seek true wisdom, to moderate our desires of earthly good, to improve our advantages, guard against undue attachment to the world, which renders a man miserable in this life, robs him of peace of mind and eternal felicity. How numerous are the contrivances of men to find that in creatures, which they should seek and can only find in God himself. But how vain and vexing are their diversified, their unnumbered, their utmost attempts! Till our souls return to God in Christ, as our ALL in ALL, they will be always like birds wandering from their nests. Thrice happy are they to whom God gives grace to take all things from him; to enjoy all things in him, and him in all things; and to use all things for his glory, and as means of attaching their hearts to him and his ways.



Before Christ cir. 977. 15<sup>b</sup> That which hath been is now; and that which is to be hath already been; and God requireth † that which is past.

b Chap. 1. 9. † Heb. that which is driven away. 16 ¶ And, moreover, I saw under the sun the place of judgment, *that wickedness was there*; and the place of righteousness, *that iniquity was there*.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* <sup>c</sup> a time there for every purpose, and for every work.

18 I said in mine heart concerning the estate of the sons of men, ¶ that God might manifest them, and that they might see that they themselves are beasts.

19<sup>d</sup> For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

† Heb. of the sons of man. † Heb. is ascending. 21 ¶ Who knoweth the spirit † of man that † goeth upward, and the spirit of the beast that goeth downward to the earth?

e Chap. 2. 24. & 5. 18. 22 ¶ Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works: for that *is* his portion: for who shall bring him to see what shall be after him?\*

#### CHAP. IV.

1 *Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.*

a Chap. 5. 8. † Heb. hand. SO I returned, and considered all the <sup>a</sup> oppressions that are done under the sun: and, behold the tears of *such as were* oppressed, and they had no comforter; and on the † side of their oppressors *there was* power; but they had no comforter.

b Job 3. 17, &c. 2<sup>b</sup> Wherefore I praised the dead which are already dead, more than the living which are yet alive.

we ought not to quarrel with, but kindly submit to his pleasure. 15. In every age, God by new returns of things, governs the world with great uniformity of appearance. 16, 17. The very power which he has bestowed on men as a remedy for grievances, is often used to oppress and injure the innocent; and therefore there must be a future general judgment by God himself, in which all things shall be rectified, by clearing the innocent, rewarding the righteous, and condemning the wicked. 18—21. Affected with these views, I wished that God would make men, particularly those who haughtily oppress others, to consider how mean and brutish they are, and to ponder the nature of that immortal soul which chiefly distinguishes them from beasts, whose life entirely vanishes in death.

EXPLANATORY NOTES. CHAP. IV. Ver. 1—6. He had before considered the case of proud oppressors, and foreseen their judgments; here he turns his eyes to the oppressed, and bewails their misery; he shews their condition is deplorable and often helpless. The tears of the poor, the widow, and orphan cry out against tyrannical governors, guardians, magistrates, masters, &c.; and few there are to redress their wrongs, especially where the power in the hand of oppressors makes it dangerous to oppose their iniquitous proceedings. The judgment he forms concerning the state of those who are oppressed is, that death itself is preferable to such a continued scene of misery; and never to have existed, more desirable than merely to come into this world to behold the evil, and suffer; this conclusion is according to sense, without respect to a future state. To have a being, however miserable on earth, should not make the Christian wish he had never been born, since God is glorified in his sufferings, and an eternal reward awaits him. Neither should any man quarrel with his being because of the evil he beholds; it is his own fault if the issue be not for his good. The more stu-

3<sup>c</sup> Yea, better *is he* than both they which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and † every right work, that † for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5<sup>d</sup> ¶ The fool foldeth his hands together, and eateth his own flesh.

6<sup>e</sup> Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother; yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saieth he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a fore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he* hath not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wife child, than an old and foolish king, † who will no more be admonished.

14 For out of prison he cometh to reign; whereas *also he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they *also* that come after shall not rejoice in him. Surely this *also is* vanity and vexation of spirit.†

diously he inquires, the more fully is he convinced, that all to be enjoyed in this world is vanity and vexation of spirit. If a man is industrious, ingenious, and successful, he immediately becomes the butt of envy. The opposite conduct of the sluggard is no less vexatious and unsatisfactory. Ver. 6. May perhaps express his judgment directing us to the medium between reproachful indolence and restless labour and anxiety; for the moderate gains of honest industry enjoyed with contentment, are infinitely more satisfactory than exorbitant wealth gotten by fore travail and anxiety. Ver. 7—16. He that attentively surveys what this world contains, will ever be observing more and more of the vanity of the creature, of which fresh instances are produced. We have here the character of the miser; though destitute of all near relations, and has none to provide for but himself, yet is indefatigable in his labour; insatiable in his desires of wealth; fears to increase his family; shuns society; nay, grudges the necessities his own body craves; and amasses wealth for no purpose; neither having the glory of God in view, his own comfort, or others' good; and leaves his abundance to those who will never thank him, but spend it in extravagance and thoughtless dissipation. He shews how much preferable society and the enjoyment of our labours is to this unnatural solitude and niggardliness; the comforts and advantages arising from the matrimonial state, which more than overbalances the cares and costs which attend it. He also takes notice of crowns; although substantial goods are held by a precarious tenure, and cumbered with much vanity and vexation of spirit, especially should they be placed on the heads of those who have little penetration and judgment, and will not be advised by wise counsellors; by which they become poor; either dethroned by their subjects, or conquered by invaders. Solomon likewise found in his researches, that the rising sun was generally adored, and the successor more caressed than the reigning monarch.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] We live in a world of changes, but all of them are fixed by the unchangeable purpose of God. It is absurd then to choose it for our portion, or to take up our rest in it. It becomes us to believe readily that whatever God has given us is best for us to accommodate ourselves to it, and to wait with patience to the full unravelling of what seems intricate and perplexed; yea, to be entirely satisfied with God's providential disposals as highly necessary, as they neither can nor need to be altered. And let us study to answer the end of his providence, which is to make us truly righteous. Amidst all the changes which we either feel or fear, let us believe and acknowledge the inviolable steadfastness of his government. Let us constantly live in the faith of his future judgment of this world, that no oppression may sink our spirits, and no power nor honour render us proud, mischievous or impious. Let us always maintain a deep sense of our meanness, stupidity, and unruliness before God; and study to use whatever God gives us for our own comfort, and for the real benefit of others.

PRACTICAL OBSERVATIONS.—† CHAP. IV.] Into what a hell hath sin turned our earth! Men are often proud of transforming themselves into devils for tormenting their brethren. Often, through want of help or comfort, a man's life is made worse than death or non-existence. Desperately wicked are



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## CHAP. V.

1 *Vanity in divine service, 8 in murmuring against oppression, 9 and in riches. 18 Joy in riches is the gift of God.*

a. 1 Sam.  
15. 22.  
Psalms  
50. 8.  
Prov.  
15. 8. &  
21. 27.  
|| Or,  
word.  
b Prov.  
10. 19.  
Matth.  
6. 7.  
c Deut.  
23. 21.  
d Psalm  
66. 13, 14.

**K**EEP thy foot when thou goest to the house of God, and be more ready to hear <sup>a</sup> than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* || thing before God: for God is in heaven, and thou upon earth; therefore let thy words <sup>b</sup> be few.

3 For a dream cometh through the multitude of business; and a fool's voice is *known* by multitude of words.

4 <sup>c</sup> When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: <sup>d</sup> pay that which thou hast vowed:

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also divers vanities; but fear thou God.

8 ¶ If thou seeest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not <sup>†</sup> at the matter; for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ Moreover, the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity.

11 When goods increase, they are increased that eat them: and what good is *there* to the owners thereof, saving the beholding of *them* with their eyes?

12 The sleep of a labouring man is sweet, whether

he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a fore evil *which* I have seen under the sun; *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begeth a son, and *there is* nothing in his hand.

15 <sup>e</sup> As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a fore evil, *that* in all points as he came, so shall he go: and <sup>f</sup> what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: <sup>g</sup> *† it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun <sup>†</sup> all the days of his life, which God giveth him; for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this is* the gift of God.

20 ¶ For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.\*

## CHAP. VI.

1 *The vanity of riches without use, 3 of children, 6 and old age without riches. 9 The vanity of sight and wandering desires. 10 The past is known, the future is unknown.*

**T**HERE is an evil which I have seen under the sun, and it is common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: *this is* vanity, and it is an evil disease.

omnipotent and eternal Judge observes the wickedness of the proud and the oppressor, and will reckon with them shortly, when every cause shall be revised at his bar. Ver. 9—20. Abundance of wealth, however in general coveted, will be found a great vanity. The earth affords enough for all; and agriculture is a noble and necessary employment; but inordinate love of money is criminal, and attended with much misery: it creates insatiable desires; occasions great expences; as wealth increases, so doth the family, equipage, and retinue: and the owner hath no other satisfaction in his affluence, *than the seeing it with his eyes*. The servant in several instances hath the advantage over the master: the one enjoys refreshing sleep from his labour, and an easy mind; while the other is disturbed with anxiety and care, which cause broken slumbers. Riches are exceeding hurtful to their owners: they tempt to robbery and murder, and are attended with other innumerable evils. Solomon here makes the same conclusion as formerly, chap. iii. 22. that the best use of them is the moderate enjoyment of them. Possessions are God's gift, and therefore in gratitude to the giver, a right application should be made of them.

EXPLANATORY NOTES. CHAP. VI. Ver. 7, 8. Whatever wealth men gain by their labour is only valuable for meat, drink, or the like; but can

EXPLANATORY NOTES. CHAP. V. Ver. 1—8. Since all in this world is vanity, the only substantial good that should be sought, can alone be found in the worship and service of God; but even here we must take care of vanity in our approach to him lest our prayer be turned into sin. He directs us therefore whither to go, and how to behave so as to profit thereby. 1. We must draw near with reverence and godly fear, jealous over our hearts, and our thoughts solemn and recollected. 2. We must beware that we *offer not the sacrifice of fools*. The prayers of the wicked are an abomination to the Lord, and their most expensive sacrifices despised by him. From the service of prayer he passes on to vows, which he charges should be conscientiously fulfilled: every vow supposes that we are under no antecedent obligations; but when once made, it is highly criminal not to fulfil it. He exhorts us also to be cautious in making vows. They were frequent under the law, but they seem less suited to the gospel-dispensation, and tend to ensnare and bring the soul into bondage. The fear of God will prevent hasty words, and vain terrors from our dreams. We ought not to question the equity of divine Providence because of the injustice too commonly practised among men. At this we are not to marvel or think it strange, for it is the will of God to permit it. The

men when even right and useful works do but rouse their envy. But great is the mercy that God, with whom every right work is accepted, will be our final judge. Let us then be diligent in business, and work the work of God while it is called to-day. Sloth of any kind makes men poor and miserable. But unhappy are they who are selfish and covetous; and who, without any temptation deny themselves the comforts of life, and make themselves slaves to business. It is absurd to covet all to themselves, when friendship and social connections are much more calculated to their help, comfort and improvement. Kings are often but a plague to themselves and their restless people; and tottering honours are rather burdens than advantages.

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Fearfully are men subjected to vanity, it enters not only into their outward possessions, but also into their worship! Great need have we to take heed to our hearts, to our lips, and to our whole behaviour, in our religious performances, that we may not become means of dishonouring God and destroying ourselves. But alas! often are they performed in a foolish and inconsiderate manner, our minds being no more serious in them than an idle dream! Vows are often rashly made, and no less readily broken in the view of Jesus, his angels and servants. Very necessary is the constant faith and deep impressions of God's greatness and omniscience, and the future judgment, to make us serious and circumspect in our worship, and for the enabling us to behold, or bear up under oppression and persecution. God makes the highest to live on the same simple things as the poorest. There is very little to profit or please, and much more to hurt and vex in riches than we commonly think. The rich man's servant often enjoys more benefit by his wealth, than the rich man himself, while he suffers none of the vexation! Nay, the covetous miser gets no comfort in his wealth, and it is swept away, so that his children never come to the possession of it. Much happier is he who receives whatever he has as God's free gift, and uses it to his glory. Little is he concerned at the evils which befall him in life when God favours him with solid comfort.

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e Job  
1. 21.  
Psalms  
49. 1.  
1 Tim.  
6. 7.  
f Chap.  
1. 3.  
g Chap.  
2. 24. &  
3. 12, 13.  
† Heb.  
there is  
a good  
which is  
comely,  
&c.  
† Heb.  
the num-  
ber of the  
days.  
|| Or,  
Though  
he give  
not much,  
yet he re-  
member-  
eth, &c.



## Remedies against vanity.

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3 ¶ If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover, he hath not seen the sun nor known any thing: this hath more rest than the other.

6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 ¶ All the labour of man is for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better is the sight of the eyes than the wandering of the desire. This is also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity what is man the better?

12 For who knoweth what is good for man in this life, and all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?\*

## CHAP. VII.

1 Remedies against vanity are a good name, 2 mortifications, 7 patience, 11 wisdom. 23 The difficulty of getting wisdom.

a Prov. 16. 30. & 22. 1. **A** GOOD name is better than precious ointment and the day of death than the day of one's birth.

2 ¶ It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3 ¶ Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning but the heart of fools is in the house of mirth.

b Prov. 13. 18. & 15. 31, 32. 5 ¶ It is better to bear the rebuke of the wise, than for a man to hear the song of fools.

never satisfy their soul, or even their avarice. And in respect of sensual gratification, fools may be as happy as the wisest; and even a poor man, who has common sense and prudence, may, by his industry, render himself and family as happy as the richest. 9, 10. A comfortable enjoyment of that which we have is far preferable to an insatiable desire and restless pursuit after that which we have not.—And let our condition be what it will on earth, we shall still remain poor frail creatures, subject to manifold miseries; and it will be the utmost wickedness and madness to complain of our lot, or strive with God to get it redressed.

EXPLANATORY NOTES. CHAP. VII. Ver. 1. A good reputation is of more advantage for rendering us useful and happy than all the riches, pleasures, and honours of this world: and the day of death, which frees men from the miseries of this world, is preferable to the day of birth, which introduces into a life in which the enjoyments do not sufficiently balance the evils of it. 2—6. It is far safer and more profitable, to attend occasions of mourning and faithful reproof, which conduce to make men thoughtful of death and eternity, and render them wise unto salvation, than of revelling mirth and folly, which seduce men into heedless dissipation. 7. Grievous oppression will provoke even wise men to unseemly rage and behaviour; and bribes received will corrupt the judgment and pervert the affections of the best. 8. We ought more to regard how a thing turns out at last, than what promising appearances it has at first. 10. In bewailing the evils of our time, we ought carefully to avoid all murmuring at the dispensations of Providence, as if they were not equal. 11. When rich men are truly wise they

6 For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity.

7 ¶ Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

9 ¶ Be not hasty in thy spirit to be angry: for anger reisteth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

11 ¶ Wisdom is good with an inheritance; and by it there is profit to them that see the sun.

12 For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

13 Consider the work of God: for who can make that straight which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15 All things have I seen in the days of my vanity; there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

16 Be not righteous over-much; neither make thyself over-wise: why shouldest thou destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

18 It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 ¶ Wisdom strengtheneth the wise more than ten mighty men which are in the city.

20 ¶ For there is not a just man upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

Before  
Christ  
cir. 977.† Heb.  
sound.c Deut.  
16. 19.d Prov.  
14. 17. &  
16. 32.† Heb.  
out of  
wisdom.¶ Or,  
as good as  
an inheri-tance, yea  
better too.† Heb.  
shadow.e Chap.  
1. 15.† Heb.  
made.† Heb. be  
desolate?† Heb.  
not in thy  
time?f Prov.  
21. 22. &  
24. 5.Chap.  
9. 16.g 1 Kings  
8. 46.Prov.  
20. 9.1 John  
1. 8.† Heb.  
give not  
thine

heart.

may do much good to others with their wealth in this world; 12. For both wisdom and wealth may be laid out for our protection and safety; but it is true piety and prudence that promote spiritual comfort and eternal happiness. 13, 14. To prevent murmuring, we ought carefully to observe how wise, just, and powerful God's operations are, and consider ourselves incapable of changing even the most afflictive events of Providence to our liking. In the time of prosperity we should therefore acknowledge God's goodness, and enjoy the benefit of it: and in the day of adversity we ought to consider the nature, author, and end of our afflictions, so as to make a good use of them; for God has disposed them in such variety, that none might be able to foresee future events in his particular lot. 15. I have often observed the most pious men sorely afflicted, and apparently miserable, in this world; and the most wicked long enjoy an outward prosperity. 16—18. It is therefore necessary that men should avoid all needless scrupulosity, and rash zeal not warranted by God's word, lest it bring them into unnecessary troubles;—and especially should we avoid with the utmost care presumptuous sinning, lest however he bear with others, it should provoke God quickly to cut us off, and send us to hell in our wickedness.—It is of great use to receive heartily and practise carefully, this advice; for it is the true fearer of God who by a circumspect regard to his law, shall escape both the extremes and their evil consequences. 19, 20. True piety and prudence tend more to direct, help, and protect men, than all human helps; even though the best are liable to manifold failings.—24. Human wisdom may judge of things present and ob-

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] Men's riches are often a remarkable curse to them, and render them really more unhappy than the poorest. It is wretched to have wealth and yet no heart to use it for our necessary accommodation in life. Empty are all earthly enjoyments for they can afford no satisfaction to the soul. How unhappy do some men make themselves by the insatiable nature of their own lusts! and yet it is very hard to draw them from a sinful attachment to earthly things, or to persuade them to use them aright; and especially to bring them to receive the Almighty Saviour, and his unsearchable riches, for their everlasting treasure and portion.



Before Christ  
cir. 957. 23 All this have I proved by wisdom: I said, I will be wife; but it was far from me.

24 That which is far off, and exceeding deep, who can find it out?

† Heb. I and my heart compassed. 25 ¶ I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

h Prov. 22. 14. 26<sup>h</sup> And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: he that is † who so pleaseth God shall escape from her; but the sinner shall be taken by her.

† Heb. he that is † good before God. 27 Behold, this I have found, (saith the Preacher,) ¶ Or, weighing one thing after another, to find out the reason. 28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

† Heb. i Genesis 1. 27. 29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.\*

## CHAP. VIII.

1 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity than with the wicked in prosperity. 16 The work of God is unsearchable.

a Prov. 17. 24. † Heb. the strength. **W**HO is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 ¶ I counsel thee to keep the king's commandment, and that in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there is power; and who may say unto him, What dost thou?

† Heb. shall know. 5 Who so keepeth the commandment † shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and

judgment; therefore the misery of man is great upon him.

7 For he knoweth not that which shall be: for who can tell him ¶ when it shall be?

8 There is no man that hath power<sup>b</sup> over the spirit, to retain the spirit; neither hath he power in the day of death: and there is no ¶ discharge in that war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun, there is a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. This is also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that<sup>c</sup> it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it<sup>d</sup> happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous. I said, that this also is vanity.

15 ¶ Then I commended mirth, because a man<sup>e</sup> hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

vious, but not of things future and mysterious. 25. I attempted a most careful and comprehensive search into God's providences, and men's counsels, conduct, and sinfulness; 26. And, with grief and shame, I find that nothing more effectually entices and fixes men in guilt and ruin than a whorish woman. It is only by the remarkable mercy of God, and the most earnest and watchful piety, that one can either avoid or escape from her temptations; and often God permits those who have otherwise offended him, to be ruined by her influence. 27, 28 Here and there a truly honest man may be found among my courtiers: but a modest, plain hearted, humble, and sincere woman have I not found among all my thousand wives and concubines.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1. How few are truly wise, and can rightly take up or expound the words or works of God? And yet it is wisdom that renders a man truly honourable, mild, and majestic. 2. The laws of a king ought to be obeyed, not only from fear of the penalty, but from regard to God, whose deputy he is, and to the oath of allegiance sworn to him by the name and in the presence of God, as witness and guardian of it. 3. We must behave ourselves submissively; and never, through passion or discontent, withdraw from his service, or cast off our allegiance; for his power being so great, it is very dangerous to contend with him. 4. A king has power to enforce his commands; and none can oppose him without apparent danger. 5. He who prudently complies with the king's pleasure in lawful things, shall avoid the trouble and danger which he would otherwise incur. And it will require wisdom to direct in what time and manner we may deal with him to

the best advantage. 6. For, through inattention to the proper time, and to proper direction in managing matters, men bring much trouble upon themselves. 7. For they are generally ignorant what things are to happen, and of the time in which what they expect will come to pass. 8. None, neither by force nor entreaty, nor by wickedness, are capable of preventing the removal of their soul from this world in God's appointed time, and by his appointed means. 9. I have observed that rulers, by their management, often bring guilt and ruin upon themselves. 10. I have observed wicked rulers, notwithstanding the greatest funeral pomp, quickly forgotten in the very city in which they had often in God's name administered judgment. So vain and perishing are all the pomp and power of the greatest. 11. Because God and mercy sometimes delays to punish open transgressors of his law, hardened sinners, in a most presumptuous manner, abandon themselves to all manner of mischief and wickedness. 12. But though the sinner's days of reprieve, or even of prosperity, should be prolonged for a time, yet it is only they who truly fear God, and walk in his ways, that will be happy at last. 13. Wicked despisers of God shall not enjoy the true comforts of life, and shall be quickly hurried into misery here or hereafter. 14. It is, however, afflicting that some eminent saints are reproached, persecuted, and distressed in this world, while some ringleaders in wickedness meet with kind usage and remarkable prosperity. 15. This makes it evident that nothing is more proper than soberly and thankfully to enjoy what God in his providence bestows upon us in this world, as all the reward that we can gain by our labour. 16, 17. It is best to refrain from curious enquiries into the seasons

PRACTICAL OBSERVATIONS.—\* CHAP. VII. A truly good character is of inestimable value; and it is praise-worthy to strive earnestly to obtain it. Transcendantly blessed is the day of one's death who dies in the Lord. Let us then live in the serious consideration of our latter end, and labour that whether present or absent we may be accepted of God. Christian reproofs are highly requisite to make or keep us grave or serious amidst so much folly and so many flashes of vain mirth as takes place in the world. The very worst of things effectually work for the good of the saint. And an humble and patient resignation to the will of God makes us easy under the most grievous adversity and oppression. Christian wisdom and prudence tend greatly to our direction, safety, happiness and strength. They teach us to view God's hand in all that befalls us; to accommodate ourselves to every providence as it comes: and neither to be offended with the prosperity of the wicked, nor the adversity of the godly, in this life; to guard against all extremes; and under the deep sense of our own faults, to carry ourselves mildly towards others who are overtaken in a fault. How short sighted are the wisest of mortals with respect to the most important objects! But great is the mercy if they are brought to see their own leading follies and crimes, and, by the sight thereof are led to repentance, to a deep sense of the riches of God's grace, and to search out the sinfulness of their natures, till they apprehend themselves utterly vile before God.



Before  
Christ  
cir. 977.

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun, because though a man labour to seek it out, yet he shall not find it: yea, farther, though a wise man think to know it, yet shall he not be able to find it.\*

CHAP. IX.

1 Like things happen to good and bad. 4 There is a necessity of death unto men. 7 Comfort is all their portion in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

† Heb.  
I gave, or,  
set to my  
heart.

a Psalm  
73. 12, 13.  
Malachi  
6. 15.

FOR all this † I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

2 <sup>a</sup> All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things, that are done under the sun, that there is one event unto all: yea also, the heart of the sons of men is full of evil, and madness is in their heart, while they live, and after that they go to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart: for God now accepteth thy works.

ends, and meaning of God's dispensations; for after the most diligent, curious and persevering search, I find they will still remain unsearchable to men.

EXPLANATORY NOTES. CHAP. IX. Ver. 1—10. Solomon had, with great diligence, been applying his mind to the study of wisdom; he had deliberately weighed and considered the particulars of the foregoing chapters, and the end proposed was to declare all this for the edification of others. He observed one difficulty which he could not easily solve, namely, the method of divine procedure respecting the distribution of afflictions and prosperity to the righteous and the wicked; they who deserve least, often possessing the greatest affluence; and the excellent of the earth pining under sickness, distress, and poverty. The following observations may render some satisfaction to the faithful, although the ways of God in this respect cannot be fully described or accounted for. The righteous and their works are all in the hand of God, and he hath a peculiar regard to them and all their affairs; and however much they may be oppressed and suffer, none can pluck them out of his hands, for he that made them righteous and wise will preserve and keep them from evil, and bring them safe to his eternal kingdom. They ought also to recollect that the different outward circumstances of men are no proof either of love or hatred; although one event often happens to the righteous and the wicked; yet are their characters widely different; the righteous are renewed by divine grace; washed in the blood of sprinkling; devout in their service and sacrifice: while the wicked are impure in their nature; unclean, not being washed in the blood of atonement; profane, not observing the ordinances of God; they are also miserable in their life and death, notwithstanding any prosperity they may enjoy. We have here also the advantages of life set forth. While a man exists there is hope, whatever be his condition, temporal or spiritual. He is warned of approaching death, and should prepare for it. And after death this world is no more to him; nothing transacted in it can create joy, or render dissatisfaction, as the dead know not any thing; neither have they any more a re-

8 Let thy garments be always white; and let thy head lack no ointment.

9 † Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity; for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it seemed great unto me:

14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 <sup>d</sup> Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet, more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.†

Before  
Christ  
cir. 977.

† Heb.  
See, or,  
enjoy life.

b Chap.  
2. 21. &  
3. 13. &  
5. 18.

¶ Or,  
change.

c Prov.  
29. 9.

d Prov.  
21. 22.  
Chap.  
7. 19.

ward; but their names and circumstances shall be buried in oblivion. The inference he draws from hence is, to make use of their moments which are allotted to us; to enjoy the blessings which God bestows with thankfulness: and give all diligence to glorify God, and make our calling and election sure. Ver. 11—18. Though activity and diligence is our duty, yet the issue of all events is God's, and things often turn out contrary to appearances. This the preacher observed, and warns us not to be too confident and sanguine in our expectations. He shews also that man is unable to guard against his destiny: We ought to be ready for every event, prepare for changes, expect disappointments, that the day of evil may not surprise us, or overtake us unawares; and although the wise are not always successful, they are generally so. He shews wisdom is necessary in order to a right management of our affairs, and gives an instance of its advantages. It perhaps was a real matter of fact, which fell under his observation; or it is a parable, intended to throw light upon the subject he treated of. There was a little city, and few men within it, consequently less able to sustain the attacks of a besieger. It was attacked by a powerful king, and its ruin appeared inevitable, and resistance vain. In it there was a poor wise man; who, though formerly neglected, yet like a true patriot, stepped forth a volunteer in the service of his ungrateful countrymen, and he by his wisdom delivered the city; yet, highly as he had merited it, he received no remuneration for his important services. The inferences Solomon draws from hence are, that wisdom is better than strength, and able to extricate us from difficulties that would baffle superior force; and that the poor's wisdom is despised, and their words not attended to, which causes many a bright genius to live and die unknown. The evil that one hardened sinner commits is equal to the good produced by one poor wise man. As ill example is contagious, and his study is to counteract the influence of good laws, or good advice, and often his endeavours are too successful owing to the corruption of the human heart.

EXPLANATORY NOTES. CHAP. X. Ver. 1.—A little imprudence or

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] What excellency in himself—usefulness among neighbours—honour among friends—courage among enemies—the true knowledge and fear of God gives a man! But it is foolish and sinful to disregard the laws of our rulers: to be forward in finding fault with their administrations; to persist in faults pointed out to us: or to neglect proper methods of obtaining redress of our grievances. Subjection to magistrates is highly necessary, not only for conscience' sake, but even for avoiding their wrath and securing their own comfort. Certain and irresistible in themselves, though uncertain in their circumstances are troubles and death to sinful men. But when we see wicked men prosper while the godly are oppressed there is need of patience, and of looking by faith to the unseen, the eternal issue of things! and, in the meanwhile to make the best use that we can of what we meet with, and leave it to the Lord to comprehend, and manage his own mysterious works.

PRACTICAL OBSERVATIONS.—† CHAP. IX.] It is great consolation to the saints that they and all their works are in the hands and under the influence of God, their reconciled Father. Yet how often does he seem to deal with them with as much severity in this world as if they were the most profligate sinners! Great is the mercy that there is an eternity at hand, since Providence so little distinguishes the righteous here, either in life or death. Quickly shall we work



## CHAP. X.

Before  
Christ  
cir. 1000.† Heb.  
Flies of  
death.

1 Observations on wisdom and folly, 16 on riot, 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to be reverent.

† **D**EAD flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart is at his right hand; but a fool's heart at his left.

† Heb.  
his heart.

3 Yea also, when he that is a fool walketh by the way, † his wisdom faileth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

† Heb.  
from be-  
fore.

5 There is an evil which I have seen under the sun, as an error which proceedeth † from the ruler;

† Heb.  
in great  
heights.

6 Folly is set † in great dignity, and the rich sit in low place.

a Prov.

7 I have seen servants <sup>a</sup> upon horses, and princes walking as servants upon the earth.

b Psalm  
7. 15.

8 <sup>b</sup> He that diggeth a pit shall fall into it; and who so breaketh an hedge, a serpent shall bite him.

Proverbs  
26. 27.

9 Who so removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

† Heb. the  
master of  
the tongue.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom <sup>c</sup> is profitable to direct.

10. 32. &  
12. 13.

11 Surely the serpent will bite without enchantment; and † a babbler is no better.

† Heb.  
grace.

12 <sup>c</sup> The words of a wise man's mouth are † gracious; but the lips of a fool will swallow up himself.

† Heb.  
his mouth.

13 The beginning of the words of his mouth is foolishness; and the end of † his talk is mischievous madness.

d Prov.  
15. 2.

14 <sup>d</sup> A fool also † is full of words: a man cannot

† Heb.  
multipli-  
eth words.

wickedness much hurts the character of one who has been reckoned uncommonly wise. 2. A wise man's understanding and inward abilities, are always in readiness to direct him in his work; but a fool is unready in all he does, and knows not how to manage his affairs. 3. Nay, even in the most ordinary business, his weakness appears, and he plainly discovers his folly to every one. 4. If the magistrate takes offence at thee, never desert thy station or employment, or withdraw thy subjection; but, by submissive and patient carriage, endeavour to pacify him. 5—7. Very often, to the great hurt of the subject, magistrates employ, as their deputies or agents, persons of a weak or mercenary spirit, while persons of ability and true dignity are overlooked and contemned. 8. Both prince and people have need to beware of innovations; for he that endeavours to ensnare and ruin another shall thereby perish himself; and he that passes his due bounds to wrong others brings unexpected mischief upon himself. 9. He that rashly attempts things too high and hard for him shall be hurt by it; and he that deals with men of stubborn tempers endangers himself. 10. If a man do not use proper means for his work, it will cost him so much more labour and pains. Wisdom is therefore necessary and profitable to direct in the choice and use of means. 11. As unenchanted serpents are disposed to bite, so rash and talkative persons are sure to do mischief with their words, unless they be wisely prevented. 12. Wise men's words being pious, friendly, and profitable, procure them favour; but foolish, slanderous and sinful speeches, suddenly and irrecoverably ruin a man. 13. A fool at the first talks in an useless and impertinent manner; and, at length he grows insolent and abusive, sticking at nothing wicked or malicious. 14. A fool pours forth his incoherent babblings, and pretends to know every thing secret or future; and no one can tell what he will say next, or what mischief his foolish speeches may produce. 15. Fools find their work tedious and wearisome

tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 ¶ Curse not the king, no not in thy thought; and curse not the rich in thy bed chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.\*

## CHAP. XI.

1 Directions for charity. 7 Death in life, 9 and the day of judgment in the days of youth are to be thought on.

**C**AST thy bread † upon the waters; <sup>a</sup> for thou shalt find it after many days.

2 Give a portion to seven and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

because they want sense and prudence to manage the most ordinary business, even where the rules are ever so plain. 16. It is a great misery to a nation when their magistrates are ignorant, wilful, and unexperienced, and minding their sensual pleasures when they should be employed about the business of their office. 17. But happy is that nation whose magistrates are of truly excellent dispositions and endowments, and who use the enjoyments of life, not to satisfy inordinate lust but to fit them for their business. 18. Through sloth and indolence, estates, families and nations, are gradually reduced to wretchedness and ruin. 19. Even feasting affords but a very slight and transient pleasure; but a plentiful estate procures every outward advantage; we should therefore beware of spending it in luxury. 20. It is neither lawful nor safe to condemn, reproach, or wish evil to magistrates, however secretly, as it may be very quickly and surprisingly discovered to them.

**EXPLANATORY NOTES.** CHAP. XI. Ver. 1, 2. Cheerfully lay out thyself to bestow the necessities of life upon the poor, who are entirely unable to requite thee; and so God shall plentifully reward thee for it in this life, or in that which is to come. And, however great the number of needy objects be, bestow that which is necessary upon them all, according to thine utmost ability; for the opportunity of liberality may soon be lost to thee, and an evil time may quickly come; in which thou wilt infinitely need God to be the supplier of thy own wants. 3, 4. He bestows plenty upon men, in order that with it they may do good to others. And, however undeserving the objects be on whom they religiously bestow their charity, they shall not lose their reward.—They that withhold it till every objection be answered will never bestow it. 5, 6. As thou knowest not how the human soul is created or united to the body, or operates in and on it, nay, nor even how the child is formed in the

out our own salvation with fear and trembling, whilst we have opportunity, as we know not how soon our souls may be required of us. And let us diligently improve every means of honouring God before a sinful world; for death speedily approaches to deprive of all such means. Carefully should we acknowledge God and depend on him for direction in all our paths, for without his assistance we can obtain nothing good, but must fall into misery and ruin. Yet how stupid are most men, who neither regard wisdom itself, nor those who thereby do them the greatest service! It is necessary that we should always act from regard to divine authority, and from a principle of love to God, for men may perhaps disregard the best works which we can do for them.

**PRACTICAL OBSERVATIONS.**—CHAP. X.] Men of character require to be careful and prudent, lest they should inadvertently ruin it. Many are extremely ill qualified for the business which they take in hand; and imprudently expose their own folly and wickedness. But it is very dangerous when either rulers or subjects leave their proper stations, and tempt violent changes of the public settlement. Vain and imprudent talking is always sinful, and is often attended with the most pernicious consequences. Let us therefore always endeavour to have our conversation with grace seasoned with salt. An imprudent management of their business frequently robs men of both the comfort and benefit which ought to accompany it. But it is a great mercy for nations when rulers and subjects do all diligently attend to their proper work, and according to their station neither speaking nor doing evil, but provoking one another to love and to good works.



Before  
Christ  
cir. 977.  
+ Heb.  
shall be  
right.

6 In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether † shall prosper, either this or that, or whether they both shall be alike good.

7 ¶ Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8 But if a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

9 ¶ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove || sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.\*

## CHAP. XII.

1 The Creator is to be remembered in due time. 8 The preacher's care to edify. 13 The fear of God is the chief antidote of vanity.

**R**EMEMBER<sup>a</sup> now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars be not darkened, or the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and || the grinders cease, because they are few, and those that look out of the windows be darkened;

4 And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up

womb, even so thou knowest not how God may deal with thee, or thy estate; and therefore neglect no opportunity of doing or receiving good; and, without any curious prying into eternity, leave it entirely to God to recompence thee. 7, 8. Life, and its comforts, are desirable; but let men enjoy created comforts as long as they may, the lasting period of troubles, death, and eternity, will infallibly succeed, and manifest the emptiness and insufficiency of all outward enjoyments. 9, 10. Whatever temptations young persons may have to indulge their own foolish and wicked inclinations and fancies, let them remember, with the deepest concern, that God will, in his awful judgement, call them to account for every part of their conduct. Let them then take care to prevent those perplexities and miseries which sinful indulgence will at last bring upon them; for all the empty and short-lived pleasures of youth can never in the least balance the dangers of inexpressible and everlasting misery.

**EXPLANATORY NOTES.** CHAP. XII. Ver. 1. Now in youth seriously think of, believe in, and serve the divine persons, who made, preserve, and redeem men, before the disquietings and disqualifying infirmities of old age come upon you: 2. Before the comforts of life, which render it agreeable, be withdrawn, and the powers of your mind, and senses of your body be rendered almost useless, and the calamities of old age arise successively one after another: 3. When your head, arms, and hands shall shake, through weakness or palsy; your once strong shoulders stoop, and your legs and thighs bow under their weight; your teeth be generally lost, and your eyes sunk in their sockets and become dim: 4. Before your

**PRACTICAL OBSERVATIONS.**—\* CHAP. XI.] What a plain, profitable, pleasant and important duty is that of ministering to the poor! Nothing is a more certain mean of making one rich and happy. No objections drawn from our right to what we have from the narrowness of our circumstances, from the discouragements which we have already met with in it; or from our not knowing how it can be made up to us, ought to make us not neglect so much as one opportunity of charity. But above all, it is most sinful and foolish for either young or old to indulge their lusts, and live unconcerned about Jesus Christ and his salvation, since heavy trouble, an important death, an awful judgment and an endless eternity are before them, and they know not how near or how soon it may be!

**PRACTICAL OBSERVATIONS.**—† CHAP. XII.] Necessary, pleasant, and profitable is an early acquaintance with Jesus Christ and his ways. But very absurd and dangerous are delays of spiritual concerns till old age, which may never be seen, and is a very improper season for commencing such care. Twice happy are they who encounter the unnumbered infirmities and troubles of old age, and the fears and pangs of death, in the full assurance that Jesus loved them, and gave himself for them! But alas! how difficult it is to persuade us of the emptiness of all created things! This truth needs to be inculcated a thousand times over. Nor will that avail, unless the Holy Spirit inscribe it on our hearts. It is necessary then that all preachers should be sent and qualified by Christ and his spirit; and that by every possible mean, they should labour to fix the truths of God in the consciences, understandings, affections, and memories of the hearers. And let us in our religious course, attend chiefly to the principle points; and always act under the awe, and in the hope of the last judgment.

at the voice of the bird; and all the daughters of music shall be brought low:

5 Also when they shall be afraid of *that which is high*, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:

7<sup>b</sup> Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

8 ¶<sup>c</sup> Vanity of vanities, saith the preacher; all is vanity.

9 And || moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and <sup>d</sup> let in order many proverbs.

10 The Preacher sought to find out † acceptable words; and *that which was written was upright*, even words of truth.

11 The words of the wife are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is no end*; and much study is a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is the whole duty of man.

14 For<sup>e</sup> God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.†

Before  
Christ  
cir. 977.  
b Genes  
3. 19.  
c Chap.  
1. 2.  
d 1 Kings  
4. 32.  
† Heb.  
words of  
delight.  
Or,  
reading.  
Or,  
The end  
of the  
matter  
even all  
that hath  
been  
heard, is.  
e Rom.  
2. 16. &  
14. 10.  
2 Cor.  
5. 10.

lips be but a little opened to eat or talk, because of the loss or looseness of teeth; before you be incapable to walk in the streets; your rest broken, and every little noise awaken you: your lungs fail, your voice becomes inharmonious and harsh, and your ears dull and regardless of music: 5. Before you, unable to climb, become afraid to move or mount on high, nay, are afraid of falling in the common way; before your hair become white; the least noise or weight become burdensome, and the lightest food load your stomach; and there be no inclination to or delight in former pleasures, because you draw nigh to the grave and the other world, when your friends shall lament their loss, and the hired mourners publicly pour forth their pretended sorrows!—6. Remember your Creator before the union between your soul and body be loosed, or the pith of your back and nerves be weakened; the vessel in which your brain and animal spirits are contained, be rendered unfit for use; your veins and arteries, which convey the blood and vital spirits, be rendered unfit to convey them any more from the right or left ventricles of your heart: 7. And your body be laid in the grave, to moulder into dust, and your soul appear to be judged before God who formed it.—11. The words of the prophets, and other holy men of God, are fitted to excite men's attention, awaken their conscience, and quicken their affections; and to make a powerful and lasting impression on their hearts, and so settle and establish them in the truth;—being inculcated by zealous teachers of the church, sent and qualified by Jesus Christ, the alone Head of his church.



# THE SONG OF SOLOMON.

## THE ARGUMENT.

The author of the Song of Songs is Solomon. What we read in this book, taken literally, seems to be a description of the love which Solomon and his queen had for each other. But this song must be understood in a spiritual and mystical sense; and so indeed have all the ancient doctors, both Jews and Christians, understood it. In it is represented in figurative and allegoric expressions, the mutual love of Christ and his church, which is called in scripture his spouse, and the sentiments which this love produces in the hearts of all true believers; in this light we must consider what is contained in this book.

### CHAP. I.

1 The church's love unto Christ; 5 she confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherd's tents; and, shewing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

Before  
Christ  
cir. 1014.

THE song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

a Chap.

3 Because of the favour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee.

4. 10.

† Heb.

thy loves.

b John

6. 44.

4<sup>b</sup> Draw me, we will run after thee. The King hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: || the upright love thee.

|| Or,

they love

thee up-

rightly.

5 ¶ I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be || as one that turneth aside by the flocks of thy companions? Before  
Christ  
cir. 1014.

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. || Or, as  
one that is  
veiled.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 ¶ We will make thee borders of gold, with studs of silver.

12 ¶ While the King sitteth at his table, my spike-nard sendeth forth the smell thereof.

13 A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of || camphire in the vineyards of Engedi. || Or,  
cypress.

15<sup>c</sup> Behold, thou art fair || my love; behold, thou art fair; thou hast doves' eyes. c Chap.  
4. 1. &  
5. 12.

16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green. || Or,  
my com-  
panion.

EXPLANATORY NOTES. CHAP. I. Ver. 2. Blessed Jesus, upon whom I have been meditating, by thy word and Spirit, give me intimate fellowship with thee in thy ordinances, and full assurances of thy friendship: for the manifestations of thy redeeming love are more pleasant, reviving, and strengthening to my soul than any created enjoyments. 3. Such is the pleasant and powerful influence of thy mediatorial excellencies, offices, relations, and fulness of spirit and grace, that sincere and holy souls cannot but love thee with their whole heart. 4. By thy almighty influence direct and bring me into the nearest enjoyment of thyself, that I, and others excited by me, may pleasantly comply with thy alluring power, and follow hard after thee in the paths of duty. —Jesus, the King of his church, has already brought me into the most ravishing nearness to, and spiritual intimacy with himself; therefore will we rejoice in him as our ALL and IN ALL; we will think of, believe, and extol his love above all created delights; for every candid and sincere professor heartily esteems, loves, and delights in thee. 5. In myself, and in respect of manifold infirmities, scandals, reproaches, and persecutions I am deformed; but in my Head Christ, and as clothed with his righteousness, and endured by his Spirits, gifts, and graces, I am truly comely, O ye nominal professors, and weak believers. —I am outwardly mean, but inwardly rich and glorious. 6. Look not therefore upon me with disdain, disaffection, or delight in my distresses, nor stumble at religion on account of them; for sore persecutions, tribulations, and temptations have befallen me: hypocritical professors, false teachers, and my own inward corruptions, enraged at my connection with Christ, and my cleaving to him, have oppressed me with the basest drudgery, and entangled me in carnal cares and secular affairs, which have hindered me from, or retarded me in the due improvement of my own office, opportunities, gifts, and graces. 7. But O all-compassionate Redeemer, whom I love with my whole heart, and above every thing else, discover to me, by thy word and Spirit, which is thy true church, and which are those assemblies wherein thou art remarkably present, and to whom thou affordest spiritual support and consolation amidst all their scorching persecutions and troubles; for why should I, whom thou hast redeemed, and who have sincerely devoted my whole self to thee, be left to associate myself with empty professors, false teachers, and inward idols, who, notwithstanding their pretences of friendship, are thy enemies and rivals on earth! CHRIST.—Ver. 8. O ye excellent ones of the earth, beautified with my

salvation, righteousness, and grace, and whose church state is adorned with my ordinances, if your knowledge of duty be still indistinct, enquire after, observe, and follow the example of the saints in former and present ages; and let weak believers, and young converts, with their weak and languishing graces, carefully attend my public ordinances dispensed by my faithful pastors. 9. And be encouraged in my love; for notwithstanding the weakness which you feel, and the self-deformity which you discover, I, your Redeemer and Husband have and will render you comely and active, and will give you sufficient strength and courage to withstand and conquer your spiritual enemies, and to glorify me by your holy conversation. 10. Whilst your church state is beautifully adorned by divine oracles, ordinances, gifts and graces, professors and ministers, your particular conversation before the world appears beautifully marked with a variety of precious and holy qualities; and your faith, by which you are united to my person as your Head, is precious and glorious in itself, and is productive of every good word and work. 11. And I, my Father, and the blessed Spirit, will for ever continue and increase, and at last perfect these your spiritual ornaments. BELIEVERS.—12. O that we may enjoy these effectual and ornamenting operations of thy grace! For, whilst thou Jesus, dost converse familiarly with us in thine ordinances, how pleasant are thy promises and truths to our hearts, and how vigorous and active, and acceptable to thee are our implanted graces! 13. And, even during the night of trouble or time, how delightfully art thou, our beloved Husband, found in the public and private ordinances of thy grace, and art entertained by the most cordial embraces of our faith and love! 14. O what an inexpressibly delightful and precious system of excellencies, fountain of graces, source of blessings, repository of promises, treasure of pardoning, healing, comforting, nourishing, quickening and refreshing influence, art thou to our heart! CHRIST.—11. How comely and glorious is my church, as endowed with ordinances, and reformed by my word and Spirit, and how adorned with intelligent, sincere, peaceful, peace-proclaiming, and faithful pastors, who search into gospel truths, and watch over, direct, and go before every individual member of it. And how certainly, and eminently comely, is every believing soul clothed with my righteousness and endowed with my grace! How quick and discerning their spiritual understanding! How chaste, sincere, and single their affections, without the least glance of spiritual whoredom! BELIEVER.—16. But, Blessed, and divine Hus-



Before Christ  
cir. 1014. 17 The beams of our house are cedar, and our  
|| rafters of fir.\*

## CHAP. II.

Or, galleries. 1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 14 Christ's care of the church. 16 The profession of the church, her faith and love.

I AM the rose of Sharon, and the lily of the valleys.  
2 As the lily among thorns, so is my love among the daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. † I sat down under his shadow with great delight and his fruit was sweet to my || taste.

4 He brought me to the † banqueting-house, and his banner over me was love.

5 Stay me with flagons, † comfort me with apples; for I am sick of love.

6 † His left hand is under my head, and his right hand doth embrace me.

7 † † I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up nor awake my love till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 † My beloved is, like a roe, or a young hart: behold he standeth behind our wall, he looketh forth at the windows, † shewing himself through the lattice.

band, what is all my derived comeliness in respect of thine, in thy person, offices, relations, and grace: How delightful are all these to my heart! How pleasantly effectual is thy covenant, and the ordinances of thy gospel for the conversion and consolation of souls, and for rendering them fruitful in good works! 17. And strong, durable, and lasting is thy church, in which I am honoured to dwell, and consists of such parts and members, as shall never decay, and permanent are all her oracles, ordinances, and offices.

EXPLANATORY NOTES. CHAP. II. CHRIST.—Ver. 1. I am indeed glorious in my person as God-man, and in my mediatorial relations, estates, and works; and am infinitely comely, refreshing, and medicinal, to every believing soul. 2. And partaking of my comeliness, righteousness, and grace, thou, my church, art incomparably more excellent and useful than all the societies; and ye my people, than all the persons on earth. BELIEVERS—3. But infinitely more my beloved Jesus excels angels and men in every thing gracious, glorious, and operative. Often have I, under the covert of his righteousness, love, power, and providence, fearless of danger from heaven, earth, or hell, believingly viewed, admired, and applied to my soul, his person, offices, and relations, with all the pardon, peace, acceptance, adoption, sanctification, comfort, and endless glory which flow therefrom. 4. Powerfully has he admitted me to partake of his fulness, in the most ravishing manner, in his word and ordinances. And the manifestations of his love have effectually protected me from enemies, and encouraged and animated me to my spiritual work and warfare. 5. But ministers and fellow professors, often have I needed your sympathy, direction, and comfort under my sad perplexity and desertion. But oh, if you could now help me to bear up under these ravishing discoveries and communications of Jesus' love! Oh for further and unspeakably more enlarged enjoyments of him. To strengthen me for supporting under, and improving what I have. 6. But why do I ask your assistance? While I enjoy the safe, the delightful, and intimate embraces of an incarnate God, and have the secrets of his covenant imparted to my soul, his promise, power, and grace marvellously uphold, delight, and invigorate my heart. 7. I therefore charge you my fellow professors, by every thing kind, pleasant or delightful, that ye disturb not my fellowship with him or do nor cause me to do any thing which may provoke him to withdraw this sensible visit of his love. 8. Lo! though he had withdrawn, yet I now hear his voice, in the ministry of his word and motions of his Spirit. Behold

PRACTICAL OBSERVATIONS.—\* CHAP. I.] How precious and pleasant Christ is to believing souls! Ardently do they pant after further communications of his grace; sensible they can do nothing of themselves. Jesus takes the sweetest delight in speedily answering their prayers, and satisfying their souls with his loving kindness; though often amidst his kind visits their outward state is such as spectators are apt to stumble at. With what pain and grief, do lively saints lament the want of frequent and intimate fellowship with him and his people in the ordinances! But he is ready to direct and comfort them in this condition. He has done, and will do for them the most amazing things, in furnishing them with his righteousness, grace, and glory. All their life, strength, comfort, and happiness comes from him. His heart is full of high esteem and unbounded affection for them. And, through familiar fellowship with him, they receive and enjoy his comforting, sanctifying, and preserving influence.

PRACTICAL OBSERVATIONS.—† CHAP. II.] O the unbounded glory, and infinite worth of Jesus Christ, and the glory and usefulness of his people as connected with him! What must be the immediate enjoyment of God and the Lamb, when the imperfect and mediate enjoyment on earth is sometimes so transporting? Detested for ever be that heart which would change one hour's fellowship with Christ for all the pleasures, honours, and riches on earth. Strong as death must be the love of our Redeemer, which makes him come to his people over every mountain of distance, darkness, wrath, provocation, and pollution. How earnest and affecting are his invitations to familiar intercourse with himself. And what a change in the world is made by his oracles, ordinances, and influence. But wicked ministers in a church, and carnal lusts in a heart, are our greatest plagues, and should be carefully removed. And the assured faith of our relation to Christ will make us effectually to long and cry for frequent and familiar fellowship with him,

10 ¶ My beloved spake, and said unto me, Rise up, my love, my fair one and come away:

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land,

13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.

16 ¶ My beloved is mine, and I am his; he feedeth among the lilies.

17 † Until the day break, and the shadows flee away, turn my beloved, and be thou † like a roe, or a young hart, upon the mountains || of Bethel.†

## CHAP. III.

1 The church's fight and victory in temptation. 6 The church glorified in Christ.

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the

he comes, removing and triumphing over every hindrance of my fellowship with him. 9. Behold in the most lively, lovely, and affectionate manner, he comes forward in the influences of his grace, and unto an actual assumption of our nature. Behold he the substance of all our ceremonies, manifests his glorious and gracious excellencies through them, and vouchsafes some obscure and transient glimpses of himself in every ordinance. 10. In what a heart melting manner he said to my soul, Rouse up thyself from thy partial deadness, sloth, and security, and disentangle thyself more fully from the snares of the world and thy own lusts. Exercise thy faith in the most active, bold, and assured degree, in partaking of the most delightful fellowship with me: 11. For all impediments, arising from the wrath of God, the guilt or dominion of sin, or from terrible troubles are now removed. 12—14. Now are come the days of power and times of love, in which the dispensations of the gospel are attended with almighty influence, and multitudes are, to their everlasting joy and comfort, converted to me, and rendered fruitful in good works. Arise therefore, my poor, meek, chaste, but often persecuted bride; let no despondency, no sense of thy unworthiness, deter thee from approaching my presence in prayer and other holy duties; for both thy person and services are accepted by me, and are inexpressibly amiable in my sight. 15. And while ecclesiastical rulers take pains, both by doctrine and discipline, to free my church from false teachers, even those who have but begun to vent their errors and irregularities, as they greatly mar her purity, peace, order, and beauty, and are especially apt to mislead weak believers, let every one be careful to search out and mortify his own inward lusts, as these, if indulged, exceedingly mar the work of grace in their hearts.—16. This kind inviter, is my glorious Husband and Mediator, given of God to, and accepted by me; and I am his by the Father's donation, his own purchase and conquest, and by my surrender of myself to him. And O the infinite delight he takes in his people, and to converse with them in his ordinances! 17. Till the gospel day, in its pleasant, light and powerful influence, break, and the shadows of Jewish ceremonies flee away; nay, till the day of perfect glory dawn, and all the shadows of desertion, temptation, and trouble, are fled; do thou blessed Jesus, often surprise me with the discoveries of thy glory and communications of thy grace, notwithstanding whatever hindrances, guilt, and wickedness are found with me.

EXPLANATORY NOTES. CHAP. III. Ver. 1. In time of desertion and



Before Christ  
cir. 1014. streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

a Chap.  
2. 7. &  
8. 4. 5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

b Chap.  
8. 5. 6 ¶ Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh, and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

8 They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night.

|| Or,  
a bed. 9 King Solomon made himself || a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple; the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold

trouble, and of a secure and slothful frame, in prayer and other private ordinances I endeavoured to regain the sensible communications of Jesus' love: I persevered therein, but without any discernable success. 2. Stirring up myself therefore to a more active and lively frame of spirit, I attended the public ordinances of his worship, in order to obtain communion with himself. I often repeated my endeavours, but met with nothing but disappointments and discouragements. 3. Faithful ministers, who, with care and labour, inspect the souls of men, were often directed to speak pointedly to my case, which encouraged me to open it to them in familiar conversation, and beg their assistance in furthering my fellowship with him. 4. Not resting in duties and ordinances, by faith I essayed still more earnest and immediate application to Jesus himself. He graciously vouchsafed me his sensible presence. Then my heart clave to him by a lively exercise of faith, and by the most ardent and affectionate resolution. I carefully avoided every thing which tended to disturb our fellowship or provoke his withdrawal; and not only laboured to get intimate enjoyment and full assurance of his love to myself, but to have his promised presence in the church and the public ordinances thereof. 5. I therefore again charge you, my fellow-professors or saints, to avoid every thing which may in the least tend to mar my intercourse with him.—DAUGHTERS OF JERUSALEM. 6. What amazing persons are those, who separated from the world in affection, and delivered from former troubles, mount up heavenwards in faith, in love, in spiritual mindedness, and in holy desires and conversation:—all acceptable to God through Jesus' merits and intercession, and endowed with the manifold and precious graces of his Holy Spirit!—BELIEVERS. 7, 8. Nay, admire not us, nor the glories which we have freely received from Christ: but behold that new covenant of grace and that familiar fellowship with him, which are the causes of every thing amiable in us, and in which we are watched over and protected, amidst all our dangers, by almighty perfections, attendant angels, and vigilant ministers. 9, 10. Behold now, according to his mere good pleasure, and for his own glory, he has not only assumed our nature in the most precious and useful form, but has formed a new covenant, and a gospel dispensation,—reared on stable, precious, and supporting promises,—founded in the unchangeable and everlasting love and purpose of God, in which men are protected by his righteousness and royal power; and his unbounded love makes every thing proper, refreshing, and supporting, for the members of his church, in order to transport them in fellowship with him, through this world into the heavenly state! 11. Go forth then, my fellow professors from your ungeneracy, your self-righteousness, your filthy lusts, your carnal cares, your sluggish frames; and with earnestness, faith, love, and wonder, observe Jesus, our Prince of peace, not only crowned by his Father with the highest glory and honour, but even by all the true members of his church, in their acceptance of him and submission to him as their Husband, Saviour, and Lord; particularly in that day of power and

king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.\*

## CHAP. IV.

1 Christ setteth forth the graces of the church; 8 he sheweth his love to her.  
16 The church prayeth to be made fit for his presence.

BEHOLD, a thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as b a flock of goats, || that appear from mount Gilead.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

4 Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 c Thy two breasts are like two young roes that are twins, which feed among the lilies.

6 d Until the day † break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 e Thou art all fair, my love; there is no spot in thee.

8 ¶ Come with me from Lebanon, my spouse, with

time of love in which, to his inexpressible satisfaction, they are united to him by faith.

EXPLANATORY NOTES. CHAP. IV. Ver. 1—5, 7. Behold how glorious is the state of my church, decked with ordinances, officers, and saints! How comely is she when ministers, her lights or eyes, are intelligent, modest, humble, and holy, walking in all godly simplicity;—when converts rooted in me as their Head, grow up in grace and perfect holiness in the fear of the Lord—feeding on the rich pastures of my word, and surrendering themselves acceptable sacrifices to God.—How comely is she when ministers, who prepare spiritual nourishment for others, are sound in their doctrine, holy in their conversation, harmonious and meek in their behaviour, and active and successful in winning souls to me!—when their ministrations mark the soundness of their hearts;—when their dwelling on redemption through my blood, as their principal theme, render themselves and their ministrations lively and pleasant; and when, with modesty, singleness, prudence, and order, they, and other rulers, govern the flocks committed to their care!—when they, as superior to others in station, and as means of connecting them with Christ, and of conveying their spiritual nourishment, are upright, steady, and strong, and do watch over the church and actively improve the whole armour of God for her defence and honour!—and when her various oracles, ordinances, and officers, are remarkably useful for supplying the souls of men with the nourishing milk of God's word!—But especially how fair and comely are believers, with respect to their personal capacity, when justified in my righteousness and adorned with every spiritual grace!—when their spiritual knowledge, faith, and affection, are sincere, single, humble, and seasonably discovered:—when their conversation in thought, word, and deed, notwithstanding many imperfections, is orderly and pure, manifesting a heart nourished in the pastures of the gospel!—when, by repeated acts of faith and meditation, they improve their spiritual provision; in their zeal for God is uniform, pure, and moderate, animating them to a fruitfulness in good works, and in winning others to me!—when their prayers and converse are profitable and pleasant, discovering the soundness of their heart, animated, and furnished by, and accepted through my blood!—when there is much secret and holy blushing on account of remaining defects!—when their faith, which unites them to me, furnishes with, and effectually improves the whole armour of God for their defence from spiritual enemies, as the worthies of God formerly experienced!—when, feeding upon the doctrine of the prophets and apostles, they, to my inexpressible pleasure, abound in faith and love towards me, and in care to instruct and edify others!—How completely perfect are they in their justification, in the extent of their sanctification, and in my purpose and favourable acceptance! 6, 8. Till not only the gospel dispensation, but even the glorious millennium; and the resurrection to everlasting life come, I, according to thy request, (chap. 2. 17.) will continue to bestow my especial

PRACTICAL OBSERVATIONS.—\* CHAP. III.] In this world the clearest days of intimate fellowship with Christ are suddenly turned into nights of desertion, trouble, ignorance and sloth. He is loth to contend along with his people, lest their spirits should fail before him. And an hour, a minute of his presence, richly rewards all their pains and sorrows in seeking for it. Promising is the appearance when the word preached pointedly reaches the heart and consciences of hearers, and leads them to careful inquiries concerning Christ. And remarkable fellowship with him effectually animates to an earnest wrestling in behalf of the church and public interests of religion. What extensive honour believers procure to themselves from all around them, by an earnest care to maintain fellowship with him, and to follow him in a gracious, upright, and heavenly conversation. But if distinguished saints be so admirable and lovely, how much more is Christ himself and his covenant.



Before Christ  
cir. 1014.  
f Deut.  
3. 9.  
|| Or,  
taken  
away my  
heart.  
g Chap.  
1. 2.  
me from Lebanon: look from the top of Amana, from the top of Shenir<sup>f</sup> and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast || ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honey-comb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

12 A garden † inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

13 Thy plants are an orchard of pomegranates, with pleasant fruits; || camphire with spikenard;

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind: and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.\*

## CHAP. V.

1 Christ awaketh the church with his calling. 2 The church, having a taste of Christ's love, is sick of love. 9 A description of Christ by his graces.

preference and influence in my church, which is rendered so delightful by my ordinances, and by the precious graces, prayers, and praises of my people—Let therefore every one, spiritually espoused to me, there attend, and hold intimate fellowship with me, setting their affections on things above; forsaking the most excellent creature-satisfactions for my sake, shunning the intimacy of carnal, covetous, and violent men, and even the fellowship of superstitious, erroneous, and persecuting churches. 9, 10. O redeemed soul, partaker of the same human nature with me, begotten and adopted of my Father, and spiritually betrothed to my person, how even with the weakest acts of my faith, and the smallest degree of sincere grace and holy obedience, hast thou claimed, attracted, encouraged, and coupled my heart to thee! How incomparably acceptable and delightful is thy love, and that sweet fragrant flowing from thy manifold graces! 11. How delightful thy prayers and praise! Thy instructing, reproving, and comforting discourse, marks what sweet and nourishing truths and experience are lodged in thy heart, and how delightful and attractive is thy holy and benevolent conversation! 12—14. My church is a delightful garden separated from the world, set apart to the service of God, digged by gospel ministrations and influences, and especially protected by my providence, by the rules of order contained in my word, and a medicinal spring of gospel truth hid from the view of a carnal world! And, when purged of scandalous persons, her converts planted in the new covenant, do flourish more fragrant, delightful, precious, and useful, more numerous and different in circumstances, than all the fruit bearing trees and spices of an orchard!—Yea, every particular believer is a garden set apart in beautiful order, and with infinite care and labour, to the service of God, and has in him the Holy Ghost, and a principle of grace as a well of water springing up into everlasting life! and in the most pleasant manner are their various gifts and graces exercised to my honour, their own advantage and the edification of others. BELIEVERS.—15. Blessed Jesus! great source and bestower all life here or hereafter, it is to thy influences alone that we owe all our comeliness, fragrant, and fruitfulness! let them run more abundantly into our hearts, that by the exercise of thy grace, we may be rendered more useful to water and refresh others around. 16. And since we are thine, as well as under our own care, prevent every thing tending to mar our fruitfulness: and let the Holy Ghost, in his convincing and sin-mortifying, as well as in his comforting influences, stir up and quicken our hearts to a lively exercise of those gifts and graces with which we are endowed. And do thou O Jesus, manifest thy presence in thine ordinances, and accept of and delight in those graces and good works which are wrought in us by thyself.

EXPLANATORY NOTES. CHAP. V. CHRIST.—Ver. 1. At thy request, believing soul, I vouchsafe my special presence in my church and ordinances. I have with pleasure observed the lively preaching and cordial applica-

I AM come into my garden, my sister, my spouse: Before Christ  
cir. 1014.  
I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk; eat, O friends; drink, || yea, || Or,  
drink abundantly, O beloved. and be  
drunken  
with loves.

2 ¶ I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved || for him.

5 I rose up to open to my beloved: and my hands dropped with myrrh, and my fingers with † sweet smelling myrrh, upon the handles of the lock. || Or,  
(as some  
read) in  
me.  
† Heb.  
passing or  
running  
about.

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake; I sought him but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me.

8 I charge you, O daughters of Jerusalem, If ye find my beloved, † that ye tell him, that I am sick of love. † Heb.  
what.

9 ¶ What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

tion of my precious and soul nourishing truths. I have particularly observed and accepted the graces and services of my people. Let them also feast abundantly on my gospel provision, and take the comfort of their grace and works, as evidences of their election and eternal salvation. BELIEVERS.—2. Alas! the dull and lukewarm frame in which Jesus often finds his churches, when he comes to bless them! And how slothful and secure my inward corruption had made me, even while my renewed heart endeavoured to hear and entertain him! Amidst much deadness and unconcern, I felt some impressions made upon my heart by his word, Spirit, and rod; while he in the kindest manner, besought me to exercise my faith and love, and to remove whatever hindered his most intimate approaches, as he was closely related to me, and suffered much for me and from me, had waited long for my opening to him, and was much grieved with my neglect of him? 3. In the most pious manner I evaded compliance with his kind invitations, as a thing I was not at present fitted for, and which I could not do without crossing my corrupt inclinations, and troubling my flesh. 4. By the immediate power of his Spirit, Jesus touched my heart through his word, and kindly stirred up my affections to a concern for my former slighting of him, and to an earnest desire after his presence. 5. Repenting of my former stupidity and indifference, and actuated by his influence, I prepared myself to entertain his visit; my faith and other graces, put themselves into actual and vigorous motion, for the removal of every thing that tended to hinder his access to my soul. 6. Notwithstanding my vigorous actings of faith upon his self-giving promises, and panting desires after him, I did not obtain any sensible manifestations of his presence. My heart was then filled with pain, grief, and shame, at the remembrance of his slightest invitation. I carefully attended his ordinances, public and private, in order to seek and find him; but met with nothing but frowns and disappointments. 7. When ministers touched my case in their discourses, they but raised my hopes and increased my anguish; by their harsh reproofs, calumnies, and persecutions, they wounded and distressed my soul. They whose duty it is to prevent every thing tending to disturb the peace and edification of the church, questioned the truth of my profession, and charged me with the vilest hypocrisy. 8. O my fellow professors, I beg and charge you, that if this my Lord Jesus allow you any sensible intimacy with himself, you will represent to him the distressed case of my soul, and intreat him speedily to visit me, who earnestly desires him, and am at the point of death for want of his sensible presence. DAUGHTERS.—9. Distressed, but precious and lovely faint, what means this so solemn charge? what singular and transcendent excellency is in this Jesus, the beloved of thy heart? BELIEVERS.—10. Boundless and incomparable is his excellency! A glorious Godhead and a suffering manhood, a holiness of heart and life and a bloody suffering, a glorious exaltation and a humble debasement, mercy towards his

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] What infinite love Jesus bears to his people! He puts upon them his own comeliness, and wishes them to take the comfort of it. Earnest is his desire of their company; and soon shall they be with him where he is, to share his happiness and honour! Never but when he went to suffer, did he say, Let these go their way. They are a good favour of Christ to all around or above them. And, when they rightly behold their own comeliness in him, it effectually humbles them, and makes them ascribe all their glory to him, and to cry for more abundant supplies of his sanctifying influences.



Before Christ  
cir. 1014. 7 Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be condemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver; and if she be a door, we will inclose her with boards of cedar.

† Heb. peace. 10 I am a wall, and my breasts like towers: then was I in his eyes as one that found † favour.

others in whose hearts thou art formed by faith, have also done. 6, 7. O let thy most endeared esteem, remembrance, and love of my soul, appear remarkably in all thy dispensations towards me: for so vehement and irresistible is my desire after intimate fellowship with thee, that nothing else can afford me satisfaction: no, not death and the grave are so dreadful to me as the fears of thy withdrawalment! Kindled by thy love shed abroad in my heart, my love to thee melts all my inward powers, and burns up my corruptions. No afflictions, temptation, desertion persecution, can extinguish or abate it. Would the richest on earth tempt me from thee, with all his wealth, nay with ten thousand worlds, I would utterly condemn and abhor the proposal. 8. But, Lord, we have many fellow-sinners, chosen in and redeemed by thee; particularly among the Gentiles, who enjoy no ordinances, and are yet unripe for their spiritual marriage, being destitute of faith and love; what shall we do to promote their conversion, when the offers of thy grace shall be made to them? CHRIST—9. When according to my unchangeable purpose, they shall be united to me as their foundation, I and my Father and blessed spirit will endow them with manifold gifts and graces, and render them in their hearts and church state, a firm tower and beautiful temple and palace for God. When the door of access to me shall be opened to them in the gospel, and the door of their heart opened to receive me, we notwithstanding their insignificance, weakness, trouble, and temptations, will thoroughly beautify, strengthen and protect them. BELIEVERS.—10. Indeed, blessed Redeemer, by thy infinite favour, I have been united to thee, and stand firm on thee as my founda-

Before Christ  
cir. 1014. 11 Solomon had a vineyard, at Baal-hamon: he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard which is mine is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 ¶ † Make haste, my beloved, and be thou like † Heb. † Flee away. to a roe, or to a young heart upon the mountains of spices.\*

tion, and am come to some maturity and perfection in grace. 11. Thou, Lord Jesus the infinitely wise and wealthy Prince of peace, hast purchased by thy blood, planted and purified by thy grace, sown with thy word, and protected and managed by thy providence, the large vineyard of thy church. This thou hast committed to the care of thy gospel ministers, that they by instructions, warnings, reproofs, and censures, might endeavour to their utmost to render the members fruitful in the works of righteousness, to thy praise and glory. 12. And, while the whole concerns of it are under thy special care, I have the charge of the vineyard of my own heart, to watch over, defend, purge, and render it fruitful in holy habits and exercises. Thou, Jesus, must have the principal honour of all that I am, have or can attain to, and thy faithful ministers, their subordinate share of my love and regard. CHRIST.—13. Believing son, who lovest and freakest the assemblies of my people, and ordinances there dispensed, the fellow members regard and listen to thy instructions and warnings for their edification. Let me, when withdrawn from thee, particularly in my bodily presence, often hear thy prayers and praises, and the publication of thy gospel in the world. BELIEVERS.—14. And, O blessed Husband and Saviour, not only maintain frequent and familiar intercourse with my soul, and with my church on earth, in the instituted ordinances of thy worship, but hasten, hasten thy glorious appearance without sin unto our salvation;—when we shall be caught up to meet thee in the air, and shall in one complete body, enter that happy, that eternal state, in which God shall be ALL IN ALL.

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.} How kind, how marvellous is it that God's only begotten Son, the brightness of his glory; has, by his assumption of our nature, become our brother, and will for ever continue bone of our bone, and flesh of our flesh! And great is the mercy, that to him the gathering of the Gentiles hath and shall be! It is pleasant to remember past experiences of his love in the assured expectation of others still more sweet! And delightful is the frame, ardent the desires, and fervent the prayers, when the soul is overwhelmed with the consolations of Christ! Importunate intercession for the spiritual welfare of others, often produces remarkable fellowship with him. Extensive revenues of holy thoughts, words, and deeds, are due from every member of the church to Jesus Christ. And they who give him his due will give his ministers theirs. But how strongly Christ and his people's hearts must be knit to one another! They cannot live but as it were in mutual intercourse. Soon will he come to take them to himself in glory; and, in the believing view of it, their waiting spirits cry, "Even so come, Lord Jesus."



# THE BOOK OF THE PROPHET

## ISAIAH.

### THE ARGUMENT.

The prophet Isaiah lived about 800 years before the coming of our Saviour : and prophesied about sixty years in the kingdom of Judah. There is great strength and majesty in his exhortations, in his reproofs, and in his threatenings. In this book there are several predictions relating to the Jews and other neighbouring nations : and it is to be observed, that of all the prophets, Isaiah has spoken the most clearly of the Messiah, of his sufferings, of his kingdom, and of the calling of the Gentiles.

#### CHAP. I.

1 *Isaiah's complaint of Judah ; 10 he upbraideth their service ; 18 he exhorteth to repentance with promises and threatenings.*

Before  
Christ  
cir. 760.

**T**HE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

a Deut.  
32. 1.

2 <sup>a</sup> Hear O heavens ; and give ear, O earth : for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

b Jerem.  
8. 7.

3 <sup>b</sup> The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people <sup>†</sup> laden with iniquity, a seed of evil-doers, children that are corrupters ! they have forsaken the LORD, they have provoked the holy One of Israel unto anger, they are <sup>†</sup> gone away backward.

Before  
Christ  
cir. 760.

† Heb. of  
heaviness.

† Heb.  
alienated,  
or, separated.

5 <sup>¶</sup> Why should ye be stricken any more ? ye will <sup>†</sup> revolt more and more. The whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head <sup>†</sup> there is no soundness in it ; but wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with <sup>||</sup> ointment.

† Heb.  
increase  
revolt.

|| Or, oil.  
c Deut.  
28. 51, 62.

7 <sup>c</sup> Your country is desolate, your cities are burnt

#### EXPLANATORY NOTES. CHAP. I. Ver. 1. *The vision of Isaiah.*

This prophet exercised his office during a long period of time, if he lived to the reign of Manasseh, as the Jews supposed ; for the lowest computation, beginning from the year in which Uzziah died, when some suppose him to have received his first appointment to his office brings it to 61 years. It is, however, certain, that he lived at least to the 15th or 16th year of Hezekiah ; this makes the least possible term of the duration of his prophetic office about 48 years. The time when some of his prophecies were delivered, is neither expressly marked, or sufficiently clear from the history, to which they refer ; that of a few others may with some probability be deduced from internal marks ; from expressions, descriptions, and circumstances interwoven. It may therefore be of some use in this respect, and for the better understanding of his prophecies in general, to give a summary view of the history of his time. The kingdom of Judah seems to have been in a more flourishing condition during the reign of Uzziah and Jotham, than at any other time after the revolt of the ten tribes. The former was persevering and successful in his wars, and equally diligent and prosperous in promoting the arts of peace. He commanded the respect of the neighbouring nations, and studied the good of his subjects. The latter enlarged and maintained the establishments and improvements made by his father, though at the latter end of his reign, the league between Pekah king of Israel and Rezin king of Syria, was formed against Judah, who also began to carry their designs into executions. But in the reign of Ahaz, Jotham's son, not only these advantages were lost, but the kingdom of Judah, was brought to the brink of destruction. Hezekiah his son, at his accession to the throne, immediately restored the legal worship of God, which his father had greatly corrupted, in Jerusalem and through Judea. He improved the city, repaired the fortifications, erected magazines of all sorts, built a new aqueduct, and sought to advance the general good of his country. In the fourth year of his reign, Sennacherib king of Assyria invaded, conquered, and completely annihilated the kingdom of Israel, carried the people into captivity, and replaced them by different people sent from his own country. Hezekiah was not deterred by this alarming example from refusing to pay the tribute to that haughty conqueror, which he had imposed on Ahaz : this brought on the invasion of Sennacherib in the 14th year of his reign ; an account of which is inserted among the prophecies of Isaiah. After a great and miraculous deliverance from so powerful an enemy, Hezekiah continued his reign in peace : he prospered in all his works, and left his kingdom in a flourishing state to his son Manasseh, a son in every respect unworthy of such a father.—It is supposed that the former part of the title was originally prefixed to the prophecy contained in this chapter, and that the latter part, the enumeration of the kings of Judah, under whom Isaiah exercised his ministry was added, when the collection of all his prophecies were made to make the title at the same time proper for the whole book. As such it is plainly taken in, 2 Chron. xxxii. 32. where the book of Isaiah is cited by this

title ; “The vision of Isaiah the prophet the son of Amoz.” The prophecy contained in this first chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews of that time ; powerful exhortations to repentance ; grievous threatenings to the impenitent ; and gracious promises of better times, when the nations shall have been reformed by the judgments of God. It is admirably adapted to reprove, warn and instruct any people distinguished for hypocrisy in religion. The expression on the whole is clear ; the connection of the several parts easy ; and in regard to the images, sentiments and style, it gives a beautiful example of the prophet's elegant manner of writing ; though perhaps it may not be equal in these respects to many of the following prophecies. Ver. 2. *Hear O heavens.* God is introduced as entering upon a solemn and public action, on pleading before the whole world, against his disobedient people. The prophet as herald or officer to proclaim the summons to the court, calls upon all created beings, celestial and terrestrial, to attend, and bear witness to the truth of his plea, and the justice of the cause. The same scene is more fully displayed in the noble exordium of Psal. l. 1—4. Where God summons all mankind from east to west, to be present to hear his appeal ; and the solemnity is held on Zion, where he is attended with the same terrible pomp that accompanied him on mount Sinai : By the same bold figure, Micah calls upon the mountains, that is the whole country of Judea to attend to him, Mic. vi. 1, 2. ; with the like invocation, Moses introduces his sublime song, Deut. xxxii. 1. and in his simple yet strong oratorical style, calls heaven and earth to witness against the Israelites, Deut. xxx. 19. Ver. 3. *The ox knoweth his owner.* An amplification of the gross insensibility of the disobedient Jews, by comparing them with the most stupid of animals, yet not so insensible as they. These animals acknowledge their master ; they know the manager of their lord ; by whom they are fed, not for their own, but for his good ; neither are they looked upon as children, but as beasts of burden ; neither are they advanced to honours, but oppressed with daily labours. While the Israelites, chosen by mere favour, adopted as sons of God, promoted to the highest dignity, yet acknowledged not their Lord ; but despised his most equitable and just commandments, Jer. viii. 7. Hos. xi. 4. Ver. 5. *Why should ye be stricken any more ? ye will revolt more and more ;* or according to bishop Lowth, On what part will ye smite against ? will ye add correction ! This is addressed to the instruments of God's vengeance ; those who inflict the punishment on Israel, who, or whatsoever they were. Ver. 6. *They have not been closed ;* or, it hath not been pressed. The art of medicine in the east consists chiefly in external applications : accordingly the prophet's images in this place are all taken from surgery, Prov. iii. 8. Luke x. 44. Ver. 7. *Your country is desolate.* The description of the ruined and desolate state of the country, in this, and the following verse, well agrees with the time of Ahaz when Judea was ravaged by the joint invasion of the Israelites and Syrians, and by the incursions of the Philistines and Edomites. The date of the prophecy



Before  
Christ  
cir. 769. with fire : your land, strangers devour it in your  
presence, and *it is* desolate, † as overthrown by  
strangers.

† Heb. as  
the over-  
throw of  
strangers. 8 And the daughter of Zion is left as a cottage in  
a vineyard, as a lodge in a garden of cucumbers, as a  
besieged city.

d Lam. 9 <sup>d</sup> Except the LORD of hosts had left unto us a  
very small remnant, we should have been as <sup>c</sup> Sodom,  
and we should have been like unto Gomorrah.

Rom. 9. 29. 10 ¶ Hear the word of the LORD, ye rulers of So-  
dom ; give ear unto the law of our God, ye people  
of Gomorrah :

f Prov. 11 To what purpose *is* the multitude of your <sup>f</sup> sa-  
crifices unto me ? saith the LORD : I am full of the  
burnt-offerings of rams, and the fat of fed beasts ;  
and I delight not in the blood of bullocks, or of lambs,  
or of † he-goats.

Amos 5. 21, 22. 12 When ye come † to appear before me, who hath  
required this at your hand, to tread my courts ?

† Heb. 13 Bring no more vain oblations : incense is an  
abomination unto me ; the new-moons and sabbaths,  
the calling of assemblies, I cannot away with ; *it is* ||  
iniquity, even the solemn meeting.

|| Or, 14 Your new-moons and your appointed feasts my  
soul hateth : they are a trouble unto me ; I am weary  
to bear *them*.

Jerem. 14. 12. 15 <sup>s</sup> And when ye spread forth your hands, I will  
hide mine eyes from you ; yea, when ye † make  
many prayers, I will not hear : your hands are full of  
† blood.

† Heb. 16 ¶ Wash you, make you clean ; put away the  
evil of your doings from before mine eyes : <sup>i</sup> cease to  
do evil ;

† Heb. 17 Learn to do well ; seek judgment ; || relieve  
the oppressed ; judge the fatherless ; plead for the  
widow.

i 1 Pet. 3. 11. 18 Come now, and let us reason together, saith the  
LORD : though your sins be as scarlet, they shall be  
|| Or, righten.

as white as snow ; though they be red like crimson, Before  
they shall be as wool. Christ  
cir. 760.

19 If ye be willing and obedient, ye shall eat the  
good of the land :

20 But if ye refuse and rebel, ye shall be devoured  
with the sword : for the mouth of the LORD hath  
spoken *it*.

21 ¶ How is the faithful city become an harlot ! it  
was full of judgment ; righteousness lodged in it ; but  
now murderers !

22 Thy silver is become dross, thy wine mixed with  
water :

23 Thy princes *are* rebellious, and companions of  
thieves : every one loveth gifts, and followeth after  
rewards : they <sup>k</sup> judge not the fatherless, neither doth <sup>k</sup> Jer.  
the cause of the widow come unto them. 5. 28.

24 Therefore, saith the LORD, the LORD of hosts, Zeck.  
the mighty One of Israel, Ah, I will ease me of mine 7. 10.  
adversaries, and avenge me of mine enemies :

25 And I will turn my hand upon thee, and † purely † Heb.  
purge away thy dross, and take away all thy tin ; according  
to pure-  
ness.

26 And I will restore thy judges as at the first, and  
thy counsellors as at the beginning : afterward thou  
shalt be called, The city of righteousness, The faith-  
ful city.

27 Zion shall be redeemed with judgment, and || Or,  
|| her converts with righteousness. they that  
return of  
her.

28 ¶ And the <sup>i</sup> † destruction of the transgressors and  
of the sinners *shall be* together, and they that forsake  
the LORD shall be consumed. 1 Job  
31. 3.

29 For they shall be ashamed of the oaks which ye  
have desired, and ye shall be confounded for the  
gardens that ye have chosen. Psalms  
1. 8. &  
5. 6. &  
73. 27. &  
92. 9. &  
104. 35.

30 For ye shall be as an oak whose leaf fadeth, and  
as a garden that hath no water. † Heb.

31 And the strong shall be as tow, || and the maker  
of it as a spark, and they shall both burn together, breaking.  
and none shall quench *them*.\* || Or,  
and his  
work.

is generally fixed to the time of Ahaz. Ver. 8. *The daughter of Zion is left as a cottage, or shed in a vineyard.* This was a little temporary but covered with boughs, straw, turf, or the like materials ; for a shelter from the heat by day and the cold and dew by night, for the watchmen of the vineyard, during the short season while the fruit was ripening ; (Job xxvii. 18.) and presently removed when it served that purpose. Sol. Song ii. 15. Ver. 9. *Except the Lord, or Jehovah of hosts.* This title imports that the God of Israel is Jehovah the Lord of hosts or armies ; as he is the Creator and supreme governor of all beings in heaven and earth, and disposeth and ruleth them all in their several orders and stations ; the almighty universal Lord. So to the sovereign grace and power of God is to be ascribed the preservation and blessedness of a remnant of Israel devoted to his service in every age. Ver. 10. *Ye rulers of Sodom.* This incident at the mention of Sodom and Gomorrah in the preceding verse, suggested to the prophet this spiritual address to the rulers and inhabitants of Jerusalem, under the character of the princes of Sodom and people of Gomorrah. Two examples of this sort of elegant turns of a like kind are to be observed in Paul's epistle to the Romans, xv. 4, 5, 12, 13. Ver. 11. From this verse to the 16th, Isaiah testifies God's abhorrence of formal worship. Amos expresses the same truth with great elegance and energy ; v. 21—24. The fat and blood of fed beasts are particularly mentioned, because these were in all sacrifices set apart to God. The fat was always burnt upon the altar : and the blood was partly sprinkled, differently on different occasions, and partly poured out at the bottom of the altar, Lev. iv. Ver. 16. *Wash you.* This refers to the preceding verse, "Your hands are full of blood ;" and alludes to the legal washings commanded on several occasions, Lev. xiv. 8, 9, 47. Ver. 18. *Though your sins be as scarlet.* This is a strong colour produced from a worm or insect, which grows in a coccus, or excrescence, of a shrub of the ilex kind, like the cochineal worm in the Opuntia of America. To discharge such a colour is impossible to human art or power ; but to the grace and power of God, all things even much

more difficult, are possible and easy. Ver. 19. *Ye shall eat the good of the land.* This refers to verse 7. "Your land, strangers devour it." Ver. 21. *How is the faithful city become an harlot.* Israel were married by covenant to the Lord ; and therefore when their affections were transferred to another object than God, they were chargeable with spiritual fornication. Ver. 22. *Wine mixed with water.* An image used for the adulteration of wine. Ver. 24. *Ah ! I will ease me of mine adversaries.* Anger, arising from a sense of injury and affront, especially from those, who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy and painful sensation : and revenge, executed to the full on the offenders, removes that uneasiness. This is applied to God after the manner of men ; he uniformly expresses his displeasure according to justice. Ver. 27. *Zion shall be redeemed with judgment.* By the exercise of God's strict justice in destroying the obdurate, ver. 28. and delivering the penitent ; "in righteousness ;" by the truth and faithfulness of God in performing his promises. Ver. 29, 30. These verses refer to the sacred groves which were a very ancient and favourite appendage of idolatry. They made a principal part of the Canaanites' religion ; and the Israelites were commanded to destroy them, with every other monument of false worship. The Israelites, however, became afterwards much addicted to this species of idolatry, Ezek. xx. 28. Hof. iv. 15. *A garden that hath no water,* expresses the greatest degree of barrenness ; for in the hot countries of the east, by a few days without a supply of water, every thing in a garden would be totally burnt up and destroyed. Each garden in these countries has a constant supply either from some neighbouring river, or from a reservoir of water collected from springs, or filled with water in the proper season, in sufficient quantity to afford ample provision for the rest of the year. Keeping this circumstance in view, we perceive peculiar beauty and impressive instruction, in some passages of sacred writ, Gen. ii. 10, 13, 20. Prov. xxi. 1. Psal. i. 3. Jer. xvii. 8. Eccl. ii. 5, 9.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] In the most awful manner both heaven and earth attest the importance of what God speaks, and the equity of what he inflicts. How horrid is ingratitude, how shocking are the ignorance and thoughtlessness which are sometimes found among professors of the truth. When heinous corruptions become universal, inveterate, and highly aggravated, what can be expected but ruinous judgments. It is a great mercy for a nation universally ripe for ruin, to have but a small remnant of eminent saints. Thrice happy are they who are of the number, and are by grace preserved from destruction with the multitude. The greatest enemies to the power of godliness are often the strictest observers of the form ; but nothing is more abominable to



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## CHAP. II.

a Micah  
4. 1, &c.  
|| Or,  
prepared.

1 *Isaiah prophesieth the coming of Christ's kingdom. 8 Wickedness is the cause of God's forsaking. 10 He exhorteth to fear, because of the powerful effects of God's majesty.*

**T**HE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 <sup>a</sup> And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be || established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it:

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

|| Or,  
scythes.

4 And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into || pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

|| Or,  
more than  
the east.  
|| Or,  
abound  
with the  
children,  
&c.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished || from the east, and are soothsayers like the Philistines, and they || please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols: they worship the work of their own hands, that which their own fingers have made.

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

b Chap.  
5. 15.

11 <sup>b</sup> The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be* upon every one *that is* proud and lofty, and upon every one *that is* lifted up, and he shall be brought low:

EXPLANATORY NOTES. CHAP. II. Ver. 1. *The word that Isaiah saw.* The prophecy contained in this and the two following chapters makes one continued discourse. Ver. 2. From this verse to the fifth the prophet foretels the establishment of Messiah's kingdom, and the enlargement, by the conversion of the Gentiles; comp. Micah iv. 1—4. Wherever the latter times are mentioned by the prophets, the days of Messiah are always meant; and in regard to this place nothing is more clear and certain. Ver. 6. *Therefore thou hast forsaken thy people.* From this verse to the end of the chapter is foretold the punishment of the unbelieving Jews, and the destruction of idolatry in consequence of the progress of Messiah's dominion. The iniquities of the Jews are described in language applicable to the prophet's time. Ver. 7. *Their land is full of horses.* This was a direct contradiction of the law of God, Deut. xvii. 16, 17. Ver. 9. *And the mean man boweth down, and the great man humbleth himself; therefore forgive them not;* or, "Therefore shall the mean man be bowed down, and the mighty man shall be humbled, and thou wilt not forgive them." They bowed themselves down to their idols; therefore shall they bow down, and be brought low under the avenging hand of God. Ver. 13—16. We find in many other places of scripture, besides this, that cedars of Lebanon and oaks of Bashan are used in the way

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all || pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.

18 And || the idols he shall utterly abolish.

19 And they shall go into the <sup>c</sup> holes of the rocks, and into the caves of || the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast || his idols of silver, and his idols of gold, || which they made *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils; for wherein is he to be accounted of?

## CHAP. III.

1 *The great confusion which cometh by sin. 9 The impudence of the people; 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the pride of the women.*

**F**OR, behold, the LORD, the LORD of hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient.

3 The captain of fifty, and || the honourable man, and the counsellor, and the cunning artificer, and the || eloquent orator.

4 And I will give <sup>a</sup> children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother, of

of metaphor and allegory, for kings, princes, potentates of the highest rank, high mountains and lofty hills; for kingdoms, republics, states, cities, towns, and fortresses; for defenders and protectors, either by counsel or strength, in peace or war—ships of Tarshish, and works of art, and invention employed in adorning them; for merchants, men enriched by commerce, and abounding in the elegancies and luxuries of life, such as those of Tyre and Sidon; for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically, as well as the high trees and the lofty mountains. Ver. 20. *To the moles.* They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall relinquish them to the filthy animals that have taken possession of such places as their proper habitation.

EXPLANATORY NOTES. CHAP. III. Ver. 1. *The stay and the staff.* Heb. "The support masculine, and the support feminine!" that is, every kind of support, whether great or small, strong or weak. Ver. 2, 3. Are clearly explained, 2 Kings xxiv. 14. Ver. 4. *Children princes,* means weak and wicked rulers. Ver. 7. *For in my house is neither bread nor clothing.* Princes and great men in the east are obliged to have a great stock of furniture and clothes ready for presents at all

God than indulged hypocrisy in our devotion. What an extensive work is the real exercise of godliness! God by the most gracious pardons encourages us to it; and graciously he warns men before he strikes them with judgments. But, alas! nothing is too wicked for apostate professors of true religion to commit. Injustice to men, especially to the poor, marks those who practise it the detested enemies of God, whom he can easily destroy.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] Fellowship with Christ and his people can only be expected in the observance of his ordinances. It is comfortable that amidst numerous corruptions and contentions in the Christian church, we can look back to wonderful things done by the Lord; and can look forward to still greater things. How delightful will it be when every one will provoke his neighbour to learn the truths of Jesus, embrace his person and serve him in the beauties of holiness! It is impossible, either by flight or resistance, for idolaters to save themselves or their idols, whose destruction is decreed.



Before Christ cir. 760. the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand :  
 † Heb. 7 In that day shall he † swear, saying, I will not be an † healer ; for in my house is neither bread nor clothing : make me not a ruler of the people.  
 † Heb. 8 For Jerusalem is ruined, and Judah is fallen ; because their tongue and their doings are against the LORD, to provoke the eyes of his glory.  
 b Gen. 15. 18. & 18. 11. & 19. 5. 9 The shew of their countenance doth witness against them ; and they declare their sin as Sodom, they hide it not : woe unto their soul ! for they have rewarded evil unto themselves.  
 † Heb. 10 ¶ Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doings.  
 † Heb. 11 Woe unto the wicked ! it shall be ill with him ; for the reward of his hands shall be † given him.  
 † Heb. 12 ¶ As for my people, children are their oppressors, and women rule over them. O my people, † which they call the blessed. † Heb. swallow up. 13 The LORD standeth up to plead, and standeth to judge the people.  
 † Heb. 14 The LORD will enter into judgment with the ancients of his people, and the princes thereof : for ye have † eaten up the vineyard ; the spoil of the poor is in your houses.  
 † Heb. 15 What mean ye that ye beat my people to pieces, and grind the faces of the poor ? saith the LORD God of hosts.  
 † Heb. 16 ¶ Moreover, the LORD said, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and † wanton eyes, walking and † mincing as they go, and making a tinkling with their feet :  
 † Heb. 17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will † discover their secret parts.  
 † Heb. 18 In that day the LORD will take away the bravery of their tinkling ornaments about their feet, and their † cauls, and their round tires like the moon,  
 † Heb. 19 The † chains, and the bracelets, and the † mufflers,  
 † Heb. 20 The bonnets, and the ornaments of the legs, and the head-bands, and the † tablets, and the ear-rings,  
 † Heb. 21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,  
 23 The glasses, and the fine linen, and the hoods, and the vails.  
 24 And it shall come to pass, that instead of sweet smell there shall be stink ; and instead of a girdle a rent ; and instead of well-set hair baldness ; and instead of a stomacher a girding of sackcloth ; and burning instead of beauty.  
 25 Thy men shall fall by the sword, and thy mighty in the war.  
 26 And her gates shall lament and mourn ; and she, being † desolate, shall sit upon the ground.\*  
 CHAP. IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.  
 AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel ; only † let us be called by thy name, † to take away our reproach.  
 2 ¶ In that day shall the branch of the LORD be † beautiful and glorious, and the fruit of the earth shall be excellent and comely † for them that are escaped of Israel.  
 3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written † among the living in Jerusalem :  
 4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.  
 5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be † a defence.  
 6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.†

CHAP. V.

1 Under the parable of a vineyard, 5 God justifieth his severe judgments ; 8 his judgments upon covetousness, 11 upon lasciviousness, 13 upon impiety, 20 and upon injustice, &c.  
 NOW will I sing to my well-beloved a song of my beloved touching<sup>a</sup> his vineyard. My well-beloved hath a vineyard in † a very fruitful hill :  
 2 And he † fenced it, and gathered out the stones  
 Luke 20. 9. † Heb. The horn of the sons of oil. † Or, made a wall about it.

occasions ; for the fashions never alter. Great quantity of provision for the table was equally necessary ; 1 Kings iv. 22, 24. Neh. v. 17, 18. One destitute of these things was unfit to undertake the government. Ver. 15. And grind the faces of the poor. The expression and image is strong to denote grievous oppressions ; but is exceeded by the prophet Micah, iii. 1—3. Ver. 16. The daughters of Zion contributed to swell the national guilt, and must therefore share in their plagues. Ver. 17. It was the custom of the conquerors of those times to strip their captives naked, and make them travel in that condition, exposed to the inclemency of the weather, and worst of all, to the intolerable heat of the sun. This to women, and especially to the characters here described, was the height of cruelty and indignity. Ver. 21. Nose jewels. This fashion is still common in the east, Gen. xxiv. 47. Prov. xi. 22. Ezek. xvi. 11, 12. Ver. 24. Sweet smell. Rich ornaments were common among the ladies of the east, Sol. Song iv. 10, 11. Esth. ii. 12. Ver. 26. Sitting on the ground was a posture that denoted mourning and deep distress, Lam. ii. 3. Psal. cxxxvii. 1. "We find Judea," says Mr Addison, "on several coins of Vespasian and Titus in a posture (sitting) that denotes sorrow and captivity."

EXPLANATORY NOTES. CHAP. IV. Ver. 1. The division of the chap-

ters has interrupted the discourse, and broken it off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." Ver. 2. The branch is an appropriated title to Messiah : and the fruit of the land means the great Person to spring from the house of Judah, or perhaps the blessings consequent upon the redemption procured by him. Ver. 3. Written among the living in Jerusalem, refers to those names that stood in the register of the people, Ezek. xiii. 9. Exod. xxxii. 32. Ver. 4. Spirit of burning, means the fire of God's wrath by which he will prove and purify his people, Ezek. xxii. 18—22. Mal. ii. 2, 3. Ver. 5. A cloud by day, is an allusion to the glory that rested on the tabernacle, Exod. xiii. 21. Zech. ii. 5. Ver. 6. In countries subject to violent tempests, or intolerable heat, a portable tent is a necessary part of a traveller's baggage for defence and shelter.

EXPLANATORY NOTES. CHAP. V. Ver. 1. This chapter is unconnected with the preceding or following ; and the subject of it is nearly the same with that of the first chapter. Ver. 2—7. See the application of these verses, Matth. xxi. 32—43. Wild grapes, or poisonous berries, are not only useless, but pernicious. They are supposed to mean the hoary nightshade ; a plant the very opposite of the vine. It grows much in vineyards, is very hurtful to them, and

PRACTICAL OBSERVATIONS.—\* CHAP. III.] In the most diversified manner God can punish sin ! Certain and lasting ruin follows unrepented sin. Nations are evidently near to the most fearful destruction, when all ranks and sexes are abandoned to sinning ; or when folly and weakness are at the helm of government ; when popular tumults dare to interrupt the administration of justice, and when those who ought to be distinguished blessings in church and state, become the principal plagues.—God is the omnipotent patron of the oppressed. And who can elude the vengeance of heaven ordained for the oppressors !  
 PRACTICAL OBSERVATIONS.—† CHAP. IV.] How often women's high dresses to procure themselves marriages, issue in contempt. Happy is it when worldly disappointments determine us to choose and adhere to the blessed Jesus ; as the only satisfying portion of the soul.



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† Heb.  
newed.  
thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also † made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be † trodden down:

† Heb.  
for a  
treading.  
6 And I will lay it waste: it shall not be pruned nor digged: but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

† Heb.  
plant of  
his plea-  
sures.  
† Heb.  
a scab.  
b Micah  
2. 2.  
† Heb.  
ye.  
|| Or,  
That is in  
mine ears,  
saith the  
LORD,  
† Heb.  
If not,  
† Heb.  
c Prov.  
23.29,30.  
|| Or,  
pursue  
them?  
† Heb.  
their glory  
are men of  
famine.  
7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah † his pleasant plant: and he looked for judgment, but behold † oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join <sup>b</sup> house to house, that lay field to field, till there be no place, that † they may be placed alone in the midst of the earth!

9 ¶ In mine ears, said the LORD of hosts, † Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ <sup>c</sup> Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine || inflame them!

12 And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because they have no knowledge; and † their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

d Chap. 2.  
9, 11, 17.  
|| Or, the  
holy God.  
† Heb.  
the God  
the holy.  
15 And <sup>d</sup> the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and || † God, that is holy shall be sanctified in righteousness.

resembles a vine by its shrubby stalk; it is therefore rooted out. Ver. 11, 12. Amos vi. 3—6. Strong drink was mixed wine. It is remarkable that whereas the Greeks and Latins by mixing wine always understand wine diluted and lowered with water; the Hebrews meant by it wines made stronger and more inebriating, by the addition of higher and more powerful ingredients, such as honey, spices, myrrh, opiates, and other strong drugs, Prov. xxiii. 30. Ver. 18. As cords of vanity, or a thick cable. An evil inclination is at the beginning like a fine hair string, but at the finishing like a thick cart rope. By a long progression of iniquity and accumulation of sin, men arrive at length to the highest degree of wickedness. Ver. 26. And he will hiss. The metaphor is taken from the practice of those that keep bees; who draw them out of their hives into the fields, and lead them back again by a hiss or whistle. Thus Jehovah has at his command the armies of the

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 ¶ Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope:

19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 ¶ Woe unto them † that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are <sup>e</sup> wise in their own eyes, and prudent † in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which <sup>f</sup> justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as † the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were || torn in the midst of the streets. <sup>g</sup> For all this his anger is not turned away, but his hand is stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly.

27 None shall bewearn or stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

29 Their roarings shall be like a lion, they shall roar like young lions; yea, they shall roar and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea; and if one look unto the land, behold darkness and || sorrow; || and the light is darkened in the heavens thereof.\*

## CHAP. VI.

1 Isaiah's vision. 2 The obstinacy of the people unto their desolation. 13 A remnant shall be saved.

IN the year that king Uzziah died I <sup>a</sup> saw also the LORD sitting upon a throne, high and lifted up, and || his train filled the temple.

† Heb.  
the skirts thereof.

nations. Ver. 27. The girdle is so essential a part of a soldier's accoutrements, being the last that he puts on to make himself ready for action, that to be girded, with the Greeks, means to be completely armed, and ready for battle. Ver. 28. Shoeing of horses with iron plates nailed to the hoof is quite a modern practice; and for this reason the strength, firmness and solidity of a horse's hoof was of much greater importance to the ancients than to us, and was esteemed one of the first praises of a fine horse. Thus Israel's enemies were to be fully prepared to overwhelm them. Ver. 30. The land of Judea shall be ravaged and sunk under distress, as if the luminaries of heaven were extinguished, (Matth. xxiv. 29.) the whole policy, civil and ecclesiastical, utterly dissolved; priests, princes, and people shall sink into one promiscuous ruin.

EXPLANATORY NOTES. CHAP. VI. Ver. 1. The ineffable presence of God

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Happy are the people who are visibly the subjects of Christ; but dreadful in proportion is their case, when they abandon themselves to the most abominable errors and corruptions. While God glorifies himself and protects his people, the disdainful imprecators of his judgments are often answered by the rapid, terrible, and ruinous execution thereof. Let nations favoured with gospel privileges, tremble, lest the chapter, which so plainly exhibits their mercies, and their sins, should have its threatenings verified in their utter destruction!



Before  
Christ  
758.Before  
Christ  
742.† Heb.  
this cried  
to this.b Rev.  
4. 8.† Heb.  
his glory is  
the fulness  
of the  
whole  
earth.† Heb.  
thresholds.† Heb.  
cut off.† Heb.  
and in his  
hand a  
live coal.† Heb.  
caused it  
to touch.c Gen.  
1. 26.† Heb.  
Behold  
me.d Matth.  
13. 14.Mark  
4. 12.Luke  
8. 10.John  
12. 40.Acts  
28. 26.Romans  
11. 8.|| Or,  
without  
ceasing,  
&c.† Heb.  
hear ye in hearing, &c.† Heb.  
when it is returned,  
and hath been bruised.† Heb.  
in seeing.† Heb.  
desolate with desolation.|| Or,  
stock or stem.

## CHAP. VII.

1 Ahaz is comforted by Isaiah. 10 Christ is promised.

cir. 742.  
a 2 Kings  
16. 5.

AND it came to pass, in the days of <sup>a</sup> Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem, to war against it, but could not prevail against it.

is represented here by ideas taken from royal majesty, as displayed by the monarchs of the east. The Lord upon the throne was Christ, as John asserts: John xii. 41. Sitting in this verse is evidently a posture of dignity: Psal. cx. 1. Ver. 9, 10. The prophets are in many places said to perform the things which they only foretel: of this, these verses are an example: See also, Jer. i. 10. Ezek. xliii. 3. Isaiah, may perhaps refer primarily to his own time, but it is obvious that he also foretels the blindness of the Jews, to the gospel, in after ages: Matth. xiii. 14. John xii. 40. Acts xxviii. 26. Rom. xi. 8. Ver. 13. This refers to the remnant of the Jews, which were not destroyed by Nebuchadnezzar, nor by the Romans. From this stock God will cause his people, according to his promise, to shoot forth again and flourish.

EXPLANATORY NOTES. CHAP. VII. Ver. 1—3. Ahaz had no sooner begun to reign, than his kingdom was invaded by a powerful army, the joint forces of Syria and Israel, who threatened to destroy or dethrone his house,

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] How awful, yet how amiable the glories of our Immanuel! Thrice happy his servants, who stand in his presence and triumph in his praise! And blessed be God that his glory shall speedily, as it ought, fill the whole earth.—Clear views of Jehovah's perfections effectually humble the best of men; and make them look on themselves and all around them, as inexpressibly mean, loathsome, and guilty. And God by such deep humiliation prepares his servants for important services and great honours. Thrice happy are those ministers whom God has prepared for their work by the most humbling views of his glory, and the most powerful applications of his promises to their hearts, which at once cleanse and quiet the conscience! Great is the importance of a call to the ministry of the church; but, alas! infinite is the hazard of such as without this, for the sake of honour or gain, treacherously pretend to be the servants of Christ. How dreadful is it when the clearest call, and the most faithful execution of it, do but issue in the aggravated wickedness and ruin of the hearers, through their unbelief! But blessed be Jehovah that, for his own honour and the preservation of his church and the world, he still preserves a remnant of real saints, who, though in winters of adversity seem dead, yet revive again as the corn, grow as the lily, and bring forth abundant fruit to the praise and honour of his glory.

2 And it was told the house of David, saying, Syria † is confederate with Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now, to meet Ahaz, thou, and || Shear-jashub thy son, at the end of the ° conduit of the upper-pool, in the highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, † neither be faint-hearted for the two tails of the smoking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and || vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

7 Thus saith the LORD God, It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, † that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. || If ye will not believe, surely ye shall not be established.

10 || † Moreover, the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; || ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; ° Behold, a virgin shall conceive, and bear a son, and || shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 || The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah, even the king of Assyria.

This filled him and his family with the utmost consternation; they are comforted by Isaiah, in the following part of the discourse, by assurances, that God would not forsake the house of David his servant. Ver. 8. And within threescore and five years shall Ephraim be broken that it be not a people. This is the precise period of time, after Ahaz began to reign, to the total depopulation of the kingdom of Israel by Esarhaddon, who carried away the remains of the ten tribes, which had been left by Tiglath-pileser and Shalmanezar, who planted the country with new inhabitants. Ver. 9. If ye will not believe. Similar is the instruction of Jehoshaphat to the same people, 2 Chron. xx. 20. The tribe of Judah had no reason any more than Israel, to expect preservation as a kingdom, if they distrusted God. Ver. 14. Compare Matth. i. 23. The assurance that Messiah was to descend from the tribe of Judah, was an abundant source of encouragement to the people. Ver. 15, 16. Butter and honey shall he eat, that, or more properly, when.—A reason is subjoined (ver. 16.) why the child should



<sup>Before Christ 742.</sup> 18 And it shall come to pass on that day, *that* the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria :

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all || bushes.

<sup>Or, commendable trees. 2 Kings 16. 7, 8.</sup> 20 In the same day shall the LORD shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet : and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep :

<sup>† Heb. in the midst of the land.</sup> 22 And it shall come to pass, for the abundance of milk *that* they shall give, that he shall eat butter : for butter and honey shall every one eat *that is left* † in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither ; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns ; but it shall be for the fending forth of oxen, and for the treading of lesser cattle.\*

## CHAP. VIII.

<sup>† Heb. In making speed to the spoil he hasteneth the prey, or, make speed, &c. † Heb. approached unto. || Or, he that is before the king of Assyria shall take away the riches, &c.</sup> 1 A prophecy against Syria, Israel, and Judah. 9 God's judgments irresistible. 11 Comfort to them that fear God ; but great afflictions to idolaters.

**M**OREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning || Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I † went unto the prophets ; and she conceived, and bare a son : then said the LORD to me, Call his name Maher-shalal-hash-baz :

4 For before the child shall have knowledge to cry, My father, and my mother, || the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying

eat butter and honey. the food of a plentiful time, when he came to a distinguishing age ; because, before that time, the country of the two kings who now distressed Judah, should be desolated ; and so Judah should recover that plenty which attends peace. Ver. 20. *The Lord shall shave with a razor, that is hired.* This is an expression, highly parabolical, denoting the utter devastation of the country, from one end to the other, and the plundering of the people, from the highest to the lowest by the Assyrians ; whom God employed as his instrument to punish the Jews. Ahaz himself in the first place, hired the king of Assyria to help him against the Syrians, by a present made to him of all the treasures of the temple, as well as of his own ; and God himself considered the great nation whom he thus employed as his mercenaries, and paid them their wages, see Ezek. xxix. 18—20. Ver. 21—25. These verses contain an elegant, and very expressive description, of a country depopulated, and left to run wild, from its adjuncts and circumstances for the iniquity of its inhabitants.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1. *Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz : or, Take thee a large mirror, and write on it with a workman's graving tool, to hasten to the spoil, to*

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son ;

7 Now, therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory ; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah : he shall overflow and go over : he shall reach *even* to the neck : and † the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, || and ye shall be broken in pieces ; and give ear, all ye of far countries : gird yourselves, and ye shall be broken in pieces ; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought ; speak the word and it shall not stand : for God is with us.

11 ¶ For the LORD spake thus to me † with a strong hand, and instructed me, that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy ; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself ; and *let* him be your fear, and *let* him be your dread.

14 And he shall be for a sanctuary ; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall <sup>b</sup> stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 <sup>c</sup> Behold, I, and the children whom the Lord hath given me, *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that

*take quickly the prey.* The mirrors of the ancients were made of brass, finely polished, Exod. xxxviii. 8. Ver. 2. To preclude all doubt of the delivery of the prophecy before the event, he calls witnesses to attest the recording of it. Ver. 4. This prophecy was accordingly accomplished within the three years, 2 Kings xvi. 9. xv. 29. 1 Chron. v. 26. Ver. 6—8. Seem to take in both the kingdoms of Israel and Judah. The gentle waters of Shiloah, a small fountain and brook, just without Jerusalem, an apt emblem of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God, is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous ; the image of the Babylonish empire, which God threatens to bring down like a mighty flood, upon all the apostates of both kingdoms as a punishment for their manifold iniquities, and their contemptuous disregard of his promises. Ver. 8. Jerusalem is compared to the head of the human body ; as when the waters come up to a man's neck, he is very near drowning for a little increase of them would go over his head ! so the king of Assyria coming up to Jerusalem like a flood reaching to the neck ; the whole country was overflowed, and the capital was in imminent danger. Ver. 9.—15. God plainly

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] To what murderous and destructive invasions and wars, does sin expose men ! While judgments generally begin at God's house, one guilty nation is made the scourge of another, and then quickly perishes itself. Often unasked are God's interposals for the comfort and relief of men. No attempt or plot to frustrate the purposes and promises of God, can fail to issue in the sudden ruin of its authors. The most proud and boastful are generally the least successful in their enterprises. But faith in the divine protection and promises is necessary to the establishment of our hearts while they rage, and reign. What kindness God shews to some wicked men for the sake of their ancestors, though with specious pretences of regard they often refuse the concessions of God, and they depend on an arm of flesh ! But with what earnestness and boldness ought we to avouch the Lord for our God, when others refuse their claim. Amidst the deepest distress, infallible are the securities, and strong the consolations, which are derived from Jesus Christ, and his connections with us. God easily finds instruments fitted to execute his vengeance on obstinate sinners. And none are more readily chosen by him than those whom we have idolized and confided on in his stead. How terrible is the vengeance that falls at last on corrupt professors. Their barrenness under the means of grace and fruitfulness in wickedness, curse, blast, and desolate the very earth on which we live !



Before Christ 741. peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20<sup>d</sup> To the law and to the testimony: if they speak not according to this word, *it is because there is* <sup>†</sup> no light in them.

21 And they shall pass through it hardly beset and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look upon the earth; and, behold, trouble and darkness, dimness of anguish; and they shall be driven to darkness.

## CHAP. IX.

<sup>1</sup> What joy shall be in the midst of afflictions, by the birth and kingdom of Christ. <sup>8</sup> The judgments upon Israel for their pride, <sup>13</sup> hypocrisy, <sup>18</sup> and impenitency.

740. cir. 771. **N**EVERTHELESS, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2<sup>a</sup> The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and <sup>||</sup> not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 <sup>||</sup> For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of <sup>b</sup> Midian.

5 <sup>||</sup> For every battle of the warrior is with confused noise, and garments rolled in blood; <sup>||</sup> but this shall be with burning and <sup>†</sup> fuel of fire.

6 For unto us a child is born, unto us a <sup>c</sup> son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with

judgment and with justice, from henceforth even for ever. The <sup>c</sup> zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word unto Jacob, and it hath lighted upon Israel.

9 And all the people shall know even Ephraim, and the inhabitant of Samaria, shall say in the pride and stoutness of heart.

10 The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and <sup>†</sup> join his enemies together; <sup>†</sup> Heb. mingle.

12 The Syrians before, and the Philistines behind; and they shall devour Israel <sup>†</sup> with open mouth. <sup>†</sup> For <sup>†</sup> Heb. all this his anger is not turned away, but his hand is stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts: <sup>†</sup> Heb. mouth.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush in one day.

15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For <sup>||</sup> the leaders of this people cause them to err; <sup>||</sup> Or, and <sup>||</sup> they that are led of them are <sup>†</sup> destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite, and an evil-doer, and every mouth speaketh <sup>||</sup> folly. For all this his anger is not turned away, but his hand is stretched out still.

18 ¶ For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest; and they shall mount up like the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the <sup>†</sup> fuel of the fire: no man shall spare his brother.

20 And he shall <sup>†</sup> snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm.

21 Manasseh, Ephraim; and Ephraim, Manasseh;

declares to the confederates and advocates of Judah, and bids them attend to his declaration, that all their efforts shall be in vain. See the improvements to be made of this passage, 1 Per. iii. 13—15. Ver. 16—18. Isaiah was evidently a type of Christ; see ver. 18. applied to the latter; Heb. ii. 13. Ver. 20. To the law, or command, and to the testimony; if they speak not according to the word, it is because there is no light in them, or, in which there is no obscurity.

**EXPLANATORY NOTES.** CHAP. IX. Ver. 1. Zebulun Naphtali, Manasseh; that is the country of Galilee, all around the sea of Genesareth, were the parts that principally suffered in the first invasion, under Tiglath-pileser, 2 Kings xv. 29. 1 Chron. v. 26. and they were also the first that enjoyed the blessing of Christ's preaching the gospel, and exhibiting his miraculous works among them, Matth. iv. 12—16. Ver. 2. The former chapter concluded with a dismal scene; this exhibits blessings through Messiah the most important and unspeakable that were ever granted the human race. Ver. 3. Thou hast multiplied the nation, and not increased their joy, or rather, thou hast increased their joy. The tidings of Messiah give joy to all who receive them, Luke ii. 10, 11. Ver. 6. And the government shall be upon his shoulder. That is the ensign of government; the sceptre, the sword, or the key, which were borne upon or hung from the shoulder, chap. xxii. 22. Ver. 8. This verse begins a new, distinct prophecy,

which is finished at ver. 4. of the following chapter. The subject is a denunciation of vengeance awaiting the crimes of the kingdom of Israel. They who disregard the anger of God shall feel his indignation. Ver. 9. And all the people shall know, or, Because the people all of them carry themselves haughtily. Ver. 10. By the figurative speech, in this verse, Israel boasted, that they would easily repair their present losses, suffered perhaps by the first Assyrian invasion, under Tiglath-pileser; and bring their affairs to a more flourishing condition than ever. The eastern bricks, it is said, are only well moistened clay mixed with straw, and dried in the sun; walls built with which are commonly no better than our mud walls; consequently they were not to be compared with hewn stone, either for beauty or durability. Sycamores are timber of little value, and are therefore with equal propriety, opposed to cedars. Ver. 18. Wickedness rageth like a fire destroying and laying waste the nations; but it shall be its own destruction, by bringing down the fire of God's wrath, on the briers and thorns, that is the wicked themselves. Briers and thorns are an image of the wicked, as violent, yet impotent in mischief; Psal cxviii. 12. and as useless, unprofitable, devoted to destruction; Isa. xxxiii. 12. Psal lviii. 9. Ver. 20. They shall eat every man the flesh of his own arm; or rather his neighbour; that is, they shall harass and destroy one another, Manasseh, Ephraim; and Ephraim,

**PRACTICAL OBSERVATIONS.**—\* CHAP. VIII.] Who knows for what havoc the wealth, or the children, we doat on, may be reserved. Men never refuse God's comforts, but they take up with ruinous plagues instead of them. Thrice happy is it in the days of distress, to be the property and people of the blessed Immanuel, and to have him the uplifter of our head, when the waters of trouble swell to the neck! To have him on our side, and his promise for us, will effectually crush every attempt that hell and earth can make against us.—An Almighty arm is necessary to make even the best avoid fashionable evils, and disregard the fear and help of men, depending only on Christ! Safety, holiness, and honour, are fully found in him, but in him alone! For, alas! fearful is their destruction who reject who have experienced the power thereof, wait for him notwithstanding the most terrible troubles around, and loads of reproach on them. Though God hide himself and afflict his church, he will never leave her. But alas! great is the folly and guilt; and tremendous the ruin of those who consult with demons, with lusts, with wicked men instead of Jesus, and his word confirmed by his oath, and ratified in his blood!



Before *and they together shall be against Judah. For all this*  
 Christ *his anger is not turned away, but his hand is stretched*  
 cir. 713. *out still.\**

## CHAP. X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride, shall be broken.* 10 *A remnant of Israel shall be saved.*

cir. 713.  
 Or,  
 to the  
 writers  
 that write  
 grievous-  
 ness.

**W**OE unto them that decree unrighteous decrees, and || that write grievousness which they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

a Chap.  
 5. 25. &  
 9. 12.

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. <sup>a</sup> For all this his anger is not turned away, but his hand is stretched out still.

Or,  
 Woe to the  
 Assyrian.

5 ¶ || O † Assyrian, the rod of mine anger, || and the staff in their hand *is* mine indignation.

† Heb.  
 Ashar.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and † to tread them down like the mire of the streets.

Or,  
 though.  
 † Heb.  
 to lay  
 them a  
 treading.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

b 2 Kings  
 18. 24,  
 33. & 19.  
 10, &c.

8 <sup>b</sup> For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

c 2 Kings  
 19. 31.  
 † Heb.  
 visitation.  
 † Heb.  
 of the  
 greatness  
 of the  
 heart.  
 Or,  
 like many  
 people.

12 Wherefore it shall come to pass, *that*, when the LORD hath performed his whole work <sup>c</sup> upon mount Zion, and on Jerusalem, I will † punish the fruit † of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bonds of the people, and have robbed their treasures, and I have put down the inhabitants || like a valiant man:

Manasseh; (which two tribes were most closely connected in blood and situation, as brothers and neighbours;) and both of them in the midst of their own dissensions shall agree in preying upon Judah.

EXPLANATORY NOTES. CHAP. X. Ver. 4. *Without me*, that is, without my aid, they shall be taken captive even by the captives, and subdued by the vanquished. And notwithstanding of their wretched state, the wrath of God remained on the ten tribes. It is a fearful thing to fall into the hands of the living God. Ver. 5. *O Assyrian*. Here begins another prophecy, which is continued to the 12th chapter. It was, as it appears from ver. 9—11. delivered after the taking of Samaria by Shalmaneser; which was in the sixth year of Hezekiah's reign: and as the former part of it foretels the invasion of Sennacherib, and the destruction of his army, it must have been before the fourteenth of the same reign. Ver. 16. *And under his glory*, that is, all that he could boast of as a great and strong army, shall Jehovah kindle a burn-

14 And my hand hath found, as a nest, the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or peeped.

Before  
 Christ  
 cir. 713.

15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? || as if the rod should shake *itself* || Or, against them that lift it up, or as if the staff should lift *as if a rod should shakethem that lift it up.*

16 Therefore shall the LORD, the LORD of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. || Or, that which is not wood.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day;

18 And shall consume the glory of his forest, and of his fruitful field, † both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be † † Heb. few, that a child may write them. *from the soul, and even to the flesh.*

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote † Heb. them; but shall stay upon the LORD, the Holy One *number.* of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 <sup>d</sup> For though thy people Israel be as the sand of the sea, *yet* a remnant † of them shall return: <sup>e</sup> the consumption decreed shall overflow || with righteousness. *d Rom. 9. 27. † Heb. in, or among.*

23 For the LORD God of hosts shall make a consumption, even determined, in the midst of all the land. *e Chap. 28. 22.*

24 ¶ Therefore thus saith the LORD God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, || and shall lift up his staff against thee, after the manner of <sup>f</sup> Egypt. *Or, but he shall lift up his staff for thee. f Exod. 14.*

25 For yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

26 And the LORD of hosts shall stir up a scourge for him, according to the slaughter of <sup>g</sup> Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. *g Judges 7. 25. Chap. 9. 4.*

27 And it shall come to pass in that day, *that* his burden † shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. *† Heb. shall remove.*

ing as the burning of a fire. Ver. 17, 18. The briars and the thorns are the common people; the glory of his forest are the nobles, chap. ix. 17. Ezek. xx. 47. The fire of God's wrath shall destroy them *soul and body*; a proverbial expression, meaning, shall consume them entirely and altogether. And the few that escape shall be looked upon as having escaped from the most imminent danger; "as a fire-brand plucked out of the fire," Amos iv. 11. 1 Cor. iii. 15. as a man, when his house is burning, is forced to make his escape by running through the midst of the fire. Ver. 20—23. When God executes vengeance on his enemies, he reserves mercy in store for his chosen people. Amidst the general desolations, a remnant is preserved to return to their old habitations, after Sennacherib raised the siege of Jerusalem, or from the Babylonian captivity: but this prophecy had its fullest accomplishment in the times of Messiah, Rom. ix. 27. Ver. 24—26. Sennacherib is represented by the prophet as lifting up his rod in his march from Egypt, and threatening the people of God; as Pharaoh and

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] It bodes well to a place when God sends to it the light of the gospel. No load of adversity is so heavy, but Christ's presence can alleviate, and his power deliver from it. Thrice happy are those ignorant sinners, whom he enlightens in the knowledge of himself. They may enjoy much solid and spiritual joy, freedom and victory, even when they weep and lament. Unbounded are the excellencies, high the dignities, sweet the relations, and savoury the names of Immanuel, whom God hath freely given to us sinful men! O the infinite zeal of Jehovah to honour his Son, and to promote the welfare of his church! May our souls always rejoice in these things.—Those ripen fast for ruin who continue proud and impenitent under great distress; and whom neither cords of love can draw, nor afflicting rods can drive to their duty. Hypocrisy towards God, and villany towards men, ordinarily meet together. General concurrence in wickedness issues in general calamities on all ranks. And often they whom we make our partners in sin, or in whom we have trusted, are made the distinguished instruments of God's judgments for our folly.



Before  
Christ  
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28 ¶ He is come to Aiath, he is passed to Migron ; at Michmash he hath laid up his carriages ;

29 They are gone over the passage ; they have taken up their lodging at Geba ; Ramah is afraid ; Gibeah of Saul is fled.

† Heb.  
Cry shrill  
with thy  
voice.

30 † Lift up thy voice, O daughter of Gallim ; cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed ; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day : he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the LORD, the LORD of hosts, shall lop the bough with terror ; and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

¶ Or,  
mightily.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall ¶ by a mighty one.\*

### CHAP. XI.

1 The peaceable kingdom of the Branch out of the root of Jesse. 10 The restoration of Israel, and vocation of the Gentiles.

a Acts  
13. 23.

AND there shall come forth a rod out of the stem of <sup>a</sup> Jesse, and a branch shall grow out of his roots :

2 And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;

† Heb.  
scent, or  
smell.

3 And shall make him of † quick understanding in the fear of the LORD ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears :

¶ Or,  
argue.  
b Job  
4. 9.  
2 Theff.  
2. 8.

4 But with righteousness shall he judge the poor, and ¶ reprove with equity for the meek of the earth : and he shall <sup>b</sup> smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

c Chap.  
65. 25.

6 <sup>c</sup> The wolf also shall dwell with the lamb, and the

the Egyptians had done, when they pursued them to the Red sea. But God will lift up his rod as he did at that time, in the way, or *after the manner of Egypt*, and overthrow the enemies of his people, who therefore had no reason to fear. Ver. 28—32. A description of the Assyrian's army marching to invest Jerusalem, and of the terror and confusion spreading and increasing through the several places, as it advanced ; expressed with great brevity, but finely diversified. The places mentioned are all in the neighbourhood of Jerusalem ; from Ai, northward to Nob westward of it : from which last place Sennacherib might probably have a prospect of mount Zion. Ver. 32. Anathoth was within three Roman miles of Jerusalem ; Nob still nearer ; Michmash a very narrow passage between two sharp hills or rocks, 1 Sam. xiv. 4, 5. where a great army might have been opposed with advantage by a very inferior force. The enemies having passed this strait without opposition, shews that all thoughts of making a stand in the open country were given up, and that their own resource was the strength of the city. Ver. 33, 34. The destruction of the Assyrian army is exhibited under the image of a mighty forest, cut down and laid level with the ground, by the axe, wielded by the hand of some powerful and illustrious agent.

EXPLANATORY NOTES. CHAP. XI. Ver. 1—6. In opposition to the image in the conclusion of the preceding chapter, the prophet represents the great person, who is the subject of the following prophecy as a slender twig shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed, which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. We have a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking occasion from the

leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together ; and a little child shall lead them.

7 And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the <sup>d</sup> Gentiles seek : and his rest shall be † glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four † corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off ; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines towards the west ; they shall spoil † them of the east together : † they shall lay their hand upon Edom, and Moab ; † and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea : and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over † dry-shod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria : <sup>e</sup> like 14. 29.

Before  
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¶ Or,  
adder's.

d Rom.  
15. 10.

† Heb.  
glory.

† Heb.  
wings.

† Heb.  
the chil-

dren of  
the east.

† Heb.  
Edom and  
Moab

shall be  
the laying  
on of their

hand.

† Heb.  
the chil-

dren of  
Ammon

their obe-

dience.

† Heb.  
in shoes.

e Exod.

mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah ; for that this prophecy relates to Messiah, we have the express authority of Paul, Rom. xv. 12. His qualifications to instruct, govern, and protect his people are clearly stated. Ver. 6—8. The blessedness of Messiah's kingdom is finely expressed in parabolical language. The spirits of men naturally fierce, untractable, and persecuting, by his grace become meek lowly and gentle as the lamb ; all animosities subside, and no more venom remain in the human bosom. The wolf and leopard not only forbear to destroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the farling, not only come together, but are led quietly by the same hand, and that by a little child. The beifer and the she-bear not only feed together, but even lodge their young ones, for which they used to be most jealously fearful in the same place. All the serpent kind is so perfectly harmless, that the sucking infant and the newly weaned child, puts his hand on the cockatrice or basilisk's den, and plays upon the hole of the asp or aspic. The lion not only abstains from preying on the weaker animals but becomes tame and domestic, and feeds on straw like an ox. Ver. 11—16. These verses contain a prophecy which certainly remains to be accomplished, when the Jews shall be converted to Jesus Christ with the fulness of the Gentiles. There is a plain allusion, ver. 15. to the passage of the Red sea, Exod. xiv. 21. The *tongue* is a very apposite and expressive word for a bay, such as that of the Red sea ; it is used in the same sense, Josh. xv. 2, 3, 18, 19.

PRACTICAL OBSERVATIONS.—\* CHAP. X.] Dreadful punishments, both in time and eternity, may those rulers expect, who make unrighteous laws, and who enrich themselves at the expense of the poor, the fatherless, and the widows, whom God has taken into his peculiar protection ! In a marvellous manner God makes the most insolent and atheistical tyrants the tools of his providence ; and even over-rules their lusts, and their mischievous purposes and conduct, in subservience to the glory of his perfections, and the welfare of his church ! Alas, of what base robbery and bloody murder do conquerors of this world make their boast ! Their success makes them stupid, proud, and atheistical. But when God has finished his work by them, easily he brings them down, and makes their vanity and boasting issue in shame and disappointment. Let us therefore greatly fear that God with whom is terrible majesty ; who after he has killed the body, can cast both soul and body into hell fire, and who, in a moment, can hurl the mightiest criminals into endless ruin !



Before Christ  
cir. 713. as it was to Israel in the day that he came up out of the land of Egypt.\*

## CHAP. XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day, thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

a Exod. 15. 2. Psalm 118. 14. b 1 Chro. 16. 8. Psalm 105. 1. || Or, proclaim his name. † Heb. inhabitress. 2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, <sup>b</sup> Praise the LORD, || call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou † inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.†

## CHAP. XIII.

1 God mustereth the armies of his wrath; 6 he threateneth to destroy Babylon by the Medes. 19 The destruction of Babylon.

cir. 712. THE burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

† Heb. the likeness of. 4 The noise of a multitude in the mountains, † like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

|| Or, fall down. 6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

† Heb. wonder. † Heb. every man at his neighbour. † Heb. faces of the flames. 7 Therefore shall all hands || be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain, as a woman that travaileth: they shall † be amazed † one at another; their faces shall be as † flames.

EXPLANATORY NOTES. CHAP. XII. Ver. 1—3. This song is more adapted to the Christian than to the Jewish church. If Israel, when they were saved from the Egyptians, sang praises to God, much more reason have the redeemed from all the nations, to give thanks for their salvation by Christ. Ver. 4—6. Those who see abundant cause to praise God, and know the blessedness of the employment, will be solicitous that others join them in the grateful service.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. This chapter and the following one, the five last verses excepted, contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians; delivered probably in the reign of Ahaz, about 200 years before its completion. Ver. 2, 3. God calls together the forces, destined, sanctified or separated to his service. Ver. 4, 5. The prophet hears the noise of different nations crowding together to the standard; he sees them advancing, prepared to execute the divine wrath;

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] Contemplate here the Lamb of God! Behold how he assumes our nature; is conceived and born of the virgin, in the likeness of sinful flesh, and laid in the manger! Behold him filled with the Holy Spirit above measure, and qualified to save his people to the uttermost, and avenge himself of his enemies! Behold how his almighty grace transforms the most outrageous sinners into the most amiable saints! See his gospel rapidly spreading in the earth, and his power and glory revealed in the hearts of men. See him in prophecy conquering all opposition, removing every impediment, slaying the enmity, and making of Jews and Gentiles one new man, so making peace!

PRACTICAL OBSERVATIONS.—† CHAP. XII.] How transcendantly do the glory and comfort of the New Testament church exceed those of the Old. The great forgiveness through Jesus' blood, inflames the heart and tunes the lips to praise. Nor ought Jehovah's frowns to untune our souls. For weeping may endure for a night, but joy cometh in the morning. O the inexpressible pleasure of enjoying a reconciled God as our ALL and IN ALL. If he be ours we may safely trust him with all our happiness, all our work, all our care. If he be our strength, no foe can hurt us. If he be our salvation, eternity is too short to speak his praise.

9 Behold the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be <sup>a</sup> darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chafed roe, and as a sheep that no man taketh up; they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

16 Their children also shall be <sup>b</sup> dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to †† Heb. the overthrowing. pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be † as when God overthrew <sup>c</sup> Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there:

21 But † wild beasts of the desert shall lie there; and their houses shall be full of † doleful creatures; and † owls shall dwell there, and satyrs shall dance there.

22 And † the wild beasts of the islands shall cry in their || desolate houses, and dragons in their pleasant palaces.

Compare Jer. 1. 9, 27, 28. Ver. 6—9. He proceeds to describe the dreadful consequences of this visitation, and the consternation which will seize those that are its objects. Ver. 10. The overthrow of kingdoms and potentates as represented by the stars obscured, the moon and sun ceasing to give light; the earth quaking, and the heavens trembling; and all things seemingly returning to their original chaos, Joel ii. 10. Matth. xxiv. 29. Ver. 11. And I will punish the world, that is, the Babylonish empire; [as he oikoumene] the world, for the Roman empire, or for Judea, Luke ii. 1. Acts xi. 28. Ver. 14. The forces of Babylon, destitute of a leader, dispersed, return to their respective homes. Ver. 15, 16. The slaughter is universal, affecting equally those who flee singly, and those who endeavoured to retreat in compact bodies. Humanity finds no place in the enemies' bosom. Ver. 17, 18. The Medes shall not be induced, by large offers of gold or silver for ransom, to spare the lives of those whom they have subdued in battle. Ver. 19—22. The great city of Babylon was at this time rising

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a Ezek. 32. 7.

Joel 2. 31. & 3. 15.

Matth. 24. 29.

Luke 21. 25.

b Psalm 137. 9.

†† Heb. the overthrowing.

c Gen. 19. 24.

Jerem. 50. 40.

† Heb. Zim.

† Heb. Oshin.

|| Or, ostriches;

† Heb. daughters of the owl.

† Heb. Lim.

|| Or, palaces.



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palaces : and her time is near to come, and her days shall not be prolonged.\*

## CHAP. XIV.

<sup>1</sup> God's merciful restoration of Israel : <sup>3</sup> their triumphant insultation over Babel. <sup>24</sup> God's purpose against Assyria. <sup>29</sup> Palestine is threatened.

**F**OR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land : and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the LORD for servants and handmaids; and they shall take them captives † whose captives they were; and they shall rule over their oppressors.

3 ¶ And it shall come to pass, in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this ¶ proverb against the king of Babylon, and say, How hath the oppressor ceased! the ¶ golden city ceased!

5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with † a continual stroke, he that ruleth the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet : they break forth into singing.

8 Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 ¶ Hell from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the † ¶ chief ones of the earth ; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we ? art thou become like unto us ?

11 Thy pomp is brought down to the grave, and the noise of thy viols : the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O ¶ Lucifer,

son of the morning ! how art thou cut down to the ground, which didst weaken the nations !

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God ; I will sit also upon the mount of the congregation, in the sides of the north :

14 I will ascend above the heights of the clouds ; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms :

17 That made the world as a wilderness, and destroyed the cities thereof ; that ¶ opened not the house ¶ of his prisoners ?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house ;

19 But thou art cast out of thy grave like an abominable branch, and as the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit ; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people : <sup>a</sup> the seed of evil doers shall never be renowned.

21 Prepare slaughter for his children <sup>b</sup> for the iniquity of their fathers ; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bitter, and pools of water ; and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand ;

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot : then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth ; and this is the hand that is stretched out upon all the nations.

† Heb.  
that had  
taken them  
captives.

¶ Or,  
taunting  
speech.

¶ Or,  
exactness  
of gold.

† Heb.  
a stroke  
without  
removing.

¶ Or, The  
grave.  
† Heb.  
leaders.  
¶ Or,  
great  
goats.

¶ Or,  
day-star.

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Or,  
did not let  
his prison-  
ers loose  
home-  
wards.

a Job  
18. 19.  
Psalms  
21. 10. &  
37. 28. &  
109. 13.  
b Exod.  
20. 5.  
Matth.  
23. 35.

to its height of glory, while Isaiah was repeatedly denouncing its utter destruction.

**EXPLANATORY NOTES.** CHAP. XIV. Ver. 1—3. The deliverance of the Jews from captivity, was the immediate consequence of Cyrus' conquest of Babylon; for he sent them back to their own land. However God may seem to desert the descendants of Jacob, he will regard them as his chosen people. Ver. 4. This verse introduces a triumphant song, on the destruction of Babylon, that is continued to ver. 28. concerning which Bishop Lowth remarks, "There is no poem of its kind extant in any language in which the subject is so well laid out, and so happily conducted, with such richness of invention; with such variety of images, persons, and distinct actions; with such rapidity and ease of transition, in so small a compass, as in this Ode of Isaiah; for beauty of description; strength of colouring; greatness of sentiment; brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled." Ver. 4—8. The Jews are introduced expressing their astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These kingdoms or their rulers are represented under the image of the fir-trees and the cedars of mount Libanus, frequently used to express any thing in the political or religious world, that is supremely great and majestic: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant, and

boast their security now that he is no more. Ver. 9—12. In a bold figure the regions of the dead are laid open, and hell or hades, is represented as rousing up the shades of the departed monarchs; these illustrious shades rise at once as from their thrones to meet the king of Babylon at his coming, and insult him on being reduced to the same low state of impotence and dissolution with themselves. Ver. 13—15. The Jews address the king of Babylon as the morning star fallen from heaven; as the first in splendour and dignity in the political world, fallen from his highest state; the extravagant vaunts of his power and ambitious designs, are strongly contrasted with his present low and abject condition. Ver. 16—20. Certain persons are introduced, who light on the corpse of the king of Babylon, cast out and lying naked on the bare ground, among the common slain, just after the taking of the city; covered with wounds, and so disfigured, that it is sometime before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and cruel usage of the conquered; which have deservedly brought on him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace; "As a tree abominated," such as a tree is, on which a malefactor, among the Jews, had been hanged, Deut. xxi. 25. Gal. iii. 13. Ver. 21—27. To complete the whole, God is here introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people; and the destruction of their enemies: confirming

**PRACTICAL OBSERVATIONS.**—\* CHAP. XIII.] Alas, how destructive are the judgments of God on guilty nations; nor is there any destruction, on earth but the Lord is the manager of it. He can raise mighty armies by his call or by his nod; and with alacrity they march, under his encouraging direction, to execute his judgments. He has exhibited the most terrible marks of his indignation against sin, on persons, cities, and nations. And the ruin of places, once famous and wicked, attest his infinite holiness, equity, foreknowledge, faithfulness, and divine authenticity of his word.



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cir. 712. 27 For the LORD of hosts hath <sup>c</sup> purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

c 2 Caro. 28 In the year that king Ahaz died was this burden.  
20. 6. 29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a || cockatrice, and his fruit shall be a fiery flying serpent.

Job 9. 12. 30 And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

Prov. 21. 30. 31 Howl, O gate; cry, O city; thou whole Palestina, art dissolved: for there shall come from the north a smoke, and || none shall be alone in his || appointed times.

Daniel 4. 31. 32 What shall one then answer the messengers of the nation? That <sup>d</sup> the LORD hath founded Zion, and the poor of his people shall || trust in it.\*

## CHAP. XV.

The lamentable state of Moab.

cir. 726. THE burden of Moab. Because in the night Ar of Moab is laid waste, and || brought to silence; because in the night Kir of Moab is laid waste, and brought to silence:

a Jerem. 48. 37, 38. 2 He is gone up to Bajath, and to Dibon, the high places to weep; Moab shall howl over Nebo, and over Medeba: <sup>a</sup> on all their heads shall be baldness, and every beard cut off.

Ezekiel 7. 18. 3 In their streets they shall gird themselves with sackcloth; on the tops of their houses, and in their streets, every one shall howl, <sup>†</sup> weeping abundantly.

† Heb. 4 And Heshbon shall cry, and Elealeh; their voice shall be heard, even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

descend- ing into weeping, or coming down with weeping. 5 My heart shall cry out for Moab; || his fugitives shall flee unto Zoar, an <sup>b</sup> heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up: for in the way of Horonaim they shall raise up a cry of <sup>†</sup> destruction.

the irreversible decree, with the awful sanction of an oath. The Assyrians and Babylonians were the same people. Their defeat under Sennacherib, in Hezekiah's reign, was a prelude of their total destruction, because they opposed the people of God. Ver. 20—30. Uziah had subdued the Philistines, 2 Chron. xxiv. 6, 7; but taking advantage of the weak reign of wicked Ahaz, they invaded Judea, and took and held in possession some cities in the southern part of the kingdom. On the death of Ahaz, Isaiah delivers this prophecy, which was accomplished by Hezekiah, 2 Kings xviii. 8. Uziah must therefore be meant by the rod that smote them, and the serpent from whom should spring the fiery flying serpent; that is, Hezekiah, his great grandson, and much more terrible enemy than even Uziah had been. Ver. 31. From the north cometh a smoke. That is, a cloud of dust, raised by the march of Hezekiah's army against Philistia; which lay to the south-west from Jerusalem. None shall be alone in his appointed times; or there shall not be a straggler in his levies. Ver. 32. What then shall one answer the messengers of the nations? or what answers shall be given to the ambassadors of the nations? The ambassadors of the neighbouring nations, that send to congratulate Hezekiah on his success; which in his answer he will ascribe to the protection of God, 2 Chron. xxxii. 23.

EXPLANATORY NOTES. CHAP. XV. Ver. 1. This prophecy is either the same with chap. xvi. 14. and was quickly accomplished, within three years, when Shalmaneser ravaged the country; or as some think, relates to the final

6 For the waters of Nimrim shall be <sup>†</sup> desolate: for the hay is withered away; the grass faileth; there is no green thing.

Before Christ  
cir. 726. 7 Therefore the abundance they have gotten, and <sup>†</sup> Heb. desolations. that which they have laid up, shall they carry away to the || brook of the willows.

Or, valley of the Arabians. 8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring <sup>†</sup> more upon Dimon, lions upon him <sup>†</sup> Heb. additions. that escapeth of Moab, and upon the remnant of the land.†

## CHAP. XVI.

1 Moab is exhorted to yield obedience to Christ's kingdom. 6 Moab is threatened for her pride: 9 the prophet bewaileth her. 12 The judgment of Moab.

SEND ye the lamb to the ruler of the land from || <sup>†</sup> Sela to the wilderness, unto the mount of the || Or, daughter of Zion.

2 For it shall be, that as a wandering bird || cast out of the nest, so the daughters of Moab shall be at || Or, the fords of Arnon.

3 <sup>†</sup> Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day, hide the outcasts; bewray not him that wandereth. <sup>†</sup> Heb. Bring.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: <sup>†</sup> Heb. wringer. for the <sup>†</sup> extortioner is at an end, the spoiler ceaseth, <sup>†</sup> Heb. the treaders down. and the oppressors are consumed out of the land.

5 And in mercy <sup>a</sup> shall the throne be || established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the <sup>b</sup> pride of Moab, (he is || Or, very proud,) even of his haughtiness, and his pride, prepared. and his wrath: but his lies shall not be so. b Jerem. 48. 29.

7 Therefore shall Moab <sup>c</sup> howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall || Or, ye || mourn; surely they are stricken. c Jerem. 48. 20. mutter.

destruction of Moab by Nebuchadnezzar, Jer. xlviii. Ver. 2—4. It was a general practice it is said among the ancients, except the Egyptians, to cut off their hair as a token of mourning, Jer. vii. 29. We have here a picture of the most affecting distress; all should fail; the mighty warriors should faint under their fear, and their life become a burden to them. Ver. 5. The voice of the heifer is thought to be deeper than the bullock; her lowing is therefore chosen as the more proper image to express the mourning of Moab. Ver. 7. The brook or valley of willows, refers to Babylon, Psal. cxxxii. 2.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1. Bishop Lowth reads this verse, "I will send forth the son of the ruler of the land, from Shelech of the desert to the mount of the daughter of Zion." This, and the following verse describes the distress of Moab on the Assyrian invasion; in which even the son of the prince of the country is represented as forced to flee for his life through the desert, that he may escape to Judea; and the young women are driven forth like young birds cast out of the nest, and endeavouring to wade through the fords of the river Arnon. Ver. 4. The Bishop reads this verse; "Let the outcast of Moab sojourn with thee, (O Zion,)—for the oppressor is no more;" and adds, "Setting aside the points, this is by much the most obvious construction of the Hebrew, as well as most agreeable to the context, and the design of the prophet." He exhorts Zion, (Ver. 3—5.) delivered from her former distress, secure and prosperous under Hezekiah, to pity and protect

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] How strangely nations rise and fall in the scales of divine providence! Yet a pleasant aspect towards the saints have all the clouds of wrath that hang over the ungodly. Great is the instability of earthly honours, power and wealth; such as are masters one day are often slaves to their slaves the next. To what fearful misery and disgrace are proud and powerful oppressors reduced to at the last! Neither power nor wealth profit in the day of wrath. Both God and man take pleasure to humble and debase the proud. But if haughty tyrants sink to destruction, with such cruel derision, in what fearful forms shall evil spirits welcome to hell the proud despisers of Jesus Christ! But amidst all the commotions on earth, fixed is his church, and safe the poorest of her members; Jehovah is her founder, foundation, protection, and refuge.

PRACTICAL OBSERVATIONS.—† CHAP. XV.] Destruction in tremendous triumph, follows sin through impenitent cities and nations: The wealth which men eagerly gain, but provokes the invader, the robber, and endangers the owner. It increases the owner's care and grief while it assists his enemy to destroy him. And, if hardened sinners escape one judgment, they are reserved for another.



Before  
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|| Or,  
plucked  
up.

|| Or,  
the alarm  
is fallen  
upon, &c.  
Jerem.  
48. 33.

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof; they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are || stretched out, they are gone over the sea:

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh; for || the shouting for thy summer-fruits, and for thy harvest, is fallen.

10 And <sup>d</sup> gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in *their* presses; I have made *their* vintage-shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareseth.

12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and*

|| Or,  
not many.

|| feeble.\*

## CHAP. XVII.

1 Syria and Israel threatened. 7 A remnant shall forsake idolatry; 9 the rest shall be plagued for their impiety. 12 The woe of Israel's enemies.

cir. 714.

**T**HE burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken; they shall be for flocks, which shall lie down, and none shall make *them* afraid.

3 The fortrefs also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

the fugitive Moabites. Ver. 6—14. Moab on account of her pride and insolent behaviour towards the Jews, was to suffer the most severe judgments, Zeph. ii. 8—10

EXPLANATORY NOTES. CHAP. XVII. Ver. 1. *The burden of Damascus.* This prophecy by its title should relate only to Damascus; but it fully as much concerns, and more largely treats of the kingdom of Samaria and the Israelites, confederated with Damascus and the Syrians, against the kingdom of Judah. It was fulfilled by Tiglath-pileser's taking Damascus and carrying the people captive to Kir, (2 Kings xvi. 9.) and overrunning great part of the kingdom of Israel, and carrying a great number of the Israelites also captives to Assyria: and still more fully in regard to Israel, by the conquest of the kingdom, and the captivity of the people, effected a few years after by Shalmaneser. Thus, the strongest confederates in sin will fall. Ver. 5. The king of Assyria shall sweep away the whole body of the people, as the reaper strippeth off the whole crop of

6 ¶ Yet gleanings grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the || images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* || a heap in the day of

grief and of desperate sorrow. 12 ¶ Woe to the || multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of || mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like || a rolling thing before the whirlwind.

14 And behold at evening tide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.†

## CHAP. XVIII.

1 God in care of his people, will destroy the Ethiopians. 7 An access thereby will grow unto the church.

**W**OE to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation || scattered and peeled, to a people terrible from their beginning hitherto; || † a nation meted out and trodden down, || whose land the rivers have spoiled!

† Heb. a nation of lime, and treading under foot. || Or, whose land the rivers despise!

corn; and the remnant shall be no more in proportion, than the scattered ears left to the gleaner. The valley of Rephaim near Jerusalem, was celebrated for its plentiful harvest; it is here used poetically for any fruitful country. Ver. 10, 11. The pleasant plants and shoots from a foreign soil, are allegorical expressions for strange and idolatrous worship; vicious and abominable practices connected with it; reliance on human aid.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1. Bishop Lowth translates this verse; "Woe to the land of the winged cymbal, which borders on the rivers of Cush:" adding, "If the words are rightly interpreted, the winged cymbal, meaning the Egyptian sistrum, Egypt must be the country to which the prophecy is addressed." Ver. 2. *Vessel of bulrushes*, or papyrus. It is well known that the Egyptians commonly used on the Nile, a light sort of ships, or boats, made of the reed papyrus. They had, by means of their numerous canals, a most expeditious way of communicating news through the whole

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] Never do any protect or cherish the people of God in their distress but he remarkably rewards them. Nor is it overwise to stand aloof from him; for though they fall they shall quickly rise: though they now wither, soon shall they flourish in honour and glory. They are the objects of Jehovah's care, and he will preserve them; they are the objects of his love, and none shall be able to ruin them.

PRACTICAL OBSERVATIONS.—† CHAP. XVII.] Woe to the man who walketh in the way of sinners; for companions in wickedness shall soon be made partners in punishment. Thrice happy is it when the temporal destruction of many is made instrumental of the eternal salvation of even a few; and when the loss of outward things makes us look off from all created enjoyments to God himself. Pany and empty nothings before God are the mightiest armies of his adversaries. He triumphs over those in his judgments, who triumph over his people in their wickedness. And blessed be his name that short-lived are the terrors or the troubles of his chosen. Happy are all his faithful servants; for though they may experience weeping for a night, joy cometh in the morning.



Before  
Christ  
cir. 714.

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the four grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out, and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.\*

¶ Or,  
outspread  
and polished.

## CHAP. XIX.

1 The confusion of Egypt; 11 the foolishness of their princes. 18 The calling of Egypt to the church. 24 God's blessing upon Egypt in union with Israel and Assyria.

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

† Heb.  
mingle.

2 And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

† Heb.  
shall be  
emptied.  
† Heb.  
swallow  
up.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

¶ Or,  
shut up.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the LORD, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up; the reeds and flags shall wither.

† Heb.  
and shall  
not be.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

¶ Or,  
white  
works.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the water shall languish.

9 Moreover, they that work in fine flax, and they that weave net-works, shall be confounded.

country. Ver. 3—6. The subject of these verses is, that God would comfort his people, though threatened with immediate destruction by the Assyrians; that Sennacherib's great designs and mighty efforts would be frustrated, and his expectations rendered abortive, when he thought them mature, and ready to be crowned with success; that the chief part of his army should be made a prey for the beasts of the field, and the fowls of the air. Ver. 7. This intimates that Egypt delivered from Sennacherib's oppression, and avenged by the hand of God of the wrongs which she suffered, should return thanks for the wonderful deliverance, 2 Chron. xxxii. 23.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1—3. Not many years

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

Before  
Christ  
cir. 714.

11 ¶ Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become foolish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

† Heb.  
foundations.  
† Heb.  
of living  
things.

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

¶ Or,  
governors.  
† Heb.  
corners.  
† Heb.  
spirit of  
perverse-  
ness.

14 The LORD hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit:

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts: one shall be called The city of destruction.

† Heb.  
the lip.  
¶ Or,  
of Heres,  
or, of the  
sun.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria: and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt

after the Egyptians were freed from Sennacherib's yoke their affairs were again thrown into confusion, by intestine broils among themselves; which ended in a perfect anarchy, that lasted for a few years; this was followed by an aristocracy, or rather tyranny of twelve princes, who divided the country among them, and at last by the sole dominion of Psammetichus, which he held for fifty four years. Ver. 4—17. The above events were followed by the invasion and conquest of Egypt by Nebuchadnezzar; and then by the Persians, under Cambyses, the son of Cyrus, who were hard masters or lords, and grievously oppressed the country. Ver. 18—25. These verses contain a general intimation of the future propagation of the knowledge of the true God in Egypt, and Syria,

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] Fearful is the state of all who provoke their Maker; no place nor power can protect sinners from the vengeance of an angry God. No furious rage which may render them a terror to their neighbours, can hinder him from debasing them. And no rage of his enemies can disturb his repose. Often he may seem to have forgotten his people, when he is ready to work their deliverance. Let them therefore trust in him and not fear. And, while he is all-sufficient for the protection of his people, he can reduce the mightiest nations to ruin, or convert them to Christ, as he pleases.



Before  
Christ  
cir. 714.

and with Assyria, even a blessing in the midst of the land;

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.\*

## CHAP. XX.

*A type prefiguring the shameful captivity of Egypt and Ethiopia.*

**I**n the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him, and fought against Ashdod, and took it;

† Heb.  
by the  
hand of  
Isaiah.

2 At the same time spake the LORD † by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot: and he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years, for a sign and wonder upon Egypt and upon Ethiopia;

† Heb.  
the capti-  
vity of  
Egypt.  
† Heb.  
nakedness.

4 So shall the king of Assyria lead away † the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the † shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

|| Or,  
country.

6 And the inhabitant of this || isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?†

## CHAP. XXI.

1 The prophet bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians. 11 Edom, scorning the prophet, is moved to repentance. 13 The set time of Arabia's calamity.

**T**HE burden of the desert of the sea. As whirlwinds in the south pass through: so it cometh from the desert, from a terrible land.

under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel, in the same countries, when it should be published to the world.

**EXPLANATORY NOTES. CHAP. XX.** Ver. 1. Tartan besieged Ashdod, or Azotus, which, probably belonged at this time to Hezezhiah's dominions; 2 Kings xviii. 8. The citizens expected to be relieved by the Cushites of Arabia, and by the Egyptians. Tartan, or Thartan, was one of Sennacherib's generals, 2 Kings xviii. 17. and Tirhakah king of the Cushites was in alliance with the king of Egypt against Sennacherib. These circumstances make it probable that by Sargon is meant Sennacherib. It might be one of the seven names by which Jerom, on this place, says he was called. Azotus was a strong place: it afterwards held out twenty-nine years against Psammiticus king of Egypt. Ver. 2—5. Isaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle commonly worn by the prophets, (Zech. xiii. 4.) three years, to shew that within that period the town should be taken, after the defeat of the Cushites and Egyptians by the king of Assyria, which event would render the cause of the besieged desperate, and induce them to surrender. It is most probable, that the order given the prophet, to walk uncovered three years, means simply three days, a day for an year, according to the prophetic rule, Numb. xiv. 34. Ezek. iv. 6. Ver. 6. It is the Jews who speak in this verse; the inhabitants of the isle, or rather, this country. The taking of the city must have happened before Sennacherib's attempt on Jerusalem; when he boasted of his late conquests; chap. xxxvii. 25. The warning of the prophet had a principal respect to the Jews, who were too much inclined to depend on the assistance of Egypt. Miserable is the man, who makes not God his refuge.

**EXPLANATORY NOTES. CHAP. XXI.** Ver. 1, 2. The desert of the sea plainly means Babylon, which is the subject of the prophecy contained in the first ten verses of this chapter. The country about Babylon, and especially

2 A † grievous vision is declared unto me; The treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam; besiege, O Media: all the fighting thereof have I made to cease.

Before  
Christ  
cir. 714.  
† Heb.  
hard.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it: I was dismayed at the seeing of it.

4 || My heart panted, fearfulness affrighted me: || Or, the night of my pleasure hath he † turned into fear unto me. *My mind wandered.*

† Heb.  
put.

5 Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed.

8 And || he cried, a lion: My lord, I stand continually upon the watch-tower in the day-time, and I am set in my ward || whole nights; *|| Or, cried as a lion.*

9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, a Babylon is fallen, is fallen; and all the graven images of her gods, he hath broken unto the ground. *|| Or, every night, a Jerem. Rev. 51. 8.*

10 O my thrashing, and the † corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you. *14. 8. & 18. 2. † Heb. son.*

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night. If ye will enquire, enquire ye; return, come.

below it toward the sea, was a great flat morass, often overflowed by the Euphrates and Tigris. It became habitable by being drained by the many canals that were made in it. Whirlwinds in the south refer to Cyrus marching his troops through the desert, from Media, a terrible land, producing fierce, unconquerable warriors. The most vehement storms, to which Judea was subject, came from the great desert country to the south of it, Job xxxvii. 6, 7, 10. Zech. ix. 14. Ver. 3, 4. The prophet in the person of Babylon, expresses in the strongest terms the astonishment and horror that seizes her on the sudden surprise of the city, at the very season dedicated to pleasure. Ver. 5. This briefly describes the security of the Babylonians, and in the midst of feasting the alarm of war. Ver. 6—9. God orders the prophet to set a watchman, to look out, and to report what he sees: he sees two companies marching onward, representing by their appearance, the two nations that were to execute God's orders; who declare that Babylon is fallen. Ver. 10. Here is the application, the end, and design, of the prophecy: "O my people, whom for your punishment, I shall make subject to Babylon, to try and to prove you, to separate the chaff from the corn, the bad from the good among you, hear this for your consolation: your punishment, your slavery, and oppression, will have an end in the destruction of your oppressors." Ver. 11, 12. This prophecy, from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression, is extremely obscure. The Edomites as well as Jews were subdued by the Babylonians. They enquire of the prophet, how long their subjection was to last: he intimates, that the Jews were to be delivered from captivity; not so the Edomites. But if they were serious in their inquiry, not as usually disposed to ridicule, he further advises them to return, return, and come; that is, perhaps, Return from your infidelity and apostacy, and form one society with the sons of Jacob. Then you will search diligently, and understand fully, the ground of our assured hopes of deliverance; and enjoy cordially and abundantly in our return of happiness. "Come thou

**PRACTICAL OBSERVATIONS.—\* CHAP. XIX.]** God pours the greatest contempt on idols, and determines the utter confusion and ruin of all their obstinate votaries. Wonderful, and often unaccountable to us, are his providential dispensations. He often deals most sharply with those for whom he has the greatest mercies in reserve. Deeply he wounds, in order that he may graciously heal. He bereaves men of all that they have in this world, that he may give them his gospel, his covenant, and his ordinances. He can form the most glorious, intelligent, devout, and harmoniously bold, societies of believers, out of those whom Satan had singularly besotted, sin had corrupted, and miseries had depressed. And it is comely when the servants of the same God, purchased by the same blood of his Son, and begotten by the same Spirit, lay aside all their animosities, as it becomes them, and with one heart, one mind, and one mouth, glorify God.

**PRACTICAL OBSERVATIONS.—† CHAP. XX.]** How great need have the servants of God of self-denial, humility and patience! They know not to what apparently debased or trying services he may call them. But no service which he requires of them can in reality ever debase their persons, or tarnish their characters, in the eyes of God, angels, or good men.



Before Christ  
cir. 712. 13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

Or, bring ye. 14 The inhabitants of the land of Tema || brought water to him that was thirsty, they prevented with their bread him that fled.

Or, for fear. 15 For they fled || † from the swords; from the drawn sword, and from the bent bow, and from the grievousness of war.

† Heb. from the face. 16 For thus hath the LORD said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail:

† Heb. bows. 17 And the residue of the number of † archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.\*

## CHAP. XXII.

The invasion of Jewry by the Persians.

cir. 712. THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

† Heb. of the bow. 3 All thy rulers are fled together, they are bound together, which have fled from far.

a Jerem. 4. 19. & 9. 1. 4 Therefore said I, Look away from me; <sup>a</sup> † I will weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

† Heb. I will be bitter in weeping. 5 For it is a day of trouble and of treading down, and of perplexity by the LORD God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

† Heb. made naked. 6 And Elam bare the quiver with chariots of men and horsemen, and Kir † uncovered the shield.

† Heb. the choice of thy valleys. 7 And it shall come to pass, that † thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array || at the gate.

Or, toward. 8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of

David, that they are many; and ye gathered together the waters of the lower pool.

Before Christ  
cir. 712. 10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the LORD GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: <sup>b</sup> let us eat and drink, for to-morrow we shall die. <sup>b</sup> Chap. 56. 12. Wisdom

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the LORD GOD of hosts. <sup>1</sup> Cor. 2. 6. 15. 32.

15 ¶ Thus saith the LORD GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, || as || Or, he that heweth him out a sepulchre on high, and that O he. graveth an habitation for himself in a rock?

17 Behold, || the LORD will carry thee away with || Or, The LORD † a mighty captivity, and will surely cover thee. who covered thee with an excellent covering and clothed thee gorgeously shall surely, &c. Ver. 18.

18 He will surely violently turn and toss thee like a ball into a † large country: there shalt thou die: and there the chariots of thy glory shall be the shame of thy lord's house. † Heb. the captivity of a man. large of spaces. c Job 12. 14. Rev. 3. 7.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut and none shall open.

23 And I will fasten him as a nail in a sure place;

with us, and we will do you good; for the Lord hath spoken good concerning Israel." Ver. 13. In Sennacherib's first march into Judea, or in his return from the Egyptian expedition he might perhaps overrun the several clans of Arabians mentioned in this prophecy; their distress on some such occasion is the subject. Ver. 14. To bring forth bread and water is an instance of common humanity in cases of distress; especially in those desert countries, in which the common necessities of life more particularly, are not easily to be met with or procured, Deut. xxxiii. 4.

EXPLANATORY NOTES. CHAP. XXII. Ver. 1. The valley of vision, by which is meant Jerusalem, because it was the seat of prophecy, where God manifested himself visibly in the holy place. It was built according to Josephus upon two opposite hills, Sion and Aora, separated by a valley in the midst. The houses in the east were in ancient times, as they are still generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a straw plaster of terrace, and guarded on every side with a low-parapet wall, Deut. xxii. 8. The people's running all to the tops of the houses gives a lively image of a sudden general alarm. Ver. 2—5. These verses according to Vitringa, foretell the distresses felt by the Jews on the invasion of Jerusalem by the Chaldeans, 2 Kings xxv. 4, 5. Ver. 6. This and the following verses to the 14. according to the above author respect the invasion of the Assyrians. Kir was a city of the Medes, who were subject to the Assyrians in Hezekiah's time, 2 Kings xvi. 9. xvii. 6. and so perhaps might Elam (the Persians) likewise be; or

auxiliaries to them. Ver. 8—10. This passage seems to describe the preparation Hezekiah made for the defence of the city, 2 Chron. xxxii. 2—5. Ver. 15. The following prophecy concerning Shebna has very little relation to the foregoing, except that it might have been delivered about the same time, and Shebna might be a principal person among those, whose luxury and profaneness is severely reprehended by the prophet in the conclusion of that prophecy, ver. 11—14. Shebna the scribe mentioned in the history of Hezekiah, chap. xxxvi. appears to have been a different person from this Shebna, the treasurer or steward of the household to whom the prophecy relates. Ver. 16. Persons of high rank in Judea, were generally buried in large sepulchral vaults, hewn out in the rock for themselves and families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high; in a lofty vault, and that probably in a high situation that it might be more conspicuous. Ver. 17. And will surely cover thee. This is peculiarly expressive of his wretchedness in captivity. To cover the face was the condition of mourners, in general, and particularly of condemned persons, Esth. vi. 12. vii. 8. Ver. 20. The Eliakim here mentioned, was probably the same person, who at the time of Sennacherib's invasion, was actually treasurer, the son of Hilkiah. His character, office and dignity, as described in the following verses, dispose us to view in him an eminent type of Messiah, whom God hath chosen Head over all things to the church. Ver. 21, 22. The robe, the girdle, and the key were ensigns of power and authority, either sacred or civil. In allusion to the image of the ensign of power, the unlimited extent of that power is expressed with great

PRACTICAL OBSERVATIONS.—\* CHAP. XXI.] How reasonably may retaliations from the just God be expected! How useful are God's faithful ministers! and what insight they often have into the mind of God! It is very necessary for all to discern the signs of the times: and to consider earthly prosperity as but a common inlet to fearful calamities; that we may improve the present hour for returning to God. Kindness to distressed neighbours is generally, by providence rewarded in kind.



Before Christ  
cir. 712. and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

|| Or, instruments of viols. 25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.\*

## CHAP. XXIII.

The miserable overthrow of Tyre.

cir. 715. THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

† Heb. silent. 2 Be † still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Sidon; for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

† Heb. from afar off. 7 Is this your joyous city, whose iniquity is of ancient days? her own feet shall carry her † afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

clearness and force, by the sole and exclusive authority to open and shut. Our Saviour therefore has upon a similar occasion, made use of a like manner of expression, Matth. xvi. 19. and in Rev. iii. 7. has applied to himself the very words of the prophet. Ver. 23. It was convenient, necessary, and even essential in building a house in the east, to furnish the inside of the several apartments with a set of spikes, or nails, upon which to dispose and hang up the several moveables and utensils in common use, and proper to the apartment. These spikes were worked into the walls at the first erection of them; the walls being of such materials, that they could not bear their being driven in afterwards; and they were so constructed as to strengthen the walls by binding the parts together, as well as to serve for convenience; Ezek. xv. 3. Ezra ix. 8. Zech. x. 4. Ver. 24. One considerable part of the magnificence of the eastern princes consisted in a great quantity of gold and silver vessels, which they had for various uses; 1 Kings x. 16, 17, 21. Eliakim is considered the principal stake immovably fastened in the wall, for the support of all vessels, destined for common or sacred uses; that is, as the principal support of the whole civil and ecclesiastical polity. And the consequence of his continued power will be the promotion and flourishing condition of his family and dependents from the highest to the lowest. Ver. 25. This must be understood of Shebna, as a repetition and confirmation of the sentence above denounced. And we may learn from it, that every dominion opposed to that of Messiah shall assuredly be overthrown, and totally destroyed.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 1. This prophecy denounces the destruction of Tyre by Nebuchadnezzar. It opens with an address to the Tyrian negotiators and sailors at Tarshish, (Tartessus in Spain,) a place

Before Christ  
cir. 715. 9 The LORD of hosts hath purposed, † to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: there is no more † strength.

† Heb. to p. lute. † Heb. girdle. || Or, concerning a merchant man. 11 He stretched out his hand over the sea; he shook the kingdoms: the LORD hath given a commandment † against † the merchant-city, to destroy the † strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. || Or, strengthen.

13 Behold the land of the Chaldeans: this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years † shall Tyre sing as an harlot.

† Heb. it shall be unto Tyre as the song of an harlot. 16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass, after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for † durable clothing. †

† Heb. old.

which in the course of their trade, they generally frequented. The news of the destruction of Tyre reaches them from Chittim, the islands and the coasts of the Mediterranean. Ver. 2. Be still, or silent. Silence is a mark of grief and consternation: chap. xlvii. 5. Lam. ii. 10. Ver. 3. The Nile is here called Sihor, as it is, Jer. ii. 18. 1 Chron. xiii. 5. Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn; by which branch of trade the Tyrians gained great wealth. Ver. 4. The Sidonians, when their city was taken by the king of Ascalon, betook themselves to their ships, and landed and built Tyre, which was therefore called the daughter of Sidon, as the mother city is supposed to be deeply affected with the calamity of her daughter. Ver. 7. Tyre, though not so old as Sidon, yet was of great antiquity; it was a strong city even in the time of Joshua: Josh. xix. 29. 2 Sam. xxiv. 7. Ver. 13. This people was not; that is, they were of no account; (Deut. xxxii. 21.) they were rude, barbarous, wandering in a wide desert country, addicted to rapine, like the wild Arabs, (Josh. i. 17.) till Assur some powerful king of Assyria, gathered them together and settled them in Babylon and the neighbouring country. Ver. 14. Compare Ezek. xxvi. 15-18. Ver. 15. According to the days of one king; that is, one kingdom, Dan. vii. 17. viii. 20. Seventy years limit the Babylonish monarchy; at the end of which period all the conquered nations were to be restored to liberty; Jer. xxv. 11. Ver. 17, 18. Tyre after its destruction by Nebuchadnezzar recovered, as is here foretold, its former wealth and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighbouring countries, Acts xxi. 4.

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] How unbounded is the knowledge of God! How severe are God's corrections of his professed people! Pious men, and especially faithful ministers, should be distinguished patterns of grief for public calamities, and of acknowledging God in them. In times of peace many important works are quite neglected; and even in danger many mind nothing but external means of safety, atheistically overlooking God himself. The best of rulers cannot reform the hearts of their subjects. Luxury leads to infidelity. How dreadful is it when professors of religion riot in mirth when God calls them to great humiliation for sin! It is a great mercy for churches or nations to have prudent, active, and faithful men, in the principal places of government, especially after almost every thing has been mismanaged by others.

PRACTICAL OBSERVATIONS.—† CHAP. XXIII.] The wealthiest on earth are often quickly reduced to poverty, and the most noisy traders to silence and inactivity. When God pursues men in wrath, there is no fleeing from misery; and the more they live securely, the more grievous will be their fall. There is no fixed, no solid rest, but in Jesus Christ, and in fellowship with him. What a mercy is it if an afflicting God do not draw out his wrath to all generations, to eternity! And if he turn back our captivity, he can draw back our lost prosperity. But earthly wealth often seduces men's souls into spiritual whoredom. Happy therefore are they whose troubles lead them to a knowledge of God, and whose trade regained is devoted to the service of Jesus Christ our everlasting Head.



Before  
Christ  
cir. 712.

## CHAP. XXIV.

God's deplorable judgments upon the land.

† Heb.  
perverteth  
the face  
thereof.  
|| Or,  
prince.  
a Hosea  
4. 9.

**B**EHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth, and fadeth away; the world languisheth, and fadeth away; † the haughty people of the earth do languish.

† Heb.  
the height  
of the  
people.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry hearted do sigh.

b Jerem.  
7. 54. &  
16. 9. &  
25. 10.  
Ezekiel  
26. 13.  
Hosea  
2. 11.

8 The mirth<sup>b</sup> of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down; every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done.

**EXPLANATORY NOTES.** CHAP. XXIV. Ver. 1—12. Concerning the particular subject of this chapter, interpreters are not all agreed; some refer it to the desolation caused by the invasion of Shalmaneser; others to the invasion of Nebuchadnezzar; and others to the destruction of the city and nation by the Romans. Perhaps it may have a view to all these three events; especially the last, to which some parts of it may seem to be more peculiarly applicable. However, the prophet chiefly employs general images; such as set forth the greatness and universality of their ruin and desolation, that is to be brought upon the country by these great revolutions, involving all orders and degrees of men, changing entirely the face of things, and destroying the whole policy, both religious and civil; without entering into minute circumstances, necessarily restraining it by particular marks to one great event, exclusive of all others of the same kind. Ver. 4. *The world languisheth.* The world is the same with the land; that is, the kingdoms of Judah and Israel; chap. xiii. 11. Ver. 9. All enjoyment shall cease; the sweetest wine shall become bitter to the taste. Ver. 14—16. The great distresses brought on Israel and Judah drove the people away and dispersed them in great numbers all over the neighbouring countries; they fled to Egypt, to Asia Minor, to the islands and the coasts of Greece. They had synagogues for their worship in many places, and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of Christianity. This is what the prophet seems to mean by the celebration of the name of Jehovah in the waters, in the distant coast, and in the uttermost parts of the land. Ver. 17, 18. The fear, and the pit, and the snare, are images taken from the different methods of hunting and taking wild beasts which were anciently in use. The fear, or the terror, was a line strung with feathers of all colours, which fluttering in the air, scared and frightened the beasts into the toils, or into

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Before  
Christ  
cir. 712.

15 Wherefore glorify ye the LORD in the || fires, || Or, valleys.  
even the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the † uttermost part of the earth have † Heb. wing.  
we heard songs, even glory to the righteous: But I said, † My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea the treacherous dealers have dealt very treacherously. † Heb.  
Leanness  
to me, or,  
My secret  
to me.  
c Jerem.  
48. 43,  
44.

17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. † Heb.  
visit upon.  
† Heb.  
with the  
gathering  
of prison-  
ers.

19 The earth is utterly broken down: the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. || Or,  
dungeon.  
|| Or,  
found  
wanting.  
d Chap.  
13. 10.  
Ezekiel  
32. 9.  
Joel  
2. 31. &  
3. 15.  
|| Or,  
there  
shall be  
glory be-  
fore his  
ancients.

21 And it shall come to pass in that day, that the LORD shall † punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together † as prisoners are gathered in the || pit, and shall be shut up in the prison, and after many days, shall they be || visited. || Or,  
there  
shall be  
glory be-  
fore his  
ancients.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before || his ancients gloriously.\*

## CHAP. XXV.

The prophet praiseth God for his past judgments, &c.

**O** LORD, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithfulness and truth. cir. 712.

the pit, which was prepared for them. The pit, or pit-fall, digged deep in the ground, and covered over with green boughs, turfs, &c. in order to deceive them that they might fall into it unawares. The snare, or toils, a series of nets inclosing at first a great space of ground, in which the wild beasts were known to be; and then drawn in by degrees into a narrower compass, till they were at last closely shut up, and entangled in them. The meaning of the whole is, that those who remained in the country would be exposed to continual judgments; if they escaped one calamity, another should overtake them. Compare Amos v. 19. Ver. 19—23. This passage foretels the destruction of the ecclesiastical and civil polity of the Jews. The nation shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of enquiring about them, but let them lie a long time in that miserable condition, wholly destitute of relief and disregarded. God shall at length revisit and restore his people in the last age; and then the kingdom of God shall be established in such perfections, as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting.

**EXPLANATORY NOTES.** CHAP. XXV. Ver. 1. Taking the whole course of prophecies, from the xii. to the xxiv. chapter inclusive, in which the prophet foretels the destruction of several cities and nations, enemies to the Jews, and of the land of Judah itself, with intimation of a remnant to be saved, and a restoration to be at length effected by a glorious establishment of the kingdom of God; with a view to this extensive scene of God's providence in all its parts, and all its consequences, the prophet breaks out into a song of praise; in which his mind seems to be more possessed with the prospect of future mercies than with

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXIV.] In what a world of sin and suffering do we live! What a theatre of disappointments, confusions, sorrows and deaths! No rank, no place, no person, escapes the fearful effects of God's curse. Nevertheless in the worst times God reserves a remnant for himself, and often makes the most terrible calamities an introduction to the most remarkable displays of his mercy and grace. In transcendent sovereignty did God bring in the idolatrous Gentiles to his church, when he rejected the seed of Abraham his friend. And in high sovereignty will Jesus hereafter, to the amazement of all beholders convert both Jews and Gentiles to himself; and at last, for the eternal manifestation of his glorious perfections; translate his whole kingdom to the mansions above.



Before  
Christ  
cir 712.

2 For thou hast made of a city an heap: of a fenced city a ruin; a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

7 And he will † destroy in this mountain the face of the covering † cast over all people, and the veil that is spread over all nations.

8 He will <sup>a</sup> swallow up death in victory; and the LORD God will <sup>b</sup> wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 ¶ And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest; and Moab shall be ¶ trodden down under him, even as straw is ¶ trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and he shall bring down their pride together with the spoils of their hands.

12 And the fortresses of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.\*

# CHAP. XXVI.

1 A song inciting to confidence in God. 20 An exhortation to wait God's coming to judgment.

IN that day shall this song be sung in the land of Judah; We have a strong city: salvation will God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the † truth may enter in.

3 Thou wilt keep him in † perfect peace, whose ¶ mind is stayed on thee: because he trusteth in thee.

† Heb. truths.  
† Heb. peace.  
¶ Or, thought, or, imagination.

the recollection of the past. Ver. 2. The city referred to, may be Nineveh, Babylon, or any strong fortress possessed by the enemies of God's people. Ver. 5. As a thick cloud interposing, tempers the heat of the sun on the burnt soil: so shalt thou, by the interposition of thy power, bring low and abase the tumult of the proud, and the triumph of the formidable. Ver. 6—8. The word used to express the lees in the original, signifies the "preservers;" because they preserve the strength and flavour of the wine. A feast is the proper expression of joy in consequence of victory, or any other great success. The feast here spoken of is to be celebrated on mount Zion, and all the people without distinction are to be invited to it. This can be no other than the celebration of the establishment of Christ's kingdom, which is frequently represented under this image, Matth. viii. 11. Luke xiv. 6. xxii. 29, 30. This sense is fully confirmed by the concomitants of this feast; removing the veil from the nations, and the abolition of death; the first of which is clearly explained of the preaching of the gospel; and the second must mean the blessing of immortality procured for us by Christ, who hath abolished death, and through death hath destroyed him that had the power of death. Ver. 9: Compare Luke ii. 28—32, 38. Ver. 10—12. In

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH, is † everlasting strength.

5 ¶ For he bringeth down them that dwell on high; the lofty city he layeth it low: he layeth it low, even to the ground; he bringeth it even to the dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, when thy hand is lifted up they will not see: but they shall see, and be ashamed for their envy ¶ at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works ¶ in us.

13 O LORD our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hast removed it far unto all the ends of the earth.

16 LORD, in trouble have they visited thee; they poured out a † prayer when thy chastening was upon them.

17 Like as a woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell

Before  
Christ  
cir. 712.  
† Heb.  
the Rock  
of ages.

¶ Or,  
toward  
thy people.  
¶ Or,  
for us.

† Heb.  
secret  
speech.

the mountain of the Lord, or the church, shall Jehovah rest; her safety is therefore certain. Moab, representing her enemies, shall be utterly destroyed in the midst, exposed to the view of the nations, he shall be seen struggling against inevitable destruction, as a man in the midst of deep waters exerts all his efforts by swimming, to save himself from drowning.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 1. The church is here called a "strong city," in opposition to the city of the enemy, which God hath destroyed, chap. xxv. 2. Ver. 5, 6. The lofty city refers to Babylon, trode on by those whom she had oppressed, or spiritual Babylon, on which the poor persecuted saints shall trample at the latter day. Ver. 7. The way of the righteous is perfectly straight; they persevere in obedience to the righteous laws of God; and he most exactly levelleth their path; strengthening them, and removing every obstacle in their course. Ver. 14, 15. The enemies of Israel are no more, and the period hastens, when all the enemies of the church shall be utterly destroyed; but she shall remain, be enlarged and glorified. Ver. 16—18. The Jews experienced great troubles previous to their restoration from captivity; and similar may be the lot of the church under the perilous times

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] Most blessed are the people whose God is Jehovah; and who have all his perfections; purposes, promises, threatenings, and works, engaged in their behalf! Why then should not their lips be filled all the day with the praise and honour of God, who is so much to them, who has done, does, can and will do so much, for their salvation in-time and throughout eternity! What a ground of grateful praise is it that in Judah's land, on Calvary's mount; Jesus prepared himself, and all the fulness of God in him, to be our abundant provision! He made an end of sin, by the shedding of his blood.



Before Christ  
cir. 712. in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For behold the LORD<sup>a</sup> cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her<sup>†</sup> blood, and shall no more cover her slain.\*

## CHAP. XXVII.

1 The care of God over his vineyard. 10 Desolation threatened for want of knowledge. 12 The church of Jews and Gentiles.

IN that day, the LORD, with his fore and great, and strong sword, shall punish leviathan: the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

4 Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, that he may make peace with me: and he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, † as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 In measure, ‖ when it shooteth forth, thou wilt debate with it: ‖ he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as

chalk-stones that are beaten in funder, the groves and ‖ images shall not stand up

10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness; there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come and set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.†

## CHAP. XXVIII.

1 Ephraim threatened. 16 Christ promised.

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are † overcome with wine!

2 Behold, the LORD hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden † under feet:

4 And the glorious beauty which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he † eateth it up.

5 ¶ In that day shall the LORD of hosts be for a

ple. Ver. 2. This as well as the four following verses, expresses Jehovah's constant care and protection of his vineyard, in the form of a dialogue. Ver. 4, 5. Jehovah counsels his vineyard to betake herself to him for protection; for human strength was vain, as briers and thorns before the flame. Ver. 7, 8. The judgments of God experienced by his people were mixed with mercy. Ver. 9—13. The end and design of them were to recover the people from iniquity, and on their repentance to recall them from their several dispersions.

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 1. Samaria was situated on a long mount of an oval figure; having first a fruitful valley, and then a ring of hills running about it. This situation suggested the idea of a chaplet, or wreath of flowers, worn on the head on occasion of festivity expressed by the proud crown and fading flower of the drunkards of Ephraim. Ver. 4. He eateth, or swalloweth it. This image expresses the great ease with which the Assyrians shall take the rich city and whole kingdom, and the avidity with which they shall seize the rich prey without resistance. This was awfully verified in the destruction of Israel by Shalmaneser. Ver. 5. Here the prophecy

that precede the destruction of Antichrist. Ver. 19. The deliverance of the righteous from a state of the lowest depression, is explained by images plainly taken from the resurrection of the dead; compare Ezek. xxxvii. 11—14. It appears from hence, that this doctrine was in Isaiah's time popular and common; for an image which is assumed in order to express or represent any thing in the way of allegory or metaphor, must be an image commonly known: otherwise it will not answer the purpose for which it is assumed. Ver. 20. An exhortation to patience and resignation under oppression, with a confident expectation of deliverance, by the power of God manifestly exerted in the destruction of the oppressor. It seems to be in allusion to the command of Moses to Israel, when the destroying angel was to go through the land of Egypt, Exod. xii. 22.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 1. This verse seems connected with the two last verses of the preceding chapter. The animals here mentioned are probably the crocodile, rigid by the stiffness of his bones! the serpent, or dragon, flexible and winding; and sea monster or whale. These are used allegorically, without doubt, for great potentates, the enemies of God and his people.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVI.] The citizens of the new Jerusalem, whose names are written in the Lamb's book of life, are kept by the power of God through faith unto salvation. It behoves all the ministers of Christ faithfully to regard his will that every hinderance to the establishment in the church of humble believers be removed, and that sinners may be encouraged to join themselves to the Lord and his people. Blessed are all who trust in the Lord; he deems himself bound in honour to answer the expectations of all those, who renounce all other dependencies, to rely on his faithful word. In this life the believer hath much trouble, which puts vigour into his prayers, and keeps him a constant suppliant at the throne of grace. And soon the power of God will revive his drooping graces, and destroy his strongest enemies, and give him victory over death and the grave. The same power which fulfilled the promises made to the fathers, will fulfil every remaining promise and prophecy till death is swallowed up in victory. Let us keep close to the Lord, and separate from an evil world, and we shall be safe from our indignant foes and may cheerfully expect the promises of our God. Thus even death and the grave will form a chamber to hide us from the power of the enemy, until the indignation be overpast, and our full redemption come. But let the ungodly tremble, for the Lord is at hand to punish the inhabitants of the earth, and to render to every one according to his works.

PRACTICAL OBSERVATIONS.—† CHAP. XXVII.] Every transgressor's misery will be in proportion to his abused talents and power. When Satan shall be restrained, and his emissaries cut off, the people of God shall flourish and abound in joyful songs of praise. The Lord will always value his true church on account of the precious plants with which he has stored it, and the precious fruit which it produces to his glory. May our souls, as belonging to his church, be watered and kept, that we may abound in the fruits of the Spirit. The Lord is righteous in all his ways: his anger is removed from every believer, and he waits to be gracious to all who repent and seek his face. But briers and thorns are as able to resist devouring fire, as the hypocrite or infidel is to stand in judgment before him, or out of the soil, and fill the face of the world with fruit. No man can fence out trouble; and they whose troubles are not subservient to their sanctification, will find them terminate in eternal misery.



Before Christ  
cir. 725. crown of glory, and for a diadem of beauty, unto the residue of his people;  
6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

† Heb. the hearing. 9 ¶ Whom shall he teach knowledge? and whom shall he make to understand † doctrine? *them that are weaned from the milk, and drawn from the breasts.*

¶ Or, bathbeen. 10 For precept || *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

† Heb. stammering of lips. a 1 Cor. 14. 21. 11 For with † a stammering lips, and another tongue, || will he speak to this people.

12 To whom he said, *This is the rest wherewith ye may cause the weary to rest: and this is the refreshing: yet they would not hear.*

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem:

b Psalm 118. 32. Matth. 21. 42. Acts 4. 11. Romans 9. 33. & 10. 11. Ephes. 2. 20. 1 Pet. 2. 6, 7, 8. 15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.

16 ¶ Therefore thus saith the LORD God, behold, I lay in Zion for a foundation <sup>b</sup> a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17 ¶ Judgment also will I lay to the line, and righte-

ousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be † trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only || to understand the report.

20 For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount <sup>c</sup> Perazim, he shall be wroth as in the valley of <sup>d</sup> Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the LORD God of hosts a consumption, even determined, upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in || the principal wheat, and the appointed barley, and the || rye, in their † place?

26 ¶ For his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not thrashed with a thrashing-instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-corn is bruised; because he will not ever be thrashing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.\*

turns to the two tribes of Judah and Benjamin, the remnant of God's people, who were to continue a kingdom after the final captivity of the ten tribes. It begins with a favourable prognostication of the affairs under Hezekiah; but soon changes to reproofs and threatenings, for their intemperance, disobedience, and profaneness. Ver. 6. *Turn the battle to the gate*; that is, who pursue the fleeing enemy even to the gates of their own city: 2 Sam. xi. 23. Ver. 9—13. The scoffers mentioned below, ver. 14. are here introduced as uttering their sententious speeches; they treat God's method of dealing with them, and warning them by his prophets with contempt and derision. What say they, doth he treat us as mere infants just weaned? doth he teach us as little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge; precept after precept, line after line, here and there, by little and little? imitating at the same time, and ridiculing in ver. 10. the concise prophetic manner. God by his prophet retorts upon them with great severity their own contemptuous mockery; turning it to a sense quite different from what they intended. Yes, saith he, it shall be in fact as you say; ye shall be taught by a strange tongue, and a stammering lip, in a strange country; ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which you shall be forced to learn like children: and my dealing with you shall be according to your words; it shall be line upon line, stretched over you, to mark your destruction; (compare 2 Kings xxi. 13.) it shall come upon you at different times, and by different degrees; till the judgments, with which from time to time I have threatened you, shall have their full accomplishment. Ver. 15. To be in

covenant with, is a kind of proverbial expression, to denote perfect security from evil and mischief of any sort; Job v. 33. Hos. ii. 18. Ver. 20. *Bed is shorter, covering narrower*, a proverbial saying denoting that all their means of defence and protection were insufficient to secure and cover them from evil coming on them. Their beds were only matresses laid on the floor; and the coverlet a sheet, or in the winter a carpet laid over it, in which the person wrapt himself. Ver. 23—29. The prophet concludes his discourse, with an explanation and defence of God's method of dealing with his people in an elegant parable; in which he employs a variety of images, all taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and as various in separating the corn and straw and chaff, according to the nature of the different sorts of grain; so God with unerring wisdom, and with strict justice, instructs, admonishes, and corrects his people: chastises and punishes them in various ways, as the exigencies require.—All nations have agreed in attributing agriculture, the most useful and necessary of all sciences, to the invention and suggestions of their deities. Four methods of thrashing are here mentioned; the flail was used for the grain that was too tender to be treated in any other method; the drag consisted of a sort of strong planks made rough at the bottom with hard stones or iron; it was drawn by horses or oxen over the corn-sheaves spread on the floor, the driver sitting on it. The wain was much like the former, but had wheels with iron teeth, or edges like a saw. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the eastern countries they have no hay. The last method is well known from the law of Moses, Deut. xxv. 4.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVIII.] All earthly glory is as a fading flower, and will grievously disappoint those who trust in it. The sensualist and the proud render themselves peculiarly contemptible, and subject themselves to the wrath of God. Happy are they alone, who glory in the Lord, who grants his people wisdom and strength for every service and for every conflict. Amidst thy most effectual means of grace, multitudes have continued ungodly, and treated contemptuously God's most gracious dealings with them. But vain are all their boastings: for if they build not on the one Foundation, Christ Jesus, their misery is certain. Let sinners then fear becoming mockers, lest they be bound in the strong cords of their own iniquity; for the Lord hath decreed the destruction of the ungodly throughout all the earth.



**PRACTICAL OBSERVATIONS.**—\* CHAP. XXIX.] External privileges and distinctions will not exempt any from woe, that are destitute of godliness. Distress and heaviness must be their portion, who rebel against God either by the indulgence of hypocrisy or profane wickedness. No persons are more subject in adversity, than those who are insolent and scornful in prosperity. The Lord employs wicked men to chastise his people and to avenge himself on hypocrites; and numbers are ready enough for such services. But all who involve themselves in the guilt of persecution, lay the axe to the root of their own prosperity and peace. The wickedness of professed Christians, and the mysterious dispensation of providence, may well excite our attention, astonishment, and lamentation. Headlong passions and erroneous principles in the fundamentals of religion alike produce perfect intoxication of the soul; and hence originate the most inconsiderate and infatuated conduct, which issues in ruin and misery. As sinners grow hardened in hypocrisy and impiety, or infidelity, their presumption gathers strength. And false professors especially cannot be convinced, that God intends to do so marvellous a work, as to punish them for their wickedness. Thus the wise and prudent who reject heavenly wisdom, are infatuated. O may they, who now err in spirit, come to an understanding of the true doctrine, till the whole earth be filled with the glory of our God and Saviour.



Before  
Christ  
cir. 713.

## CHAP. XXX.

1 The people threatened for their confidence in Egypt, & contempt of God's word. 19 God's mercies toward his church.

**W**OE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: Into the land of trouble and anguish, from whence come the young and old lion, the viper, and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

|| Or,  
to her.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried || concerning this, Their strength is to sit still.

† Heb.  
the latter  
day.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for † the time to come for ever and ever;

9 That this is a rebellious people, lying children, children that will not hear the law of the LORD.

10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

11 Get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

|| Or,  
fraud.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in || oppression and perverseness, and stay thereon;

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

† Heb.  
the bottle  
of potters.

14 And he shall break it as the breaking of † the potter's vessel that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

15 For thus saith the LORD God, the Holy One of Israel, In returning and rest shall ye be saved: in quietness and in confidence shall be your strength; and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the

swift; therefore shall they that pursue you be swift.

Before  
Christ  
cir. 713.

17 One thousand shall flee at the rebuke of one: at the rebuke of five ye shall flee, till ye be left || as a beacon upon the top of a mountain, and as an ensign on an hill.

as a tree  
berest of  
branches  
or boughs,  
or a mast.

18 ¶ And therefore will the LORD wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: a blessed are all they that wait for him.

a Psalm  
2. 12. &  
34. 8.

19 For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

Proverbs  
16. 20.  
Jeremiah  
17. 7.

20 And though the LORD give you the bread of adversity, and the water of || affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

Or,  
oppression

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of † thy graven images of silver, and the ornament of thy molten images of gold: thou shalt † cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

† Heb.  
the graven  
images of  
thy silver.  
† Heb.  
scatter.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal: and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise, and the young asses, that ear the ground, shall eat || † clean provender, which hath been winnowed with the shovel and with the fan.

Or,  
savory.

25 And there shall be upon every high mountain, and upon every † high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

† Heb.  
leavened.  
† Heb.  
lifted up.

26 Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning with his anger, || and the burden thereof is † heavy: his lips are full of indignation, and his tongue as a devouring fire:

Or, and  
the grievousness of  
flame.

28 And his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

† Heb.  
heaviness.

29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the † mighty One of Israel.

† Heb.  
Rock.  
† Heb.  
the glory  
of his  
voice.

30 And the LORD shall cause † his glorious voice

EXPLANATORY NOTES. CHAP. XXX. Ver. 1—7. Who cover with a covering, or pour out a libation. Sacrifice and libation were ceremonies constantly used in ancient times, by most nations, in the ratifying of covenants. A woe is pronounced on the Jews, because they entered into covenants with Egypt, without asking counsel of their God. They preferred a broken reed to the Rock of ages; human strength to the Almighty. What could they expect but disappointment and perpetual shame! Ver. 8—11. For a testimony against them, for a warning to others, and to vindicate God's justice in their punishment, the prophet is commanded to write their sins on a table, that it might be hung up in a conspicuous place, and to note them in a book for future times. Ver. 13. It has been observed before, in these notes on Isaiah, that the buildings in Asia generally consist of little better than what we call mud walls.

These cannot withstand a flood of rain. This image expresses forcibly the sudden and utter destruction of the Jews. Ver. 17. Compare Deut. xxxii. 30. Ver. 18—26. The blessings here mentioned were not fully enjoyed by Israel in Hezekiah's reign, they doubtless ultimately respect the reign of Messiah. Ver. 27. This and the following verses describe the destruction of the enemies of God's people. Ver. 28. The sieve, or van of vanity, or perdition. The van was a large instrument, somewhat like a shovel, with a large handle, with which the corn mixed with the chaff and chopped straw was tossed in the air that the wind might separate them: but the van which shall winnow the Assyrian nation, will be the van of emptiness or perdition; for nothing useful shall be left behind; all shall come to nought and perish. Ver. 32. With tabrets and harps. That is, with every demonstration of joy for the destruction of the enemy in



Before Christ cir. 713. to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

† Heb. every passing of the rod founded. 31 For through the voice of the LORD shall the Assyrian be beaten down which smote with a rod.

† Heb. cause to rest upon him. 32 And † in every place where the grounded staff shall pass, which the LORD shall † lay upon him, it shall be with tabrets and harps; and in battles of shaking will he fight || with it.

† Heb. against them. † Heb. from yesterday. 33 For Tophet is ordained † of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire, and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.\*

CHAP. XXXI.

1 The prophet sheweth the cursed folly in trusting to Egypt, and forsaking God. 8 The fall of Assyria.

WOE to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

† Heb. remove. 2 Yet he also is wise, and will bring evil, and will not † call back his words: but will arise, against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

† Heb. multitude. a Chap. 2. 20. 4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the || noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

† Heb. the idols of his gold. † Heb. for fear of the sword. 5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

† Heb. tributary. † Heb. for melting, or, tribute. 6 ¶ Turn ye unto him from whom the children of Israel have deeply revolted.

† Heb. his rock shall pass away for fear. 7 For in that day every man shall cast away his idols of silver, and † his idols of gold, which your own hands have made unto you for a sin.

† Heb. 8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee || from the sword, and his young men shall be || † discomfited.

† Heb. strength. 9 And † he shall pass over to || his strong hold for fear, and his princes shall be afraid of the ensign, faith

the LORD, whose fire is in Zion, and his furnace in Jerusalem.†

CHAP. XXXII.

1 The blessings of Christ's kingdom. 9 Desolation is foreseen. 15 Restoration is promised to succeed.

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a † great rock † Heb. heavy. in a weary land.

3 And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken.

4 The heart also of the † rash shall understand † Heb. hasty. knowledge, and the tongue of the stammerers shall be ready to speak || plainly. † Or, elegantly.

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil; he deviseth wicked devices to destroy the poor with lying words, even || when the needy speaketh right. † Or, when he speaketh against the poor in judgment.

8 But the liberal deviseth liberal things; and by liberal things shall he || stand. † Or, be established.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. † Heb. Days above a year.

10 † Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for † the pleasant fields, for the fruitful vine. † Heb. the fields of desire.

13 Upon the land of my people shall come up thorns and briers; || yea, upon all the houses of joy in the joyous city: † Or, burning upon, &c.

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the || forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; † Or, cliffs and watch-towers.

15 ¶ Until the Spirit be poured upon us from on high, and a the wilderness be a fruitful field, and the fruitful field be counted for a forest. a Chap. 29. 17.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace;

so wonderful a manner; with hymns of praise accompanied with instruments of music: ver. 29. Ver. 53. Tophet is a valley near Jerusalem, to the south-east, called the valley of Himmon or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire, that is, by burning them, to Moloch. It is therefore used as a place of punishment, an emblem of hell-fire.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 1—9. God warns his people again to trust in him alone, and they should find certain and complete deliverance. As the mother bird (ver. 5.) spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them; so shall Jehovah protect, as with a shield, Jerusalem from the enemy.

EXPLANATORY NOTES. CHAP. XXXII. Ver. 1—8. Under Heze-

kiah, the people enjoyed great blessings: he was a righteous governor, and his princes imitated him; by them the oppressed were protected, the ignorant instructed, the law of God understood and taught; the consequence of this would be a just estimation of men's characters. So far Hezekiah was an obscure type of Messiah, whose character and that of his subjects, is the subject of this passage. He, in particular, is called as the shadow of a great Rock, affording safety and comfort to those who confide in him. The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun: but also having in itself a natural coolness, which it reflects and communicates to every thing about it. Ver. 13—18. This description of impending distress on the land of Judah, belongs to other times than that of Sennacherib's invasion, from which it was soon delivered. It must

PRACTICAL OBSERVATIONS.—\* CHAP. XXX.] Great is their guilt who rebel against their Creator, and who ask not, or follow his counsel. Every oppressor, by whom the Lord hath corrected his church, will perish like the Assyrian monarch: and every place, that hath groaned beneath the rod of persecution, shall be filled with rejoicing. And let every sinner of every rank remember, that, persisting in their iniquity, they cannot escape the wrath of God.

PRACTICAL OBSERVATIONS.—† CHAP. XXXI.] Those possessions, connections, or dependencies, which take men off from seeking help and happiness from God, will expose them to indignation and woe. God will assuredly rise against the house of evil doers, and against the help of those, that work iniquity; and they will all fall together before his outstretched arm.



Before Christ cir. 713. and the effect of righteousness, quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;  
19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

|| Or, and the city shall be utterly abased.  
20 Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

CHAP. XXXIII.

1 God's judgments against the enemies of the church. 13 The privileges of the godly.

**W**OE to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

† Heb. salvations. 6 And wisdom and knowledge shall be the stability of thy times, and strength of † salvation: the fear of the LORD is his treasure.

|| Or, messengers. 7 Behold their || valiant ones shall cry without; the ambassadors of peace shall weep bitterly.

8 The high ways lie waste, the way faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man.

|| Or, withered away. 9 The earth mourneth and languisheth; Lebanon is ashamed and || hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff; ye shall bring forth stubble; your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime; as thorns cut up, shall they be burnt in the fire.

at least extend to the desolation by the Chaldeans, if not by the Romans. The promise of blessings that follows, was not fulfilled under the Mosaic dispensation, they belong to the kingdom of Messiah. Compare ver. 15. chap. xxix. 17. Ver. 19. The city in a low place may denote the destruction of the enemies of the church, as Nineveh or Babylon were destroyed. Ver. 20. This alludes to the manner of planting rice, which is sown on watery ground; which produces an abundant crop. Before sowing while the earth is covered with water, the oxen, horses, or asses, are sent forth to tread it down; this is the way of preparing the ground to receive the seed. Rice is the food of two-thirds of mankind; it is cultivated in most of the eastern countries. It is good for all at all times. Happy is that servant of God who labours among a people disposed to receive spiritual advantage!

EXPLANATORY NOTES. CHAP. XXXIII. Ver. 1—6. Sennacherib is charged with the injustice of his ambitious designs, and is warned of sudden disappointment. The Jews make their prayer to God, and are assured that though their enemy might fill many with terror, he should become an easy prey to those whom he intended to subdue. Jehovah shall be exalted in his overthrow,

PRACTICAL OBSERVATIONS.—\* CHAP. XXXII.] Blessed are all the subjects of king Messiah! He alone can afford us protection and refreshment amongst the unavoidable evils of life, and in the approaching hours of death. We ought to judge of ourselves by the rule of his word; to avoid flattery as well as slander, and not to call evil good, and good evil. And let us seek to have our hearts more divested of selfishness, that we may be more pure, affectionate, sincere, and pious. Misery is before all who are at ease in Zion, except their laughter be turned into godly sorrow. We are in the land of mercy; and when the Spirit is poured out on any individual or company, a glorious change takes place.

PRACTICAL OBSERVATIONS.—† CHAP. XXXIII.] The scourges of the world cause great consternation by their tumult and prowess; but at length they shall become an easy prey to their enemies. For it is the glory of Jehovah to abase the proud, and to take care of Zion. Sinners and hypocrites in the church have more cause to fear tremendous vengeance, than even avowed enemies. It behoves all to enquire who they are, that shall dwell with everlasting burnings? And whether we have that genuine godliness, which evidences that Jesus hath delivered us from the wrath to come. The believer is placed in an honourable and secure station, and he need not fear the craft or power of his enemies. Though the church is humble in appearance; yet all her genuine members are redeemed and protected by Immanuel.

13 ¶ Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that † walketh † righteously, and speaketh † uprightly; he that despiseth the gain of || oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of † blood, and shutteth his eyes from seeing evil;

16 He shall dwell on † high; his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure.

17 Thine eyes shall see the king in his beauty; they shall behold † the land that is very far off.

18 Thine heart shall meditate terror. † Where is the scribe? where is the † receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a || flaming tongue that thou canst not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken:

21 But there the glorious LORD will be unto us a place † of broad rivers, and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby.

22 For the LORD is our judge, the LORD is our † lawgiver, the LORD is our king; he will save us.

23 || Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.†

CHAP. XXXIV.

1 The judgments wherewith God revengeth his church. 11 The desolation of her enemies.

**C**OME near, ye nations, to hear; and hearken ye † people; let the earth hear, and † all that is thereof.

and Israel shall receive spiritual as well as temporal advantages. Ver. 7—9. This is a description of the distress and despair of the Jews, upon the king of Assyria's marching against Jerusalem, and sending his summons to them to surrender after the treaty he had made with king Hezekiah, 2 Kings xviii. 14—16. Ver. 10—13. God declares that he would discomfit and utterly consume his people's enemies; as the burning of thorns or of stones into lime. Ver. 13—22. Here we have a most striking description of the dreadful apprehensions of the wicked in those times of distress and imminent danger, finely contrasted with the confidence and security of the righteous, and their trust in the promises of God that he will be their never-failing strength and protection. Ver. 23. The enemies of the people of God shall be seen like a vessel overtaken in a storm, and given up by the mariners in the anguish of their souls to the mercy of the raging waves exposed to inevitable destruction. Ver. 24. Sickness being considered a punishment of sin, forgiveness is equivalent to the removal of a disease, Psal. ciii. 3. Mic. ii. 9.

EXPLANATORY NOTES. CHAP. XXXIV. Ver. 1—17. This chapter contains a denunciation of divine vengeance against the enemies of the church



Before Christ  
cir. 713. therein; the world, and all things that come forth of it.

2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

a Revel.  
6. 14. 4 And all the host of heaven shall be dissolved, and the heaven shall <sup>a</sup> be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a <sup>b</sup> falling fig from the fig-tree.

b Revel.  
6. 13. 5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

|| Or, rhinoceros  
|| Or, drunken. 7 And the || unicorns shall come down with them, and the bullocks with the bulls; and their land shall be || soaked with blood, and their dust made fat with fatness.

c Chap.  
63. 4. 8 For it is the day of the LORD's <sup>c</sup> vengeance, and the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

d Revel.  
18. 18. &  
19. 3. 10 It shall not be quenched night nor day; <sup>d</sup> the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever;

e Zech.  
2. 14. Revel.  
18. 2. || Or, pelican. 11 <sup>e</sup> But the || cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

|| Or, ostriches.  
† Heb. 13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for || <sup>†</sup> owls.

daughters of the owl.  
† Heb. 14 <sup>†</sup> The wild beasts of the desert shall also meet with <sup>†</sup> the wild beasts of the island, and the satyr shall cry to his fellow: the || screech owl also shall rest there, and find for herself a place of rest.

Ijm.  
|| Or, night-monster. 15 There shall the great owl make her nest, and lay,

and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.\*

## CHAP. XXXV.

1 The joyful flourishing of Christ's kingdom. 3 The weak are encouraged by the virtues and privileges of the gospel.

THE wilderness, and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD, and the excellency of our God.

3 ¶ <sup>a</sup> Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a <sup>†</sup> fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

5 Then the <sup>b</sup> eyes of the blind shall be opened, and <sup>c</sup> the ears of the deaf shall be unstopped:

6 Then shall the <sup>d</sup> lame man leap as a hart, and the <sup>e</sup> tongue of the dumb sing: for in the wilderness shall <sup>f</sup> waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be || grass, with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness: the unclean shall not pass over it; || but it shall be for those: the way-faring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

10 And the <sup>g</sup> ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.†

Before Christ  
cir. 715.

<sup>a</sup> Hebr.

12. 12.

<sup>†</sup> Heb.

hasty.

<sup>b</sup> Matth.

9. 27, &c.

& 11. 5.

& 12. 22.

& 20. 30.

& 21. 14.

John

9. 6, 7.

<sup>c</sup> Matth.

11. 5.

Mark 7.

32, &c.

<sup>d</sup> Matth.

11. 5. &

15. 30. &

21. 14.

John

5. 8, 9.

Acts 3.

2, &c. &

8. 7. &

14. 8, &c.

<sup>e</sup> Matth.

9. 32, 33.

& 12. 22.

& 15. 33.

<sup>f</sup> John

7. 38, 39.

|| Or, a

court for

reeds, &c.

|| Or, for

he shall

be with

them.

<sup>g</sup> Chap.

51. 11.

of God. The event foretold is of the highest importance, and universal concern: all nations are called to attend; and the wrath of God is denounced against those nations that had provoked to anger the defender of Zion. By a figure very common in the prophetic writings, any city or people remarkably distinguished as enemies of the church, is put for those enemies in general. This seems here to be the case with Edom and Bozrah. The Edomites were, together with the rest of the neighbouring nations, ravaged and laid waste by Nebuchadnezzar, Jer. xxv. 15—26. Mal. i. 3, 4. This event the prophet Isaiah may have had primarily in view; but any account of it in history, seems by no means to come up to the terms of the prophecy, though it may have been typical of that chiefly intended. The prophecy respects some great revolutions to be effected in latter times, antecedent to that more perfect state of the church of God, on earth, which the holy Scriptures warrants us to expect, Ezek. xxxiv. 17—22. Rev. xix. 11—21.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIV.] All nations are concerned to draw near and attend to the word of God; as they must all be judged by it. The day of the Lord's vengeance, and the year of the recompences of Zion will shortly come; and the imagination cannot reach the horrors of that awful season to those, who shall be found in opposition to the church of Christ. Let us devoutly regard the word of God, for what he hath spoken he will perform.

PRACTICAL OBSERVATIONS.—† CHAP. XXXV.] The blessings of the gospel preached, with the Holy Spirit sent down from heaven, are of all others the most valuable, and conduce the most to our unmingled consolation; whilst blossoms of heavenly fragrant are produced in this desert land. Let genuine Christians encourage themselves in their work and trials, for the joy of the Lord is their strength. And may the Lord make bare his holy arm, as in the days of his apostles; that all desert lands may be replenished with wells of salvation, and with fruits of holiness, without which no man can enter the heavenly Canaan, however ingenious, learned, or wise he may be in this world.

EXPLANATORY NOTES. CHAP. XXXV. Ver. 1—10. This chapter describes the flourishing state of the church, consequent upon the judgments denounced in chap. xxxiv. and may therefore respect ultimately the conversion of the Jews, and their restitution to their own land, of which their deliverance from the Babylonian captivity might be typical; the extension and purification of the Christian faith; events predicted in the holy Scriptures as preparatory to it. It is however certain, that it foretells the coming of Messiah in the flesh, and the blessings which would attend his appearance. Compare ver. 5, 6. Matth. xi. 4, 5. The Gentiles are called to rejoice in the glory of God manifested for their salvation. We are informed of the pouring out of the Holy Spirit, and the blessed consequences attending it. The Gentile world, unprofitable as the barren desert to the husbandman, shall bring forth the fruits of righteousness, which are by Jesus Christ to the praise and glory of God; and experience peace and perpetual joy.



## CHAP. XXXVI.

Before Christ  
cir 710. 1 Sennacherib invadeth Judah. 4 Rabshakeh's blasphemous persuasions to the people; 22 his words are told to Hezekiah.

2 Kings 18. 15.  
2 Chron. 32. 1.  
710. **N**OW it came to pass, in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.

2 ¶ And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah with a great army: and he stood by the conduit of the upper pool, in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

¶ Or, secretary. 4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

† Heb. a word of lips. ¶ Or, but counsel and strength are for the war. b Ezek. 29. 6, 7. 5 I say, sayest thou, (but they are but † vain words,) ¶ I have counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the <sup>b</sup> staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: is it not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

¶ Or, hostages. 8 Now, therefore give ¶ pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it; and speak not to us in the Jews' language, in the ears of the people that are on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee, to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 ¶ Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Harken not to Hezekiah; for thus saith the

king of Assyria, ¶ † Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

## CHAP. XXXVII.

1 Hezekiah mourning, sendeth to Isaiah to pray for them; 6 Isaiah comforteth them. 36 An angel slayeth the Assyrians. 37 Sennacherib is slain at Nineveh by his own sons.

**A**ND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of ¶ blasphemy: for the children are come to the birth, and there is not strength to bring forth. ¶ Or, provocation.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is † left.

5 So the servants of king Hezekiah came to Isaiah. † Heb. found.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will ¶ send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land. ¶ Or, put a spirit into him.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of

EXPLANATORY NOTES. CHAP. XXXVI. Ver. 1—22. The history of the invasion of Sennacherib, and the miraculous destruction of his army, which makes the subject of so many of Isaiah's prophecies, is very properly inserted here, as affording the best light to many of those prophecies, and as almost necessary to introduce the prophecy in the xxxviii chapter, being the answer of God to Hezekiah's prayer, which could not be properly understood without it. We find the same narrative, 2 Kings chap. xviii, xix, xx. How opposite are the characters of Sennacherib and Hezekiah. The one boasts and threatens

without consideration; is insolent without understanding; the other reverences Jehovah, and is unmoved by all the objects of terror presented him. The servants' characters differ as much as their masters'. Insolent language and deceitful promises, are answered by silence and grief arising from reverence for God, rather than dread of present or future calamity. And their latter end was according to their works; the Assyrians were abased and confounded; Israel were exalted and blessed.

EXPLANATORY NOTES. CHAP. XXXVII. Ver. 25. I dried up all the



Before  
Christ  
710.

Ethiopia, He is come forth to make war with thee: And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the LORD hath spoken concerning him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

24 By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

† Heb.  
lands.  
† Heb.  
given.

† Heb.  
By the  
hand of  
thy ser-  
vants.

† Heb. the  
tallness of  
the cedars  
thereof,  
and the  
choice of  
the fir-  
trees  
thereof.  
|| Or,  
the forest  
and his  
fruitful  
field.  
|| Or,  
enclosed, &  
enclosed.

rivers of the besieged places, or, "all the canals of fenced places." The principal cities of Egypt, the scene of his late exploits, were chiefly defended by deep moats, canals or large lakes, made by labour and art, with which they were surrounded. Ver. 29. I will put my hook in thy nose. Just as at this day a hook is put into the nose of the bear, the buffalo, and other wild beasts to lead them, and to govern them when they are unruly. Ver. 36. This awful event came to pass in the night season, 2 Kings xix. 35. which must have rendered it, if possible, increasing-

26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb; as the grass on the house-tops, and as corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears; therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, he shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

36 ¶ Then the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 ¶ So Sennacherib king of Assyria departed and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

# CHAP. XXXVIII.

1 Hezekiah hath his life lengthened. 8 The sun goeth ten degrees backward for a sign of that promise. 9 Hezekiah's thanksgiving.

IN those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

Before  
Christ  
710.

|| Or,  
Hast thou  
not heard  
how I  
have made  
it long ago  
and formed  
it of  
ancient  
times?

should I  
now bring  
it to be  
laid waste  
and de-  
fenced

cities to be  
ruinous  
heaps?

† Heb.  
short of  
hand.

|| Or,  
sitting.

† Heb.

the escap-  
ing of the  
house of  
Judah that  
remaineth.

† Heb. the

escaping.

b 2 Kings

19. 31.

Chap.

9. 7.

c 2 Kings

20. 6.

d 2 Kings

19. 35.

a 2 Kings

20. 1, &c.

2 Chron.

32. 24.

† Heb.

Give

charge

concern-

ing thy

house.

† Heb.

with great

weeping.

ly dreadful to the Assyrians. Hosea has given a plain prediction of this deliverance of the kingdom of Judah, Chap. i. 7

EXPLANATORY NOTES. CHAP. XXXVIII. Ver. 2. The corner of the house in the east is the place of honour. We are to suppose Hezekiah's couch, on which he slept, placed in this situation; in which, turning on either side he must turn his face to the wall; by which he would withdraw himself from those who were attending on him in his apartment in order to address his pri-



Before  
Christ  
713.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go and say to Hezekiah, 'Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

† Heb.  
degrees by,  
or, with  
the sun.

8 Behold, I will bring again the shadow of the degrees, which is gone down in the † sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness:

10 I said, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living; I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; he will cut me off || with pining sickness: from day *even* to night wilt thou make an end of me.

|| Or,  
from the  
throne.

13 I reckoned till morning, *that* as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane, *or* a swallow, so did I chatter; I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; || undertake for me.

|| Or,  
ease me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O LORD, by these *things* men live, and in all these *things* is the life of my spirit: so wilt thou recover me, *and* make me to live.

|| Or,  
on my  
peace  
came  
great bit-  
terness.

17 Behold, || for peace I had great bitterness; but † thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

† Heb.  
thou hast  
loved my  
soul from  
the pit.

18 For the grave cannot praise thee; death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day; the father to the children shall make known thy truth.

vate prayer to God. Ver. 8. In the history of this miracle in 2 Kings 9—11, there is no mention of the sun, but only of the going backward of the shadow; which might be effected by a supernatural refraction. Ver. 9—12. This song of Hezekiah's is not in the second book of Kings. He composed it on his recovery; a striking memorial of his gratitude, well fitted to excite others to trust in God in all times. His case seemed hopeless; his mind was filled with anxious thoughts, and his body with acute pain and sickness. In his deep distress he called on God; confessed that afflictions were the means of teaching men to live, and implored mercy in restoration to health. He expresses his purpose to walk humbly in his future life, and beseeches God to support him. For the promise of deliverance, fulfilled in his happy experience, in vain he sought language to declare his gratitude: but he knew that while he lived, God would be praised for his mercy and truth shewed his servants. Ver. 21. God, in effecting this miraculous cure, was pleased to order the use of means not improper for the end.

EXPLANATORY NOTES. CHAP. XXXIX. Ver. 1—8 How humbling is this account of Hezekiah, considering the sentiments which are contained in his song. Certainly, he who trusteth in himself is a fool. It is, however pleas-

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

Before  
Christ  
712.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

### CHAP. XXXIX.

1 Merodach-baladan, sending to visit Hezekiah, hath notice of his treasures. 3 Isaiah foretelleth the Babylonian Captivity.

A<sup>T</sup> <sup>a</sup> that time Merodach-baladan, the son of Ba-<sup>a</sup> 2 Kings 20. 21, ladan, king of Babylon, sent letters and a pre-<sup>20</sup> sent to Hezekiah: for he had heard that he <sup>21</sup> had been sick and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his || precious things, the silver, and || Or, the gold, and the spices, and the precious ointment, <sup>spicery.</sup> and all the house of his || † armour, and all that was || Or, found in his treasures: there was nothing in his <sup>jewels.</sup> † Heb. house, nor in all his dominion, that Hezekiah shewed <sup>vessels, or,</sup> them not. <sup>instru-</sup> <sup>ments.</sup>

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said to him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts;

6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken: he said, moreover, For there shall be peace and truth in my days.\*

### CHAP. XL.

1 The promulgation of the Gospel. 3 The preaching of John Baptist. 9 The preaching of the Apostles.

COMFORT ye, comfort ye my people, saith † Heb. to your God. <sup>the heart.</sup>

2 Speak ye † comfortably to Jerusalem, and cry || Or, unto her, that her || warfare is accomplished, that her <sup>appointed</sup> <sup>time.</sup>

ing to observe, that while the king of Judah had too often reason to confess sin and condemn himself; he was uniformly disposed to justify and acquiesce in the divine will. The nature of his crime and his humiliation on the message of God to him by the prophet, is more fully stated, 2 Chron. xxxii. 25—31.

EXPLANATORY NOTES. CHAP. XL. Ver. 1, The course of prophecies, which follow from hence to the end of this book, and which, taken together, constitute the most elegant part of the sacred writings of the Old Testament; interspersed also with many passages of the highest sublimity; was probably delivered in the latter part of Hezekiah's reign. The prophet had in the foregoing chapter delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind; he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the prophet extend far beyond this event; as the restoration of the royal family and of the tribe of Judah, which would otherwise have become soon



Before Christ  
cir. 712. **Lord's hand double for all her sins.**

**3 ¶** <sup>a</sup> The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

**4** Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made || straight, and the rough places || plain:

**5** And the glory of the Lord shall be revealed, and all flesh shall see *it* together: for the mouth of the Lord hath spoken *it*.

**6** The voice said, Cry. And he said, What shall I cry? <sup>b</sup> All flesh is grass, and all the goodness thereof is as the flower of the field:

**7** The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass.

**8** The grass withereth, the flower fadeth; but <sup>c</sup> the word of our God shall stand for ever.

**9 ¶** || O Zion, that bringest good tidings, get thee up into the high mountain; || O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

**10** Behold, the Lord God will come || with strong hand, and his arm shall rule for him: behold, <sup>d</sup> his reward is with him, and || his work before him.

**11** He shall <sup>e</sup> feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those || that are with young.

**12 ¶** Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in <sup>f</sup> a measure, and weighed the mountains in scales, and the earth in a balance?

**13** <sup>f</sup> Who hath directed the Spirit of the Lord, or, *being* <sup>g</sup> his counsellor, hath taught him?

**14** With whom took he counsel, and *who* <sup>h</sup> instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of <sup>i</sup> understanding?

**John 10. 11.** || Or, *that give suck.* <sup>†</sup> Heb. *a tierce.* <sup>f</sup> Wisdom 9. 13. **Rom. 11. 34.** **1 Cor. 2. 16.** <sup>†</sup> Heb. *man of his counsel.* <sup>†</sup> Heb. *made him understand.* <sup>†</sup> Heb. *understandings?*

undistinguished, and have been irrecoverably lost, was necessary, in the design and order of Providence, for the fulfilling of God's promises, of establishing a more glorious and an everlasting kingdom, under the Messiah, to be born of the tribe of Judah, and family of David; the prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter; and sometimes is so fully possessed with the glory of the future more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question. The language used, and images adopted, plainly shew that the captivity from Babylon is the first, though not the principal thing in the prophet's view. Ver. 2. *Double for all her sins*, means double blessings to the punishment. It does not seem reconcileable to our notions of the Divine justice, which always punishes less than our iniquities deserve, to suppose, that God had punished the sins of his people in double proportion: and it is more agreeable to this consolatory message to understand it as a promise of ample recompense for the effects of past displeasure, on the reconciliation of God to his returning people: chap. lxi 7 Zech. ix 12 Job xlii 10. This is peculiarly evident in the redemption by Christ Jesus: Rom. v. 20, 21. Phil. ii 7—11. Ver. 3—5. This respects John the Baptist, forerunner of Messiah. Matth. iii 3 The Jewish nation to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition, unfit, without reformation, for the reception of her king. John was born and educated in the wilderness of Judea, and passed his whole life in it, till the time of his manifestation to Israel. He preached in the same desert: it was a mountainous country; however, not entirely and properly a desert; for though less cultivated than other parts of Judea, yet it was not uninhabited; Joshua (chap. xv. 61, 62) reckons ten cities in it. We are apt to consider John's preaching in the desert as a very important and essential part of history;

**15** Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

**16** And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

**17** All nations before him *are* as <sup>g</sup> nothing; and they are counted to him less than nothing, and vanity.

**18 ¶** To whom then will ye <sup>h</sup> liken God? or what likeness will ye compare unto him? <sup>h</sup> Acts 17. 29.

**19** The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

**20** He that <sup>†</sup> is so impoverished that he hath no oblation chooseth a tree *that* will not rot: he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved. <sup>†</sup> Heb. *is poor of oblation.*

**21** Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

**22** || *It is* he that sitteth on the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; <sup>||</sup> Or, *Him that sitteth, &c.* <sup>i</sup> Psalm 104. 2.

**23** That bringeth the <sup>k</sup> princes to nothing: he maketh the judges of the earth as vanity. <sup>k</sup> Job 12. 21. <sup>l</sup> Psalm 107. 40.

**24** Yea; they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

**25** To whom then will ye liken me, or shall I be equal? saith the Holy One.

**26** Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that *he is* strong in power; not one faileth.

**27** Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

**28** Hast thou not known, hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? <sup>†</sup> <sup>l</sup> Psalm 147. 5. *there is* no searching of his understanding.

it is probable however, of no other importance, than as giving us a strong idea of the rough character of the man, which was answerable to the place of his education; and as affording a proper emblem of the rude state of the Jewish nation at that time; which was the true wilderness meant by the prophet, in which John was to prepare the way for the Messiah, Ver. 6—8. See this proclamation explained, 1 Pet. i. 24, 25. The Jews boasted of their excellencies; they considered themselves the favourites of God; but soon were they taught their folly; they faded as the flower of the field before the storm of divine indignation; and their opposition to Christ had no other effect than the shaking of the flower before the tempest, working its own destruction; the Gospel, which proclaimed his glory triumphed in all lands, and communicated blessings to all people. Ver. 10. *His reward is with him, and his work, or the recompense of his work, before him.* That is, the reward and recompense which he bestows, and which he will pay to his faithful servants; this he has ready at hand with him, and holds it before him, to encourage those who trust him, and wait for him. Ver. 11. *Gently lead those that are with young;* or the nursing ewes shall he gently lead. A beautiful image, expressing with the utmost propriety, as well as elegance, the tender attention of the shepherd to his flock; of Messiah to his followers. That the greatest care in driving the cattle in regard to the dams, and their young was necessary, appears clearly from Jacob's apology to his brother Esau, Gen. xxxiii. 13. The flocks of those who now live in the east, in the patriarchal manner, feed down the places of their encampments so quickly, by their great numbers, that they are obliged to be removed too often; which is very destructive on account of their young ones, that have not strength to follow. Ver. 12—17. Nothing can exceed in sublimity, the description here given of the Shepherd of Israel. The greatness of his condescension to man, is the only suitable contrast to his own inconceivable ex-



Before Christ cir. 712. 29 He giveth power to the faint; and to *them that* have no might he increaseth strength.  
30 Even the youths shall faint and be weary, and the young men shall utterly fall:  
31 But they that wait upon the LORD shall <sup>†</sup>renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint.\*

CHAP. XLI.

1 God expostulateth with his people about his mercies to the church. 10 about his promises. 21 and about the vanity of idols.

**K**EEP silence before me, O islands; and let the people renew *their* strength: let them come near, then let them speak: let us come near together to judgment.

2 Who raised up <sup>†</sup>the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed <sup>†</sup>safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the <sup>a</sup> first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every* one said to his brother, <sup>†</sup>Be of good courage.

7 So the carpenter encouraged the <sup>||</sup> goldsmith, and he that smootheth *with* the hammer <sup>||</sup> him that smote the anvil, <sup>||</sup> saying, *It is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant; Jacob whom I have <sup>b</sup> chosen, the seed of Abraham my <sup>c</sup> friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, *Thou art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee;

lence and transcendant glory. "The good Shepherd giveth his life for the sheep; I have power to lay down my life, and I have power to take it up again," John x. 11, 17. Ver. 18—26. It is impossible to express the ignorance and folly of the idolater. He admires human art, and contemns the infinite wisdom of the universal Creator; he puts confidence in perishable substances, and forsakes the All-sufficient God, the supreme Judge, and eternal supporter of the universe. Ver. 27—29. Despondency and distrust in God, under trials, are here guarded against by powerful arguments; the wisdom, power, and unchangeableness of Deity. Ver. 30, 31. Jehovah will support all his servants, who put their trust in him; he will compassionate their miseries, supply their wants, and preserve them from every danger. As the eagle, they shall receive strength in proportion to their day. It has been a common opinion, that the eagle lives and retains his vigour to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth, Psalm ciii. 5. Whether this notion is well founded or not, it is of little importance to enquire; it is enough for a poet, whether profane or sacred, to have the authority of popular opinion to support an image introduced for illustration or ornament.

EXPLANATORY NOTES. CHAP. XLI. Ver. 1—16. The nations are exhorted to yield submission to the supreme God, to renew their strength; that is, their strength of mind, their powers of reason; that they may overcome those prejudices, by which they had been enslaved to idolatry. The exhortation is enforced by an account of God's purpose in raising up Abraham and his race to destroy idol-worship, and to extend the dominion of righteousness in the earth. Some think that the righteous man spoken of was Cyrus, others, Abraham. The character of the righteous man, or righteousness, agrees, how-

yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be <sup>d</sup>ashamed and confounded: they shall be as <sup>d</sup>nothing; and <sup>†</sup>they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* <sup>†</sup>them that contended with thee: <sup>†</sup>they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, and ye <sup>||</sup> men of Israel: I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp thrashing instrument having <sup>†</sup>teeth: thou shalt thrash the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, and their tongue faileth for thirst, I the LORD will hear them, *I*, the God of Israel, will not forsake them.

18 I will open <sup>e</sup> rivers in high places, and fountains in the midst of the valleys: I will make the <sup>f</sup> wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together;

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ <sup>†</sup>Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what

ever, better with Abraham than Cyrus. Abraham was called from the east; and his posterity were introduced into the land of Canaan, in order to destroy the idolaters of that country; and they were established there on purpose to stand as a barrier against idolatry, then prevailing, and threatening to overrun the whole face of the earth. Cyrus, though not properly an idolater, or worshipper of images, yet had nothing in his character to cause such alarm among the idolaters, ver. 5—7. Further, after having just touched upon that circumstance, the prophet assures Abraham and his race, that as God had called them and chosen them for this purpose, he would support them to the utmost, and at length give them victory over the heathen nations, their enemies. And it ought to be taken into the account, that from Abraham descended Messiah, the righteous One, whose kingdom is an everlasting kingdom, and all nations shall obey him. Ver. 17—20. These verses are designed to comfort the people of God in the prospect of returning from captivity. Babylon was separated from Judea by an immense tract of country, which was a continued desert; that large part of Arabia, called very properly Deserta. God's mercy to his people was to be shewn, in their passage through this desert, in supplying them with abundant water, and affording them relief, fainting with heat in their journey through that hot country, destitute of shelter, by causing shady trees, and those of the tallest and most beautiful kinds, to spring up for their defence. Then were they to confess to the glory of God, that all their mercies were granted them by the Holy One of Israel. This passage may be considered a promise, figuratively expressed, of the pouring of the Holy Spirit, in the days of Messiah, and of the blessed effects on the hearts and lives of men, accompanying it, chap. xxxv. Ver. 21—24. The false gods are commanded to appear in person, to give demonstration of their foreknowledge and power, by fore-

PRACTICAL OBSERVATIONS.—\* CHAP. XL.] As those who walk with God are often depressed, so God delights to comfort them, especially when iniquity abounds and outward troubles increase. All our deliverances are consequent upon the pardon of our sin; which is obtained through faith in the great atonement of Christ. Blessed be Immanuel who came to bless us, by turning every one of us from our iniquities. O that his power may remove all hindrances to the establishment of his kingdom in the earth, and that his glory may be so revealed, that all flesh may see it together! May we ever abase ourselves before the sovereign majesty of heaven and earth, deeply sensible of our meanness as creatures, and our vilness as sinners. Let us watch against unbelief, pride, and self-confidence; for if we depend on our own strength we shall utterly fail: But if we wait on the Lord, out of weakness we shall be made strong.



Before Christ cir. 712. <sup>†</sup> Heb. set our heart upon them. shall happen; let them shew the former things, what they *be*, that we may <sup>†</sup> consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods; yea, do good, or do evil, that we may be dismayed, and behold it together.

24 Behold, ye *are* || of nothing, and your work || of nought; an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come; from the rising of the sun shall he call upon my name; and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and before time, that we may say, *He is* righteous? yea, *there is* none that sheweth; yea, *there is* none that declareth; yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could <sup>†</sup> answer a word.

29 Behold, they *are* all vanity; their works *are* nothing; their molten images *are* wind and confusion.\*

## CHAP. XLII.

1 The office of Christ. 5 God's promise to him. 10 An exhortation to praise God. 13 God will no longer forbear, &c.

<sup>a</sup> Matth. 12, 18. <sup>b</sup> Matth. 3, 17. & Eph. 1, 6. **B**EHOLD <sup>a</sup> my servant, whom I uphold; mine elect, *in whom* my soul <sup>b</sup> delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the || smoking flax shall he not <sup>†</sup> quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be <sup>†</sup> discouraged, till he have set judgment in the earth; and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

telling future events, and exerting their power in doing good or evil. Ver. 25—29. Jehovah exemplifies his infinite knowledge, by pointing out the very instrument by whom he would redeem his people from captivity, namely, Cyrus, a great conqueror, whom he would call from the north and the east, to execute his orders.

EXPLANATORY NOTES. CHAP. XLII. Ver. 1—4. This chapter exhibits the great salvation; brings forth into full view, without throwing any veil of allegory over the subject, the Messiah, Mat. xii. 18—21. *He shall bring forth judgment*; that is, shall publish the law or the institution of the Gospel, to the Gentiles. He would neither court the applause of the multitude, nor exercise severity toward his followers; but distinguish himself, as the heavenly Teacher, by disinterested zeal, tender love, and compassionate condescension. Trials would not cool his ardour, nor difficulties damp his courage, till he had accomplished the work of salvation, which was given him to do. Ver. 7. This verse sets forth the spiritual redemption, under images borrowed from the temporal deliverance. The latter was performed by Christ as a sign of the former; he healed the diseases of the body, to shew his power and grace to save the soul. Ver. 9. Jehovah fore-

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for <sup>c</sup> a light of the Gentiles;

7 To open the blind eyes, to <sup>d</sup> bring out the prisoners from the prison, and them that sit in <sup>e</sup> darkness out of the prison-house.

8 I *am* the LORD: that *is* my name: and my <sup>f</sup> glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and <sup>†</sup> all that is therein; the isles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing; let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall || prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: *now* will I cry like a tra-  
vailing woman; I will destroy and <sup>†</sup> devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things <sup>†</sup> straight. These things will I do unto them, and not forsake them.

17 They shall be <sup>g</sup> turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ Hear, ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, <sup>h</sup> but thou observest not; <sup>h</sup> opening the ears, but he heareth not.

tels the creation of the new world, the church, of which Christ is the head. Ver. 11. The most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate with thanksgiving the blessing of the knowledge of God imparted to them. These are represented by the countries mentioned. By the desert is meant Arabia Deserta; by the rocky country, Arabia Petraea; by the mountains, probably those celebrated ones, Para, Horeb, Sinai, in the same country; to which also belonged Kedar, a clan of Arabians, dwelling for the most part, in tents; but there were others of them, who inhabited or frequented cities or villages, as may be collected from this place of the prophet. The modern accounts of the Arabs relate the same thing. Ver. 13—17. The Lord expresses his determination to triumph over all his enemies; they who submit not to his mercy, must perish under his judgments. His power or grace shall be felt equally by every rank among them; the lofty mountains and the tender herbs; opposition shall be vain as in the passage of Israel through the Red Sea. And many shall experience his marvellous loving-kindness and tender mercy, while those who disregard him shall be utterly confounded. Ver. 18—25. This seems to be a

PRACTICAL OBSERVATIONS.—[CHAP. XLI.] Christianity, reverently and carefully investigated, is always found to have undoubted reason and argument on its side. And every work of God, in performing the prophecies and promises of his word, irrefragably proves his right to our confidence and obedience. Well may determined infidels and idolaters be dismayed, at seeing or hearing the ancient predictions fulfilled: for all their efforts to uphold their tottering cause will be in vain: it will shortly be utterly ruined, and the cause of truth and righteousness shall finally and universally triumph. Let us not then hesitate to pass through scenes of tribulation, persecution, or the gloomy shadow of death, in the service of Christ, who is Lord of all.



Before  
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|| Or,  
him.  
|| Or,  
in snaring  
all the  
young  
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them.  
† Heb.  
a tread-  
ing.  
† Heb.  
for the  
after time.

21 The LORD is well-pleased for his righteousness' sake; he will magnify the law, and make || *it* honourable.

22 But this *is* a people robbed and spoiled; || *they* are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for † a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken, and hear † for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not: and it burned him, yet he laid *it* not to heart.\*

## CHAP. XLIII.

1 The Lord comforteth the church with his promises. 14 foretelleth Babylon's destruction, 18 and his people's deliverance.

**B**UT now, thus saith the LORD, that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, I *will* be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy || life.

5 <sup>a</sup> Fear not; for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: <sup>b</sup> who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, *It is* truth.

prophetical description of the Jewish people, at the Lord's appearance, and of the punishment inflicted on them because of their unbelief. The full evidence which he gave of his mission, they despised, and the words of grace that he spoke, and works of mercy which he performed, they abhorred; for they were filled with the pride of human wisdom and self-righteousness. But with him and his work God was pleased: exalted him to the highest honour, and brought wrath on his enemies to the uttermost. Let us therefore beware of rejecting the anointed of God.

EXPLANATORY NOTES. CHAP. XLIII. Ver. 1, 2. God often, as here, engaged to support and deliver his people in every trial. Ver. 3. This means, that God often saves his people at the expence of other nations, whom he, as it were in their stead, gives up to destruction. Sennacherib, when he was just ready to fall on Jerusalem, was providentially diverted from that design; and turned his arms against the Egyptians, and their allies, the Cushean Arabians, who probably were joined by their neighbours, the Sabeans, under Tirhakah: chap. xx.

PRACTICAL OBSERVATIONS.—\* CHAP. XLIII.] All the deliverances of God's people, and many of his servants, have been types of his beloved Son. May he, without failure or delay, place judgment in the earth, and bring all nations under the sun to welcome his salvation, and wait for his law. Let us not be discouraged in a good work, nor give up useful designs because of obstacles, or ill treatment, for the Lord is our support, and in due time we shall reap, if we faint not.

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: <sup>c</sup> before me there was no || God formed, neither shall there be after me.

11 I, *even* I, <sup>d</sup> *am* the LORD; and besides me *there* is no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall † <sup>e</sup> let it?

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their † nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which <sup>f</sup> maketh a way in the sea, and a <sup>g</sup> path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army, and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new <sup>h</sup> thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the || † owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 <sup>i</sup> This people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the † small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast brought me no sweet cane with money, neither hast thou † filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I, *am* he that blotteth out thy transgressions <sup>k</sup> for mine own sake, and will not remember thy sins.

and xxxvii. 9. Did not Cyrus also overcome these nations? and might they not be given him for releasing the Jews? It seems to have been so from chap. xlv. 13, 14. Ver. 8—13. The natural faculties of the Gentiles, if they had made a proper use of them, must have led them to the knowledge of the being and attributes of God, Rom. i. 20. and would have preserved them from the folly and absurdity of idol-worship. They are all here challenged to produce the evidence of the power and foreknowledge of their idol gods; and the Jews are appealed to as witnesses for God in this cause. Ver. 14—21. Babylon was very advantageously situated in Isaiah's time, both in respect to commerce, and as a naval power. It was opened to the Persian Gulph by the Euphrates, which was navigable by large vessels; and being joined to the Tigris above Babylon, by the canal, called Naharmalca, or the Royal River, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian seas. The Chaldeans are represented glorying in their naval power, while Israel are called to expect their

Before  
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Chap.  
41 4. &  
44. 6.

|| Or,  
nothing  
formed of  
God.

d Chap.  
45. 21.  
Hosea  
13 4.

† Heb.  
turn it  
back?

e Job  
9. 12.  
Chapter  
14. 27.

† Heb.  
bars.

f Exodus  
14 16, 22.  
g Joshua  
3. 13, 16.

h 2 Cor.  
5. 17.  
Revel.  
21. 5.

|| Or,  
ostriches.  
† Heb.  
daughters  
of the owl.  
i Luke  
1 74, 75.

† Heb.  
lambs, or  
kids.

† Heb.  
made me  
drunk, or,  
abun-  
dantly  
moistened.  
k Ezekiel  
36. 22,  
&c.



Before Christ cir. 712. 26 Put me in remembrance; let us plead together: declare thou, that thou mayest be justified.  
 † Heb. 27 Thy first father hath sinned, and thy † teachers have transgressed against me.  
 interpret- 28 Therefore I have profaned the || princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.\*  
 Or, holy princes.

CHAP. XLIV.

1 God again comforteth his church with gracious promises. 9 The folly of idol-makers. 21 God exhorteth Israel to trust in his mercy; and promiseth restoration by Cyrus.

a Chap. 41. 8. & 43. 1. **Y**ET now hear, <sup>a</sup> O Jacob, my servant; and Israel, whom I have chosen:  
 Jeremiah 30. 10. & 46. 27. 2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou Jeshurun, whom I have chosen.

b Chap. 35. 7. 3 For I will <sup>b</sup> pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:  
 Joel 2. 28. 4 And they shall spring up *as* among the grass, as willows by the water-courses.

John 7. 38. 5 One shall say I am the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

Acts 2. 18. 6 Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; <sup>c</sup> I *am* the first, and I *am* the last; and besides me *there is* no God.

c Chap. 41. 4. & 48. 12. 7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

d Deuter. 32. 39. 8 Fear ye not, neither be afraid; have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God besides me? yea, <sup>d</sup> *there is* no † God; I know not *any*.

1 Sam. 2. 2. 9 ¶ They that make a graven image *are* all of them vanity; and their † delectable things shall not profit; and they *are* their own witnesses; <sup>e</sup> they see not, nor know; that they may be ashamed.

Chap. 45. 5. 10 Who hath formed a god, or molten a graven image, *that is* profitable for nothing?

† Heb. rock. † Heb. desirable e Psalm 115. 4. &c. f Psalm 97. 7. 11 Behold, all his fellows shall be <sup>f</sup> ashamed; and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, and they shall be ashamed together.

total destruction, and in consequence deliverance from captivity. This Israel witnessed with joy, as a figure of a greater deliverance by Christ Jesus. Ver. 22—24. But thou hast not called on me. The connection is: *But thou Israel, whom I have chosen, whom I have formed for myself, to be my witness against the false gods of the nations; even thou hast revolted from me, hast neglected my worship, and hast been perpetually running after strange gods.* The emphasis of this, and the following parts of the sentence, on which the sense depends, seem to lie on the words *me, weary of me, &c.* The Jews were diligent in the performance of external services, but in heart they departed from the living God.

EXPLANATORY NOTES CHAP. XLIV. Ver. 1—4 Jeshurun means Israel, a name given to that people by Moses, Deut. xxxii. 15. xxxiii. 5, 26. The most probable account of it seems to be, that it is derived from *isher*, and signifies *upright*. In the same manner, Israel as a people, are called *per ect*, chap. xlii. 9. They were taught of God, and abundantly furnished with the means of rectitude and perfection in his service and worship. In other respects, this passage is parallel to chap. xl. 17, 20. Ver. 5. *And another shall subscribe with,*

12 <sup>g</sup> The smith || with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry and his strength faileth; he drinketh no water, and is faint. Before Christ cir. 712. g Jerem. 10. 3. Wisdom 13. 11.

13 The carpenter stretcheth out *his* rule, he marketh it out with a line, he fitteth it with plains, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. Or, with an are.

14 He heweth him down cedars, and taketh the cypress and the oak, which he || strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*. Or, taketh courage.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*: he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my God.

18 They have not known nor understood: for he hath † shut their eyes, that they cannot see; and † hearts, that they cannot understand. † Heb. daubeth.

19 And none † considereth in his heart, neither *is* † there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof: I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to † the stock of a tree? † Heb. setteth to his heart.

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand? † Heb. that which cometh of a tree.

21 ¶ Remember these, O Jacob, and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth; break forth

or inscribe in his hand to the Lord. This is in allusion to the marks which were made by punctures rendered indelible by the fire, or by staining upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged: the slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god; Rev. xx. 4. Ver. 12.—20. The sacred writers are generally large and eloquent upon the subject of idolatry; they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage far exceeds any thing that ever was written on the subject, in force of argument, energy of expression, and elegance of composition. He who worships God has every thing good to expect; for he adores the sovereign of the universe, the Redeemer of the human race, the eternal Jehovah; but the expectations of the idol-worshipper are vain, and his labours unprofitable, except to the artist, whom he employs to make his images. He feedeth on ashes, on that which can afford him no nourishment; an expression for using ineffectual means, and bestowing labour to no purpose. Ver. 21. The subject continued from this verse to the end of

PRACTICAL OBSERVATIONS.—\* CHAP. XLIII.] If we are not only called by the name of Jehovah, but are also partakers of his grace, and aim to live to his glory, we have no just cause to fear any thing that can befall ourselves, or the church, or the world. The most powerful princes and empires are as nothing to the Lord, compared to his Church. For all believers are the seed of Israel, and the sons and daughters of the Almighty; and when he calls they must be given up, and cannot be withheld by the powers of darkness; and he will create them to his glory to all eternity. None will be more justly brought to punishment, than those who are advocates of false religion in preference to Divine revelations. As none can deliver Jehovah's enemies out of his hand; so none can hinder him from effecting the deliverance of his friends. Let us bless God for the waters of life in this wretched world; and let us endeavour to answer the end of our creation, by shewing forth his praise!



Before Christ cir. 712. into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers: that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the † decayed places thereof:

† Heb. wastes.

27 That saith to the deep, Be dry; and I will dry up thy rivers;

h 2 Chr. 36. 22, 23.

28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.\*

Ezra 1. 1, &c. Chap. 45. 13.

CHAP. XLV.

1 God calleth Cyrus for his Church's sake: he challengeth obedience.  
20 The vanity of Idols.

|| Or, strengthened.

THUS saith the LORD to his anointed, to Cyrus, whose right hand I || have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the LORD, which call thee by thy name, am the God of Israel.

a Deut.

4. 35, 39, & 32. 39. Chapter 44. 8.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I am the LORD, and there is none else; there

is no God besides me; I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that there is none besides me: I am the LORD, and there is none else.

7 I form the light, and create darkness; I make peace, and create evil. I the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it.

9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth.

10 Shall the clay say to him that fashioned it, What makest thou? or thy work, he hath no hands?

b Jerem. 18. 6. Rom. 9. 20.

11 Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?

12 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons; and concerning the work of my hands, command ye me.

13 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

14 I have raised him up in righteousness, and I will || direct all his ways: he shall c build my city, and he shall let go my captives, not for price, nor reward, saith the LORD of hosts.

|| Or, make straight. c 2 Chr.

15 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee: saying, Surely God is in thee; and there is none else; there is no God.

36. 22, 23. Ezra. 1. 1, &c. Chap. 44. 28.

16 Verily thou art a God, that hidest thyself, O God of Israel, the Saviour.

17 They shall be ashamed, and also confounded, all

the chapter, consists of the most endearing promises to the fearers of God, particularly the forgiveness of their sins, deliverance from captivity, rebuilding of the cities of Judea, of the temple, and the restoration of its worship. Ver. 27. *That saith to the deep, Be dry.* Cyrus took Babylon, by laying the bed of the Euphrates dry, and leading his army into the city by night through the empty channel of the river, Jer. l. 38. li. 36.

EXPLANATORY NOTES. CHAP. XLV. Ver. 1. Chap. v. 27. Ezra i. 2. The gates of Babylon within the city, leading from the streets to the river, were providentially left open, when Cyrus' forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated. And the gates of the palace were opened imprudently by the king's orders, to enquire what was the cause of the tumult without; when the two parties under Gobrias and Godatus rushed in, got possession of the palace and slew the king. Ver. 2. The Divine protection that attended Cyrus, and rendered his expedition against Babylon easy and prosperous, is finely expressed by God's going before him, and making the mountains level; and breaking the gates of brass and iron. In the wall surrounding Babylon, it is said, there were an hundred gates all of brass, and so were in like manner the sides and lintels. The gates likewise within the city were of brass, as were those also of the temple of Bulus. Ver. 3. Sardes and Babylon, when taken by Cyrus, were the wealthiest cities in the world. The gold and silver taken by Cyrus in Asia, amounted to £126,224,000. Ver. 7. It was the great principle of the magician religion, which prevailed in Persia, in the time of Cyrus, and in which probably he was educated, that there are two supreme co-eternal, and independent causes, always acting in opposition one to another; one the

author of all good, the other, of all evil; the good being they call light, the evil being darkness. With reference to this absurd opinion, held by the person to whom this prophecy is addressed, God, in the most significant terms, asserts his omnipotence and absolute supremacy; declaring, that those powers whom the Persians held to be the original authors of good and evil to mankind, are no others than creatures of God, the instruments which he employs in his government of the world, and that there is no power, either good or evil, independent of the one Supreme God, infinite in power and goodness. Ver. 8. These images of the dew and rain descending from heaven, and making the earth fruitful, may perhaps be primarily designed to set forth the happy state of God's people restored to their country, flourishing in plenty, piety, and peace; but doubtless, they chiefly respected the blessings of the great redemption by Messiah, Psal. lxxxv. 10—14. Ver. 9. *Shall the clay say.*—The prophet answers or prevents the objection and cavils of the unbelieving Jews, disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them; in permitting them to be oppressed by their enemies, and in promising them deliverance instead of preventing their captivity. Paul has borrowed the image, and has applied it to the like purpose, with equal force and elegance, Rom. ix 20, 21. Ver. 14. This seems to relate to the future admission of the Gentiles into the Church of God. Compare Psal. lxxviii. 32. lxxii. 10. chap. lx. 6—9. And perhaps these particular nations may be named, by a metonymy common in poetry, for powerful and wealthy nations in general. Ver. 16. 17. The reader cannot but observe the sudden transition from the solemn adoration of the secret and mysterious nature of God's counsels, in regard to his people, to the spirited denunciation of the confusion of idolaters,

PRACTICAL OBSERVATIONS.—\* CHAP. XLIV.] However the Lord may deal with atrocious offenders, or with any part of his visible church; he will always have a company of chosen servants that will hear his call, and obey his voice. And whither soever his providence may lead them, his grace shall refresh their thirsty souls, and cause them to flourish as a watered garden. It behoves those, who have learned to hope in the Lord's mercy, and to love his pleasant ways, to avow their regard for him, and devote themselves to his service. The earnestness, assiduity, perseverance, and self-denial of worldly, and superstitious men, may put believers to shame; when they consider how far they are surpassed by those, who act from inferior motives, and for such worthless acquisitions. Alas! how many cling to error in religion most closely when most alarmed, and grasp it fast in the hour of death, and go into eternity with it in their right hand.



Before Christ  
cir. 712. of them: they shall go to confusion together *that are*  
<sup>d</sup> makers of idols.

17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the LORD, and there is none else.

19 I have not spoken in <sup>e</sup> secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else besides me; a just God, and a Saviour: *there is* none besides me.

22 ¶ Look unto me, and be ye saved, all the ends of the earth; for I am God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every <sup>f</sup> knee shall bow, every tongue shall swear.

24 ¶ Surely, shall *one* say, In the LORD have <sup>†</sup> I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.\*

## CHAP. XLVI.

1 The idols of Babylon could not save themselves. 3 God saveth his people to the end. 5 Idols are not comparable to God.

**B**EL boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle; your carriages were heavy loaden: *they are* a burden to the weary beast.

2 They stoop; they bow down together; they could not deliver the burden, but <sup>†</sup> themselves are gone into captivity.

and final destruction of idolatry; contrasted with the salvation of Israel, not from temporal captivity, but the eternal salvation by Messiah, strongly marked by the repetition and argumentation of the phrase, world without end, or the ages of eternity, chap. xlii. 17. Ver. 19. *I have not spoken in secret.*—This is in opposition to the manner in which the heathen oracles gave their answers; which were generally delivered from some deep and obscure cavern; and to the nature of these answers, that were false and ambiguous. Jehovah in communicating his revelation hath studied plainness and publicity, and has given abundant evidence of its truth, that all men might know assuredly what they have to expect or fear from him. Ver. 20—25. The escaped, or the remnant chosen of God, among all nations, are guarded against idolatry, taught clearly and fully the character of the true God, and entreated to confide and glory in him, Rom. iii. 25, 26, 29. 1 John v. 20, 21.

EXPLANATORY NOTES. CHAP. XLVI. Ver. 1—7. The prophet ingeniously, and with great force, contrasts the power of God, and his tender goodness effectually exerted towards his people, with the inability of the false gods of the heathen: He, like an indulgent father, had carried his people in his arms, “as a man carrieth his son,” Deut. i. 31. he had protected them, and deliver-

PRACTICAL OBSERVATIONS.—\* CHAP. XLV.] The Lord disposes of the things of this world, as seemeth good in his sight; and assigneth according to infinite wisdom, to every man his part in the execution of his vast, his universal plan. The Lord does all things for the benefit of his elect, and we should improve our talents for the same purposes. Our wisdom is to reverence the depths of Divine providence, that we cannot fathom, and to silence our presumption by considering our own ignorance and weakness, and God’s infinite perfections, resting satisfied that the judge of all the earth will do right. He that once was lifted up on the cross, now calls from his glorious throne, and bids all the ends of the earth to look and depend on him for salvation: and those who now submit not to his government, must bow before his throne of judgment, and perish before his presence.

PRACTICAL OBSERVATIONS.—† CHAP. XLVI.] The things from which ungodly men expect safety and happiness, will soon be torn from them and be found incapable of saving them from death and hell; and even now they give them more trouble than comfort. But happy are those, who trust in the Lord and expect felicity from him! Notwithstanding all their rebellions and ingratitude, they experience numberless instances of Jehovah’s tender care of them.

3 ¶ Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne <sup>Before Christ</sup>  
<sup>cir. 712.</sup> by me from the belly, *which are* carried from the womb:

4 And *even* to *your* old age I am he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ <sup>a</sup> To whom will ye liken me, and make *me* equal, and compare me, that we may be like? <sup>a Chap. 40. 18, 25.</sup>

6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down; yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men; bring it again to mind, O ye transgressors.

9 Remember the former things of old: for I am God, and *there is* none else; I am God, and *there is* none like me;

10 Declaring the end from the beginning, and from ancient times, *the things* that are not *yet* done, saying, <sup>b Psalm 33. 11.</sup>

<sup>b</sup> My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, <sup>†</sup> the man that executeth my counsel from a far country: yea, <sup>Prov. 19. 21. & 21. 30.</sup> I have spoken *it*, I will also bring it to pass; I have <sup>Hebrews 6. 17.</sup> purposed *it*, I will also do it.

12 ¶ Harken unto me, ye stout-hearted, that *are* <sup>† Heb. the man of my counsel.</sup> far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory. <sup>†</sup>

## CHAP. XLVII.

1 God’s judgments upon Babylon for her unmercifulness and pride.

12 All her sorceries will not avail her.

**C**OME down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

ed them from their distresses; whereas the idols of the heathen are forced to be carried about themselves, and removed from place to place, with great labour and fatigue, by their worshippers; nor can they answer, or deliver their votaries, when they cry unto them, Numb. xi. 12. Jer. x. 3—5. Ver. 11. Cyrus is called a ravenous beast, or an eagle. This is a very proper emblem of Cyrus, as in other respects, so particularly, because the ensign of Cyrus was a golden eagle. Ver. 12, 13. God requires (ver. 8—10.) his enemies to submit to him from the consideration of his supremacy, fore-knowledge, self-independence, and unchangeableness; but here, he adds another argument, drawn from his mercy and power, delivering those who put their trust in him.

EXPLANATORY NOTES. CHAP. XLVII. Ver. 1, 2. From the seat of felicity and honour, Babylon is brought down to the seat of sorrow and contempt. Formerly, she governed over a mighty empire, now she is destined to the meanest and most laborious work. It was the work of slaves to grind the corn. They used hand-mills: water-mills were not invented till a little after the time of Augustus: wind-mills, long after. It was not only the work of slaves, but the hardest work; and often inflicted on them as a punishment. In the east,



Before Christ cir. 712. 3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

4 As for our Redeemer, The Lord of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

a Rev. 18. 7. 7 And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children:

b Chap. 31. 19. 9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else besides me.

11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.\*

### CHAP. XLVIII.

1 God, to convince the people of their obstinacy, revealeth himself by prophecy: 12 he exhorteth them to repent.

it is the work of females, Exod. x. 5. Matth. xxiv. 41. Ver. 3. I will not meet thee as a man, or more properly, neither will I suffer man to intercede with me. Ver. 6. God charges the Babylonians, though employed by him to chastise his people, with cruelty in regard to them. They exceeded the bounds of justice and humanity in oppressing and destroying them; and though they were really executing the righteous decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence, Zech. i. 15. God, in the course of his providence, makes use of great conquerors and tyrants, as his instruments to execute his judgments in the earth; he employs one wicked nation to scourge another. The inflictor of the punishment, may perhaps be as culpable as the sufferer; and may add to his guilt, by indulging his cruelty in executing God's justice. When he has fulfilled the work to which Divine vengeance had ordained him, he will become himself subject to it, chap. x. 5—12.

PRACTICAL OBSERVATIONS.—\* CHAP. XLVII.] It is an invariable rule in the Lord's administration, that he shall abase the proud in proportion as they exalt themselves. Those distinctions in society, by which some are exalted above others, as if of another species, will be of short continuance; kings and nobles will not be such for ever; nor will God any more regard sex than rank, in those that rebel against them. But when the most honourable of the wicked shall be silent in darkness, or only vent their anguish in wailing and gnashing of teeth; the believer's redemption will be completed.

Before Christ cir. 712. HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel: The Lord of hosts is his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.

4 Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; † Heb. hard.

5 I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. † Or, for silver.

11 For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; I am he: I am the first, I also am the last. a Chap. 42. 8. b Chap. 41. 4. & 44. 6.

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. Revel. 1. 17. & 22. 13.

14 All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. † Or, the palm of my right hand hath spread out.

15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.

EXPLANATORY NOTES. CHAP. XLVIII. Ver. 1—15. Israel are charged with hypocrisy and vain-boasting. To humble them they are informed that God dealt with them hitherto, on the principle of their utter depravity of mind, and proneness to forget him, of which he had foreknowledge. He had foretold and accomplished those marvellous works, which they had witnessed, that they might be inexcusable, when they sought after strange gods, or became disobedient to his voice by the prophets. But, though they deserved utter destruction, for his own sake, that his glory might not be sullied among the heathen, he would exercise towards them, the people of his choice, kindness, long-suffering, and mercy; and deliver them from all their enemies; particularly, he would uphold and prosper Cyrus, by whom they would be redeemed from the Babylonish captivity. Ver. 16—22. As Messiah seems to be the speaker in this passage, in which he invites all to submit to him as the prophet



Before  
Christ  
cir. 712.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.

22 There is no peace, saith the LORD, unto the wicked.\*

### CHAP. XLIX.

1 Christ complaineth of his unsuccessful mission to the Jews; 5 he is sent to the Gentiles. 13 God's love to his church.

**L**ISTEN, O Isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword: in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the LORD, and my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, ¶ Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, ¶ It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, ¶ to him whom man despiseth, to him

whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages:

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves: they shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, the LORD hath forsaken me, and my LORD hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste; thy destroyers, and they that made thee waste shall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

sent of God; we may justly conclude, that the prosperity, and deliverance of Israel from the Chaldeans, are to be considered typical of the blessings of his kingdom, and the eternal salvation of his followers.

EXPLANATORY NOTES. CHAP. XLIX. Ver. 1—7. Messiah is here introduced in person, declaring the full extent of his commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted; but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the common salvation. He is the chosen agent and instrument of God, "long laid up in store with him, and sealed up among his treasures," but at last revealed, and produced by his power, and under his protection, to execute his great and holy purposes: he is compared to a polished shaft stored up in his quiver for use in his due time. The polished shaft denotes the efficacious word, which is also represented by the sharp sword. The doctrine of the Gospel pierces the hearts of its hearers, "bringing into captivity every thought

to the obedience of Christ:" it convinces and converts the sinner: it reproves and punishes the impenitent. Ver. 8. Part of this verse is quoted, 2 Cor. vi. 2. to enforce continuance in the faith of the Lord Jesus Christ; and, therefore, we are warranted to believe, that the following great and precious promises contained in this chapter, respect the enlargement, blessedness, and permanency, of his kingdom, the subjects of which consist of sinners out of all nations. Ver. 16. This is certainly in allusion to some practice common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of sign or representation of the city or temple, to shew their affection and zeal for it. The church is the constant object of Jehovah's care and delight; and we know that his members are devoted to his service; chap. xlv. 5. Ver. 17. Bishop Lowth reads this verse: "They that destroyed thee, shall soon become thy builders; and they that laid thee waste, shall become thine offspring." The most violent enemies of the people of God, have in many instances become their most unfeigned, and active friends. Ver. 21. 22. The accession of the converted Gentiles to the church of God, is considered as

PRACTICAL OBSERVATIONS.—CHAP. XLVIII.] Men may have strong confidence in the Lord, when they are entirely deceived by Satan, and their own hearts, and have no more than a worthless form of godliness. May the Lord then search and prove us, and render us doers of the word, and not hearers only, deceiving our own selves. Jehovah had formed a plan, in which, for his own sake, and for the glory of his grace, he saveth all that come to him for salvation. The same power which upholds the world, supports the cause of truth, and its advocates; and it is a peculiar honour to be employed as his instruments, in this good work. Let us seek our Holy Redeemer, to teach us to profit by all the means of instruction that we enjoy, and to lead us by the way that we should go; for blessed are they that hear his word, and do it.



Before Christ cir. 712. 21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had they been?*

† Heb. bosom. † Heb. nourishers. † Heb. princesses. † Psalm 72. 9. 22 Thus saith the LORD God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy † nursing-fathers, and their † queens thy nursing-mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

† Heb. the captivity of the just. † Heb. captivity. 24 ¶ Shall the prey be taken from the mighty, or † the lawful captive delivered?

25 But thus saith the LORD, Even the † captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own <sup>g</sup> blood, as with || sweet wine: and all flesh shall know that I the LORD *am* thy Saviour, and thy Redeemer, the mighty One of Jacob.\*

## CHAP. L.

1 Christ sheweth the cause of the Jews' dereliction. 10 An exhortation to trust in God, and not in ourselves.

**T**HUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

an addition made to the number of the family and children of Sion, comp. ver. 17. chap. lx. 4. Ver. 23. *They shall bow down to thee with their faces toward the earth.* It is well known, that expressions of submission, homage, and reverence, always have been, and are still carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, "They bowed down themselves before him, with their faces to the earth," Gen. xlii. 6. The kings of Persia never admitted any one to their presence without enacting this act of adoration; for that was the proper term for it. These expressions, therefore, of the prophet are only general poetic images, taken from the manners of the country, to denote great respect and reverence; not by any means to be literally fulfilled.

EXPLANATORY NOTES CHAP. L. Ver. 1—3 Husbands, through moroseness or levity of temper, often sent bills of divorcement to their wives on slight occasions, as they were permitted to do by the law of Moses, Deut. xxiv. 1. And fathers, being oppressed with debt, often sold their children; which they might do for a time, till the time of release, Exod. xxi. 7. 2 Kings i. 3. Matth. xviii. 25. But this saith God cannot be my case: I am not governed by such motives: neither am I, the Almighty, the governor of the world, urged by any such necessity: your captivity, therefore, and your afflictions are to be imputed to yourselfs, and to your own folly and wickedness. To the same

PRACTICAL OBSERVATIONS.—[CHAP. XLIX.] The dignity of the Saviour's person, the depth of his humiliation, the immensity of his love, the extremity of his agonies, the unsearchable riches of his grace, and the suitableness of his whole character, offices, and salvation, to our necessities, unite in warning us, not to refuse his instructions. And they equally encourage the poor trembling sinner to draw near, and venture his soul into his gracious hand. He was, and still is despised and abhorred, by the nations, to whom he is sent: but he is glorious and shall be glorified: All judgment is administered by him, as the Son of man: and all power is in his hand, to fulfil his great designs of mercy or judgment to the world. And while some are broken in pieces with his iron rod, others, even kings and princes, shall arise, and behold him, and fall down to worship him, as given for a covenant to the people, and to establish salvation in the earth. We should not despond in trials, for since Jesus suffered, it ill becomes us to complain. If we seem to labour and spend our strength for nothing: we should remember that comparatively our labours are of small value, and easily overpaid: that they may prove more useful than we suppose: and that our judgment is with the Lord, and our work with our God. In the persevering means and use of every proper service to advance Christ's kingdom, let us be encouraged by the assurance, that our prayers shall be answered, and our labours blessed. As far as we have scriptural evidence, that we belong to Jesus Christ, we may be as sure that he will never forsake us as that he will never forget Zion. Let us then give diligence to make our calling and election sure, and rejoice in hope of the glory of God. And let us wait, and pray for the performance of all the glorious things prophesied of Zion. And let us seek for ourselves complet redemption from the power of Satan, and then we may rejoice both in the hope of our own final salvation, and also of the final victory on earth of that cause, which we favour.

PRACTICAL OBSERVATIONS.—[CHAP. L.] What Isaiah says to the Jews in this chapter, leads us to observe, 1. That God never forsakes men till they

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? <sup>a</sup> Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I <sup>b</sup> dry up the sea; I make <sup>c</sup> the rivers a wilderness: their fish stinketh because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 ¶ The LORD God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* <sup>d</sup> weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned.

5 ¶ The LORD God hath opened mine ear, and I was not <sup>e</sup> rebellious, neither turned away back.

6 <sup>f</sup> I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the LORD God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 <sup>g</sup> *He is* near that justifieth me: who will contend with me? let us stand together: who *is* † mine adversary? let him come near to me.

9 Behold, the LORD God will help me; who *is* he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled.

<sup>h</sup> This shall ye have of mine hand, ye shall lie down in sorrow.†

cause is to be imputed, the present and long continued dispersion of the Jewish people; they are rejected by God because of their unbelief and disobedience, Rom. xi. 20. Ver. 4, 5. In these, and the following verses, Messiah is evidently the speaker. He was endued with perfect wisdom and knowledge to instruct the ignorant, to comfort the miserable, to uphold the tempted, and to strengthen the weak. He was completely submissive to the will of his Heavenly Father, and exercised patience towards all men. Ver. 6. To pluck the hair off the cheeks, was an act of the greatest indignity. Chap. vii. 20. 2 Sam. x. 4, 5. Spitting on the face is another instance of the utmost contempt and detestation. It was ordered by the law of Moses, as a severe punishment, carrying with it a lasting disgrace, Deut. xxv. 9. Numb. xii. 14. All this was verified in Christ Jesus, Mark xiv. 65. xv. 19. Ver. 10, 11. These verses are seemingly addressed to our Lord's followers and his enemies. In the season of his sufferings, the former were filled with despondency; they walked in darkness, and had no light; (Luke xxiv. 17, 21.) the latter exulted, as if their counsels and plans had finally succeeded in the destruction of Jesus of Nazareth; they walked in sparks of their own kindling. But the cause of righteousness at length triumphed: Jesus' followers were filled with joy by his resurrection from the dead, and the glory that followed; and his enemies were put to shame; wrath came on them to the uttermost; they had a bed in sorrow appointed them.

Before Christ cir. 713. a Numb. 11. 23. Chapter 59. 1. b Exod. 14. 21. c Joshua 3. 16.

e John 14. 31. Philip. 2. 8. Hebrews 10. 5, &c. f Matth. 26. 27. & 27. 26. g Rom. 8. 32. 33. † Heb. the master of my cause.

h John 9. 37.



## CHAP. LI.

Before  
Christ  
cir. 712.

1 The righteous exhorted, by the example of Abraham, to trust in the Lord. 9 A call upon God's arm in defending his church, &c.

**H**EARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit, whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arm shall judge the people: the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for <sup>a</sup> the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people <sup>b</sup> in whose heart is my law; <sup>c</sup> fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, and wounded <sup>d</sup> the dragon?

10 *Art* thou not it which hath <sup>e</sup> dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore <sup>f</sup> the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain

gladness and joy; and sorrow and mourning shall flee away.

12 ¶ I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid <sup>g</sup> of a man that shall die, and of the son of man which shall be made <sup>h</sup> as grass;

13 And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I am the LORD thy God, that divided the sea, whose waves roared: <sup>i</sup> The LORD of hosts is his name.

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

19 <sup>m</sup> These two things <sup>†</sup> are come unto thee; who shall be sorry for thee? desolation, and <sup>†</sup> destruction, and the famine and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put into the hand of them that

Before  
Christ  
cir. 712.

Psalm  
118. 6.

h Chap.  
40. 6.

i Peter  
1. 24.

Or,  
made him-  
self ready.

Jerem.  
31. 35.

k Chap.  
49. 2.

l Chap.  
42. 1.

m Chap.  
47. 9.

† Heb.  
happened.

† Heb.  
breaking.

EXPLANATORY NOTES. CHAP. LI. Ver. 1—3. The righteous among the Jews are exhorted to remember the state of their father Abraham's family, when God called him, and blessed him, and increased him, made his race numerous as the sand on the sea-shore. The design of this exhortation was to comfort the righteous, by confirming their confidence in the faithfulness of God, respecting the following promises concerning the prosperity of the church in the latter days. If we keep in remembrance the grace, mercy, power, and faithfulness of God exemplified in the case of Abraham, in making that solitary patriarch the father of an innumerable race, it must appear unreasonable to doubt the truth of the promises of God, however great or numerous, or however many obstacles may seem to be in the way of their fulfilment. Ver. 4—8. The people of God are here called to expect the conversion of the Gentiles, and to endure without dismay the reproach and revilings of men, from the consideration that the salvation of God was eternal; while they trusted in it they should never be confounded. Ver. 9—11. The church prays for the manifestation of Divine power and mercy, in her deliverance and everlasting blessedness; and expresses confident expectation of an answer, from past ex-

have first forsaken him; and that their sins interrupt the flow of his mercies towards them. 2. That if the Jews were justly rejected for not hearkening to the voice of God and his prophets, our condemnation will be much more severe if we hearken not to the voice of Jesus Christ. 3. The ministers of the Lord may learn from what happened to Isaiah, that they may expect to meet with much opposition in the discharge of their office; but that, however, they are not to leave their calling; for God will support them, and all who labour and suffer for his sake. Lastly, We see, in the second part of this chapter, a representation of the contradictions Jesus Christ was exposed to, of the insults he received from his crucifiers, and the glorious and happy issue of all his labours, when God raised him from the dead, and established his kingdom, in spite of all opposition from the world.



Before Christ  
cir. 712. afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.\*

## CHAP. LII.

<sup>1</sup> Christ persuadeth the church to believe his free redemption, <sup>7</sup> to receive the ministers, <sup>9</sup> and to joy in the power thereof.

<sup>a</sup> Chap.  
51. 17.

**A** WAKE, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean.

<sup>2</sup> Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

<sup>3</sup> For thus saith the LORD, ye have sold yourselves for nought; and ye shall be redeemed without money.

<sup>b</sup> Genesis 46. 6. <sup>4</sup> For thus saith the LORD GOD, My people went down aforetime into <sup>b</sup> Egypt to sojourn there; and the Assyrian oppressed them without cause.

<sup>5</sup> Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is <sup>c</sup> blasphemed.

<sup>c</sup> Ezekiel 36. 20, 23. Romans 2. 24.

<sup>6</sup> Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak; behold, *it is I*.

<sup>d</sup> Nahum 1. 15. Romans 10. 15.

<sup>7</sup> ¶ <sup>d</sup> How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that

can raise the dead, and rouse the soul from the depths of despair. His compassion and faithfulness never fail; and therefore, he will deliver his people out of all their afflictions, and execute just punishment on their enemies.

EXPLANATORY NOTES. CHAP. LII. Ver. 1—6. The church is here called to leave the seat of mourning, and ascend the seat of honour, chap. iii. 26. vi. 1, 2. Jehovah promises to preserve her from the future power of her enemies, and to ransom her freely from her present misery to which, by her iniquity, she had become subject; in order that his name might be for ever universally honoured. Ver. 7—12. The watchmen discover afar off, on the mountains, the messenger bringing the expected and much wished for news of the deliverance from Babylon, which, we are ever to remember, was but a type of the eternal and complete salvation by Christ. They immediately spread the joyful tidings, and loudly proclaim, that Jehovah is returning to Zion, to resume his residence on the holy mountain, which for some time he seemed to have deserted. The tidings are, "Thy God, O Zion, reigneth," which is of the same import with what John the Baptist, Christ and his Apostles, published, "The kingdom of God is at hand." Rom. x. 15. "How beautiful upon the mountains are the feet of him that bringeth good tidings!" The beauty and energy of the allusion in this passage, deserve attention. The feet of those who had travelled far in a hot country, through rough and dusty roads, present a spectacle naturally offensive to the beholder; but, the consideration, that the persons themselves are the messengers of peace and felicity; and that it is in bringing these welcome

publisheth salvation; that saith unto Zion, Thy God reigneth!

<sup>8</sup> Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

<sup>9</sup> ¶ Break forth unto joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

<sup>10</sup> <sup>e</sup> The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

<sup>e</sup> Psalm 98. 2. Luke 3. 6.

<sup>11</sup> ¶ <sup>f</sup> Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the LORD.

<sup>f</sup> 2 Cor. 6. 17. Revel. 18. 4.

<sup>12</sup> For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel <sup>†</sup> will be your rere-ward.

<sup>†</sup> Heb. gather you up.

<sup>13</sup> ¶ Behold, my servant shall <sup>||</sup> deal prudently, he shall be exalted and extolled, and be very high.

<sup>||</sup> Or, prosper.

<sup>14</sup> As many were astonished at thee; (his <sup>g</sup> visage was so marred more than any man, and his form more than the sons of men;)

<sup>g</sup> Chap. 53. 2.

<sup>15</sup> So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* <sup>h</sup> which had not been told them shall they see, and *that* which they had not heard shall they consider.†

<sup>h</sup> Rom. 15. 21.

## CHAP. LIII.

<sup>1</sup> A complaint of the want of faith; Christ's humiliation described; <sup>4</sup> his sufferings, &c. <sup>10</sup> and the good success thereof.

<sup>a</sup> **W**HO hath believed our <sup>||</sup> <sup>†</sup> report? and to whom is the arm of the LORD revealed?

<sup>a</sup> John 12. 38

10. 16. <sup>||</sup> Or, doctrine. <sup>†</sup> Heb. hearing.

tidings, they have contracted that sordid appearance, can in an instant convert their deformity into beauty. The sufferings of the first ministers of the Gospel, instead of occasioning disgust, excite our admiration, gratitude, and love. Nor is it any wonder, for the consequences of their ministrations were most beneficial; multitudes became joyfully the servants of righteousness, and cheerfully followed Jesus, through good and evil report. Ver. 13—15. The restoration of the Jews from captivity, the call of the Gentiles, the redemption by Messiah, have hitherto been handled, especially from the fortieth chapter inclusive, interchangeably and alternately; Babylon has hitherto been kept pretty much in sight; at the same time, that strong intimations of something much greater have frequently been thrown in. But here Babylon is at once dropped; and scarcely ever comes in sight again, throughout this book, unless perhaps in chap. lv. 12. and lvii. 14. The prophet's views are almost wholly engrossed by the superior part of his subject, which he describes more like a historian than a prophet; and hence, he has been with peculiar propriety, denominated the evangelical prophet. He introduces Messiah, as Jehovah's servant, possessed of consummate wisdom and prudence, and destined to the highest honours. Though he appeared for a while a spectacle of woe, the Divine purpose respecting him is, that many nations and kings shall acknowledge cheerful subjection to him, when they shall see and consider the glory to which he is raised, by his resurrection from the dead, and ascension to the throne of the Most High.

EXPLANATORY NOTES. CHAP. LIII. Ver. 1. The report concerning

PRACTICAL OBSERVATIONS.—\* CHAP. LI.] The consolations of the Gospel are proposed to men, not by name, but by character; and from the first dawn of the Divine life in the soul, until its completion in glory, the true believer follows after righteousness and seeks the Lord. As it is very profitable to consider from what small, and unpromising appearances, the blessing of God hath increased and enlarged the church; so it is very useful for believers to consider their characters as sinners, vile and unworthy before God. Then shall we be taught to renew our repentance, our joyful praises for Divine mercy, and earnest supplications; that our souls may become like the garden of the Lord, filled with the fruits of righteousness. And let us rely on the Saviour, and receive the law from his hands; and we shall be safe and happy, when the earth, and all its works, shall be burnt up. The cause of Christ survives one generation of opposers after another: and the believer will survive all the prosperity of his revilers, and enjoy his portion, when they are in utter darkness. Let us then combat our fears, and give up ourselves to prayer: and let us take courage in reviewing the wonders which God performed for his church of old. And let those powerful tyrants, who enslave the bodies of men, or usurp authority over their consciences, remember, that the Lord will plead the cause of the oppressed, and punish their impenitent oppressors, with equal misery and contempt, either in this world, or in that which is to come.

PRACTICAL OBSERVATIONS.—† CHAP. LII.] The promises of God should excite and invigorate our efforts, to obtain the blessings proposed to us; and to promote the purity, peace, and enlargement of the church, which they teach us to expect. No one uncircumcised in heart, or unclean in life, is a citizen of the new Jerusalem, or can find admission into the holy city of our God above. We should therefore be diligent in cleansing ourselves from all filthiness of the flesh and spirit, and in perfecting holiness in the fear of the Lord. Let us daily seek complete victory over every sin, recollecting that the glory of God as much requires our sanctification, as it doth the deliverance of his harmless people from those oppressors that harass them, and blaspheme his holy name. Those who are favoured with the Gospel, are called to depart from sin, to separate from an evil world, to renounce every kind of idolatry, and superstition, and to touch no unclean thing; and they should be peculiarly watchful against all appearance of evil, who minister in sacred things. If we desire to return to God, and to become his redeemed servants, he will be our guide and guard, and our way will be safe, and made plain before us. Yet we must expect to meet with some of the difficulties through which our Forerunner passed to his glory. May all kings and nations cease from their blasphemous opposition to Christ, and be made partakers of the blood of sprinkling, and of the baptism of the Holy Spirit; and becoming acquainted with those glorious doctrines which are now hid from them, may they delight to honour and obey him, and to celebrate the riches of his glorious salvation!



Before  
Christ  
cir. 712.

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him.

b Psalm  
22. 6.  
Mark  
9. 12.  
|| Or,  
he hid as  
it were his  
face from  
us.

3<sup>b</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief; and || † we hid as it were our faces from him: he was despised, and we esteemed him not.

† Heb.

as an hid-

ing of

faces from

him, or,

from us.

c Matth.

8. 17.

|| Or,

tormented.

d Rom.

4. 25.

1 Corin.

15. 3.

† Heb.

bruise.

e 1 Peter

2. 14.

† Heb.

hath made

the iniqui-

ties of us

all to meet

on him.

f Matth.

26. 63. &amp;

27. 12.

Mark 14.

61. &amp; 15.

5. Aets

8 32

|| Or,

He was taken away by distress and judgment; but, &amp;c. † Heb. was the stroke upon him. † Heb. deaths. || Or, Though, &amp;c. mouth. Yet, &amp;c. g 1 Peter 2. 22.

1 John 3. 5.

|| Or, When his soul shall make an offering.

4 ¶ Surely<sup>c</sup> he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was ||<sup>d</sup> wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his<sup>e</sup> † stripes we are healed.

6 All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD † hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted; yet<sup>f</sup> he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 || He was taken from prison, and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people † was he stricken.

9 And he made his grave with the wicked, and with the rich in his † death; || because he had done no violence, neither was any<sup>g</sup> deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put him to grief: || when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous ser-

vant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was<sup>h</sup> numbered with the transgressors: and he bare the sin of many, and<sup>i</sup> made intercession for the transgressors.\*

## CHAP. LIV.

1 The prophet, for the comfort of the Gentiles, prophesieth the enlargement of the church. 4 Their safety, &c.

SING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes:

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thine husband; The<sup>b</sup> LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

Before  
Christ  
cir. 712.h Mark  
15 28.  
Luke  
22. 37.  
i Luke  
23. 34.a Galat.  
4. 27.b Luke  
1. 32.

Christ or the Gospel, is called "the arm of the Lord revealed," because it is the means appointed and employed by God, to save mankind from sin and misery; "the power of God to salvation to every one that believeth," Rom. i. 16. Ver. 2. Worldly ambitious men perceived no excellency in Messiah; the meanness of his parentage, birth, and associates; the poverty of his life, and his unassuming conduct, were a veil through which their perverted minds could not behold the grace and majesty conspicuous in his doctrine, miracles, and spotless life. Ver. 3. "And we hid as it were our faces from him" as a loathsome object; or, according to another reading, "As one that hideth his face." He appeared to the Jews as a mourner, who covered the lower part of his face or head; (2 Sam. v. 30. Ezek. xxiv. 17.) or as a leper, who was to cover his upper lip, Lev. xiii. 45. Ver. 4—12. The compassion of Christ was infinite; "Surely he hath borne our griefs and carried our sorrows." This was strikingly manifested by his constant overflowing sympathy with the afflicted, and his incessant exertions in miracles of mercy, to relieve the miserable, Matth. viii. 17. The objects of his mercy were insensible and ungrateful. They ascribed his sufferings to the righteous judgment of God against him for his sins, though they could not prove him guilty. But the proper cause of all his afflictions from men, evil spirits, or divine displeasure, was the sins of others. He was the substitute of the guilty sons of men; he suffered the punishment which they merited, as if he were a transgressor. He was, however, the object of Jehovah's eternal delight; in whom was no sin; nor was guilt found in him. Accordingly, after he had laid down his life for sinners, an atonement for their guilt, God declared his entire

and unchangeable approbation of him and his work, by raising him from the dead. "He made his grave with the wicked, and with the rich in his death;" or, "And his grave was appointed with the wicked; but with the rich man was his tomb." He died, and doubtless had been buried with malefactors, but God ordained it otherwise; though his death was with the wicked, his grave was with the rich. See the exact completion of this prophecy, Matth. xxvii. 57—60. Great was the glory which followed Jesus' sufferings. His days were prolonged, he was appointed a priest for ever after the order of Melchisedec; multitudes, according to the promises given, believed in him, confessed and glorified his name in the world; and dominion over all nations was given him: these, therefore, are his own by right of conquest, as the spoil of a subdued army becomes the property of the conqueror.

EXPLANATORY NOTES. CHAP. LIV. Ver. 1—5. The church of God under the old covenant, confined almost within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of true believers, and which sometimes seem to be deserted of God her husband; is the barren woman, that did not bear and was desolate. She is exhorted to use every effort for her increase, with assurance of a great addition to her family from the Gentiles; (chap. xlix. 20, 21.) on which account, she would forget the shame of her youth, that is, her bondage in Egypt; and not remember the reproach of her widowhood, that is, her captivity in Babylon; for her Maker, Husband, and Redeemer, would no more be called, the God of the Jews only, but of the Gentiles also: the God of the whole earth shall he be called. Ver. 6—10. This pas-

PRACTICAL OBSERVATIONS.—\* CHAP. LIII.] How great the depravity, folly, and guilt of the human race! Whilst every vague, unimportant, and improbable report, is greedily drunk in by the absurd credulity of mankind; the most interesting and authenticated report of salvation for sinners, through the incarnate Son of God, is almost universally rejected, or disregarded. Many see no excellency in Christ, wherefore they should desire him, either as his character is delineated in Scripture, or as it is exemplified in his genuine disciples. We may well endure our lighter sufferings; if he has taught us to esteem all things but loss to him, and to love him, who hath so loved us. He willingly bare our griefs, when we were his enemies; and shall we repine at bearing our cross, for the sake of such a generous friend? Let us prove that we rely only on his atonement, by copying his example of meekness, and submission, however we may be chastised or oppressed by men. And let us bless God for the knowledge of his Son, by which numbers in every age are justified: let us pray and endeavour, that it may be extended to all our fellow-sinners: and let us think no labour, hardship, or expense too great, by which we may promote that cause, for which the Redeemer shed his blood. Thus shall we prove ourselves partakers of his grace, and make an acceptable return of gratitude for his unspeakable love



Before  
Christ  
cir. 712.  
c Genesis  
9. 11.

9 For this *is as* the waters of ° Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

d 1 Chr.  
29. 2.

11 ¶ O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with <sup>d</sup> fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

e John  
6. 45.

13 And all thy children shall be ° taught of the LORD; and great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD; and their righteousness *is* of me, saith the LORD.\*

#### CHAP. LV.

1 The propket, with the promises of Christ, calleth to faith, 5 and to repentance. 8 The happy success of them that believe.

a John  
7. 37.

**H**O, <sup>a</sup> every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money, and without price.

sage expresses strongly, as a reason for the church to rejoice, the reconciliation of God to her as her husband. Many times did he seem to have deserted her, and particularly in the judgment of her few children, when Christ was put to death, which is perhaps the period referred to in this prophecy. Then, however, his love was most fully illustrated, and its unchangeableness decisively proved, by the Son of God giving his life for her, and ascending to heaven to prepare mansions for her offspring, Eph. v. 25—27. John xiv. 2, 3. As Jehovah sware to Noah that the waters should no more go over the earth, so he engages never to rebuke, henceforth, his church in wrath; and sooner than his mercy cease to be enjoyed by her, shall the lofty mountains be removed, and all the mighty powers on earth be overthrown. Ver. 11, 12. "Behold, I will lay thy stones." These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning, Rev. xxi. 18—21. Ver. 13—17. The children of God shall be all taught to know his character as the just God and Saviour, and enjoy peace in him. In his faithfulness shall they have confidence, and remain tranquil in the midst of alarms. Their enemies may be numerous, but they are under the controul of Jehovah, who, having accomplished by them his purposes of good to his children, shall condemn and utterly destroy them. Such is the determination of Jehovah, that his servants may prosper, and the vindication of their cause shall assuredly proceed from him.

EXPLANATORY NOTES. CHAP. LV. Ver. 1—11. This is a beautiful,

2 Wherefore do ye † spend money, for *that which* is not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness. † Heb. weigh.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the <sup>b</sup> sure mercies of David. <sup>b</sup> Acts 13. 34.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not; and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and † the un-† Heb. righteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for † he will abundantly pardon. <sup>the man of</sup> <sup>iniquity.</sup> † Heb. he will multiply to pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall ° break <sup>c</sup> forth before you into singing, and all the trees of the field shall clap *their* hands. <sup>c</sup> Chap. 35. 1. 3. 32.

13 Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree;

large, and encouraging illustration of the Gospel of Christ. Its blessings are set forth by figures most expressive of their excellence: water, which, to the thirsty in a sultry, barren, solitary desert, is preferable to all worldly wealth; wine and milk, that are adapted to do essential benefit to the healthy, delicate, or diseased. These blessings are free to all men; life, eternal life, is promised to every one who receives in love the proclamation concerning Christ. Nothing, therefore, indicates the folly of mankind more than persevering to seek happiness from earthly enjoyments, wealth, honour, or the pleasures of sin. Experience sufficiently proves that these things imbitter life, distract and torture the mind; and we all know, that they are unprofitable in the day when God shall call us to judgment. Let us then cheerfully become Christ's disciples. He is the witness, who shall declare to us the truth; he is the leader and commander, whose instructions and authority regarded, infallibly conduct to glory, and to these offices he is appointed for the benefit of all nations, for his own and his father's honour. In him God delights in mercy; the most ungodly and unrighteous are intreated to return to God, that their sins may be forgiven; forsaking with abhorrence every false sentiment respecting God and holiness, every sinful inclination and practice, they are assured of full, free, and eternal pardon of all their iniquities. And the Gospel of Christ shall as certainly communicate blessedness to those who receive it, as the rain and snow from heaven water the earth, that it may bring forth seed to the sower, and bread to the eater. Ver. 12, 13. Mountains and hills, are here highly poetical images, expressing the happy state attended with joy and exultation, effected by the word of God. "And instead of the thorn, shall come up the fir tree," are likewise

PRACTICAL OBSERVATIONS.—\* CHAP. LIV.] All who love God and man will rejoice and be thankful when sinners are converted; for then their prayers are answered, and the sufferings of Christ are made effectual to his glory in the salvation of the wretched. The Lord hath often the greatest number of children in places which seem barren compared to other places; and the Gospel is commonly most successful where it hath been newly sent. Although vast numbers have received the Gospel, there is yet room for more in the kingdom of Christ, who shall soon extend his righteous and blessed dominion over all the earth. Let us walk in simplicity of heart with our Lord, centring all our affections in him, and expecting all our happiness from him. To all who really love and trust in him, his absence and frown are momentary; but his mercies and love are infinite and everlasting. The genuine children of the church desire, feel, and enjoy Divine teaching, and shall find peace to their souls. And the more assured they are that their labour will not be in vain, let them be the more steadfast and unmoveable in the love of the Lord. Many may attempt to injure them, but God is their protector; many may reproach them, but God is their justifier. They are his servants, and his children; and he not only their Lord, and their Father, but their Husband; and who then can rise up against them with impunity.



Before Christ cir. 712. and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.\*

## CHAP. LVI.

1 The prophet exhorteth to sanctification: 3 he promises it shall be general: 9 he inveigheth against blind watchmen.

Or, equity.

**T**HUS saith the LORD, Keep ye || judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant:

5 Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

a Chap. 2. 2.

7 Even them will I <sup>a</sup> bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for <sup>b</sup> mine house shall be called an house of prayer for all people.

b Matth. 21. 13. Mark 11. 17. Luke 19. 46. † Heb. to his gathered.

8 The LORD God, which gathereth the outcasts of Israel, saith, Yet will I gather *others* to him, † besides those that are gathered unto him.

9 ¶ All ye beasts of the field come to devour; *yea*, all ye beasts in the forest.

10 His watchmen *are* blind; they are all ignorant,

general images, designed to express a great and happy change for the better. The wilderness turned into a paradise, Lebanon into Carmel, the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteousness: or, laying aside the emblems, instead of the wicked, shall arise the just, and instead of sinners, such as fear to sin. Comp. Chap. xxxv. l. xl. 19.

EXPLANATORY NOTES. CHAP. LVI. Ver. 1—8. Religious obedience is here enforced by the most gentle and powerful motives, drawn from the great and advantageous change to be produced in the church, by the Messiah. Under the Mosaic dispensation, the Gentiles were called for necessary purposes to suffer some peculiar disadvantages, especially certain characters among them, such as the eunuchs, who were excluded from the congregation of the Lord, compare Deut. xxiii. 1—4. But Christ by his death abolished every distinction between believing Jews and Gentiles, in respect of either title, privilege, laws, or customs, incorporating both into one church, of which he became the glorious head, Eph. ii. 13—22. Ver. 9—12. Here manifestly begins a new section, contained in the next chapter. The prophet, in the foregoing chapters, having comforted the people of God with many great promises of God's favour to be extended to them, and of the enlargement of his church by the admission of the Gentiles, as joint-heirs with the Jews; here, on a sudden, makes a transition to the more disagreeable part of the prospect; and to sharp reproof of the wicked and unbelievers, and especially of the negligent and faithless governors and teachers: of the idolaters and hypocrites, who would still draw down his judgments on the nation. God summons some savage warriors, the Chaldeans, or other enemies of Israel, as his agents to execute his judgments on his hypocritical people, compare Jer. xii. 7, 9. The civil and ecclesiastical rulers of the Jews are described as ignorant, useless, covetous, sensual, and profane; and, therefore, justly meriting the displeasure of Jehovah.

PRACTICAL OBSERVATIONS.—\* CHAP. LV.] Though none, except those that hunger and thirst for spiritual blessings, will receive them, yet all are invited, and great is their guilt who refuse the gracious invitation. If we incline our ears to the instructions of Christ, we shall obtain his blessing, and he will become our Guide and Ruler. Those who return to the Lord by repentance, faith, and prayer, obtain abundant mercy and multiplied pardons. We know of no sinners who are too hardened to be converted, or too vile to be forgiven; for the mercy of God is infinite. Let us therefore use every possible means to reclaim the most desperate offenders, and do good to all as we have opportunity, our enemies not excepted.

PRACTICAL OBSERVATIONS.—† CHAP. LVI.] Though we cannot be justified by our own works; yet we cannot be saved in our sins: they therefore who, through the Spirit, wait for the hope of righteousness by faith, will be found walking in the ways of holy obedience. There can be no piety without honesty, or acceptable honesty without piety. He then is the happy man, who layeth hold of the precepts, as well as the promises,

they are all dumb dogs, they cannot bark; || sleeping, lying down, loving to slumber.

Before Christ cir 698.

11 Yea, *they are* † greedy dogs, *which* † can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

Or, dreamings. or, talking in their sleep.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.†

† Heb. strong of appetite. † Heb. know not to be satisfied.

## CHAP. LVII.

1 The blessed death of the righteous. 3 The Jews reproved for their whorish idolatry. 23 Evangelical promises to the penitent.

**T**HE righteous perisheth, and no man layeth it to heart; and † <sup>a</sup> merciful men *are* taken away, none considering that the righteous is taken away || from the evil *to come*.

cir. 698.

† Heb.

men of kindness, or godliness.

a Psalm

12 1.

Micah

7. 2.

2 He shall || enter into peace: they shall rest in their beds, *each one* walking || in his uprightness.

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood;

Or,

from which is evil.

Or, go in peace.

Or,

before him.

5 Enflaming yourselves || with idols <sup>b</sup> under every green tree, slaying the children in the valleys under the clefts of the rocks?

6 Among the smooth stones of the stream is thy portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

Or,

among the oaks.

b 2 Kings

16. 4.

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered *thyself* to another than me, and art gone up: thou hast en-

EXPLANATORY NOTES. CHAP. LVII. Ver. 1. *None considering that the righteous is taken away from the evil to come*; or, and no one understandeth, that the righteous man is taken away, because of the evil to come. While moral virtues that are necessary to the good order of society are at all generally regarded, the death of a righteous man must excite general concern and regret. It is therefore a decisive proof of universal degeneracy, and of the prevalence of wickedness, when few lament the death of such a character; or seem disposed, especially if it be premature, to ascertain the real cause. This remark is illustrated and confirmed in this chapter. The prophet charges the Jews of his age with total unconcern on account of the death of the righteous man, and that the same characters against whom he brings the charge were most ungodly and profane, requires no other proof than the description which he gives of them. Compare Mic. vii. 1—6. Ver. 6. *Among the smooth stones of the stream, or valley*. The Jews were extremely addicted to the practice of many superstitious and idolatrous rites which the prophet here inveighs against with great vehemence. Of the worship of rude stones consecrated, there are many testimonies of the ancients. The practice had perhaps its origin in the abuse of a patriarchal custom of setting up and consecrating by the anointing of oil, pillars, as memorials of Divine favours, and probably, types of him, who is the foundation of the church, and the most distinguished token of the love and mercy of God. Ver. 8 *Behind the doors also, and the posts, hast thou set up thy remembrance*, or memorial. That is, the image of the tutelary gods or something dedicated to them, in direct opposition to the law of God, that commanded them to write on the door-posts of their house, and on their gates, the words of God's law: Deut. vi. 9. xi. 20. If such a situation was chosen as more private, it was in defiance of a particular curse denounced in the law against the man, who should make a graven or a molten image, and put it in a secret place, Deut. xxvii. 15. Ver. 9. *And thou wentest to the king with*



Before  
Christ  
cir. 698.

Or,  
hewed it  
for thyself  
larger  
than  
theirs.

Or,  
thou pro-  
videst  
room.

Or,  
thou re-  
spectedst  
the king.

Or,  
living.

c Chap.  
40. 3 &  
62. 10.

† Heb.  
turning  
away.

Before  
Christ  
cir. 698.

d Chap.  
48. 22.

† Heb.  
with the  
throat.

Or,  
things  
wherever  
ye grieve  
others.

† Heb.

griefs.

Or, ye  
fast not as

this day.

a Zech.

7. 5.

b Levit.

16. 29.

Or,

or afflict

his soul

for a day.

† Heb. the

bundles of

the yoke.

† Heb.

broken.

c Ezekiel

18. 27.

Or,

afflicted.

† Heb.

shall ga-

ther thee

up.

larged thy bed, and || made thee a covenant with them; thou lovedst their bed || where thou sawest it.

9 And || thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the || life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee: but the wind shall carry them all away: vanity shall take them; but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain:

14 And shall say, ° Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the High and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on † frowardly in the way of his heart.

18 I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners.

19 I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.

ointment, or, thou hast visited the king with a present of oil: That is, the king of Assyria, or Egypt. Hosea reproacheth the Israelites with the same practice, chap. xii. 1. It is well known, that in all parts of the east, whoever visits a great person, must carry him a present. Israel are often reprov'd for seeking alliances with powerful kingdoms, the reason of which is, that such a conduct was not only opposed to the law of God, but it betrayed distrust in God their protector, and a disposition to conform to the customs and manners of idolaters. Ver. 10. Saidst thou not, There is no hope. This expresses a desperate resolution to continue at all hazards in their idolatrous practices, compare Jer ii. 25. and xviii. 12. Ver. 19. The sacrifices of praise, according to Paul, (Heb. xiii. 15.) is the fruit of the lips. God creates this fruit of the lips, by giving new subject and cause of thanksgiving, by his mercies conferred on those among his people, who acknowledge and bewail their transgressions, and return to him. The great subject of thanksgiving is peace, reconciliation and pardon, proclaimed to them that are afar off, as well as to them that are nigh; not only to the Jew, but also the Gentile, as Paul more than once applies those terms; Ephes. ii. 13, 17. Acts ii. 39. Ver. 21. This verse has a reference to the 19th. The wicked and impenitent are excluded from all share in that peace above-mentioned, that reconciliation and pardon which is promised to the returning sinner, chap. lv. 6, 7. The xlviii. chapter ends with the same declaration; to express the exclusion of the unbeliever and impenitent from the benefit of the foregoing promises.

EXPLANATORY NOTES. CHAP. LVIII. Ver. 1—7. The watches in the east, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to shew, that they themselves are attentive to their duty. In allusion to this cus-

PRACTICAL OBSERVATIONS.—• CHAP. LVII.] The death of the righteous often exempts them from the evils that are impending over guilty nations and churches, and portends, and makes way for Divine judgments: but alas! this is seldom attended to, and scarcely ever laid to heart. In all events upright believers are safe and happy; even their graves are quiet beds, in which they sleep in Jesus, and from which he will shortly awaken them to everlasting felicity. The enormous wickedness of those, who are favoured with spiritual privileges, forms a lamentable proof of human depravity. Men naturally love a religion that enflames and authorises their unholy passions. It is vain to dissemble in religion: they who really remember God will conscientiously serve him; but such as allow themselves in known sin, act from sinister motives, which the Lord will detect, and then he will reward them according to their unrighteous works.

20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 <sup>a</sup> There is no peace, saith my God, to the wicked.\*

## CHAP. LVIII.

1 Hypocrisy is reprov'd. 8 The promises due to godliness, 13 and to the keeping of the sabbath.

CRY † aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 ¶ Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your || † labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: || ye shall not fast as ye do this day, to make your voice to be heard on high.

5 Is it <sup>a</sup> such a fast that I have chosen? <sup>b</sup> || a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo † the heavy burdens, and to let the † oppressed go free, and that ye break every yoke?

7 Is it not <sup>c</sup> to deal thy bread to the hungry, and that thou bring the poor that are || cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the LORD † shall be thy re-reward.

9 Then shalt thou call, and the LORD shall up-

tom, the prophet is commanded to cry aloud, and not to spare; to warn plainly, boldly, and in the most public manner, his countrymen of their sin, guilt, and danger, that if they perished, their blood might be on their own head. Had he been silent, when the salvation of millions was at stake, he would not only have brought on himself the greatest reproach, but would have deservedly been classed among those teachers, who, on account of their indolence, ignorance and wickedness, are denominated dumb dogs, that cannot bark, dreamers, sluggards, loving to slumber, chap. lvi. 10. The danger of the Jews arose from the opposition of their sentiments, respecting religious service, to the mind of God. They not only attended punctually Divine ordinances, but also expressed great delight in them; the deficiency of their devotion chiefly consisted in the motives by which they were influenced. They conceived that, on account of their strict observance of religious ordinances, they had a strong claim to the favour of God; and hence, they became weary of his service, when they imagined that he rewarded them not suitably to their great merit. Indeed the love of the world ruled their hearts, and they endeavoured to make religion entirely subservient to gratify this pernicious temper: with them godliness was a cloak of covetousness, injustice, and oppression. God declares, in explicit and forcible language, his abhorrence of such a conduct, while he informs them, that religious worship was only acceptable in his sight, when, originating in supreme love to him, it was accompanied by the exercise of every benevolent temper, and the practice of every gracious action. Ver. 8—14. Here God engages to bless his acceptable worshippers individually, with his presence to protect them from every evil, direct them in the paths of righteousness, answer their prayers, satisfy their souls, and to make them prosperous in all their ways; and as a church, he engages to increase their number, maintain their peace,



Before Christ cir. 698. answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day:

11 And the LORD shall guide thee continually, and satisfy thy soul in † drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters † fail not.

12 And they that shall be of thee<sup>d</sup> shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day: and call the sabbath a delight, the Holy of the LORD, Honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 Then shalt thou delight thyself in the LORD, and I will cause thee to <sup>e</sup> ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.\*

## CHAP. LIX.

1 The damnable nature of sin. 9 Calamity is for sin. 16 Salvation is only of God. 20 The covenant of the Redeemer.

**B**EHOLD, the LORD's hand is not <sup>a</sup> shortened, that it cannot save; neither his ear heavy, that it cannot hear;

2 But your iniquities have separated between you and your God, and your sins || have hid his face from you, that he will not hear.

3 For <sup>b</sup> your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; <sup>c</sup> they conceive mischief, and bring forth iniquity;

5 They hatch || cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and || that which is crushed breaketh out into a viper.

6 <sup>d</sup> Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 <sup>e</sup> Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of

iniquity; wasting and † destruction are in their paths.

8 The way of peace they know not; and there is no || judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night; we are in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth: and he that departeth from evil || maketh himself a prey: and the LORD saw it, and † it displeased him that there was no judgment.

16 ¶ And he saw that there was no man, and wondered that there was no intercessor: <sup>f</sup> therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 <sup>g</sup> For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18 <sup>h</sup> According to their † deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies: to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun; when the enemy shall come in like a flood, the Spirit of the LORD shall || lift up a standard against him.

20 ¶ And <sup>k</sup> the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this is my covenant with them, saith the LORD; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out

raise them superior to all their enemies, and finally to delight in conferring on them the highest honour, and greatest blessedness.

EXPLANATORY NOTES. CHAP. LIX. Ver. 1—8. This chapter is remarkable for the beauty, strength, and variety of its images. It contains a more general reproof than the former chapter, of the wickedness of the Jews; their bloodshed, violence, falsehood and injustice. The continuance of their afflictions proceeded not from want of mercy or power in God to deliver them, but from their determined perseverance in wickedness. Ver. 9—15. Here they are introduced making an ample confession of their sins, and deploring their wretched condition. Great was their misery, under the power of their oppressors: and while no justice could be obtained from man, God in righteous judgment refused to vindicate their quarrel, or execute his vengeance on their enemies. They sunk into the deepest despondency under the pressure of their calamities; the anguish of which was greatly increased by the consciousness that the chief cause of them all was their own iniquities. Lamenting deeply

PRACTICAL OBSERVATIONS.—\* CHAP. LVIII.] The ministers of God require intrepidity and firmness, as well as tenderness, that they may be qualified to reprove and rebuke with all authority, those who act inconsistent with their profession. We all need Divine grace to assist us in examining ourselves; seeing men may go so far in appearance in true religion, with an unsound heart. Without repentance, and works meet for repentance, knowledge puffeth up, faith is dead, hope presumption, joy carnal, and profession of true religion vile hypocrisy. Many, who are very demure, and seem very humble in God's house, are most contentious and tyrannical in their own families.

Before Christ cir. 698.

† Heb. breaking. Or, right.

Or, is accounted mud.

† Heb. it was evil in his eyes. f Chap. 63 5.

g Ephes. 6. 14, 17. 1 Thes. 5. 8.

h Chap. 63. 6. † Heb. recompences.

i Revel. 12. 12.

Or, put him to flight. k Rom. 11. 26.



Before Christ  
cir. 698. of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.\*

## CHAP. LX.

1 The glory of the church in the abundant access of the Gentiles, 15 and the great blessings after a short affliction.

Or, be enlightened; for thy light cometh. **A**RISE, || shine; for thy light is come, and the glory of the LORD is risen upon thee.

a Revel. 21. 24. b Chap. 49. 18. 2 For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the <sup>a</sup> Gentiles shall come to thy light, and kings to the brightness of thy rising.

4<sup>b</sup> Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Or, noise of the sea shall be turned toward thee. 5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the || abundance of the sea shall be converted unto thee, the || forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring <sup>c</sup> gold and incense, and they shall shew forth the praises of the LORD.

c Chap. 61. 6. 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

d Galat. 4. 26. 9 Surely the isles shall wait for me, and the ships of Tarshish first, <sup>d</sup> to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee.

e Revel. 21. 25. 11 Therefore thy gates <sup>e</sup> shall be open continually; they shall not be shut day nor night; that men may

confident hope; let us wait for it in earnest expectation and prayer, compare Rom. xi. 26, 27.

EXPLANATORY NOTES. CHAP. LX. Ver. 1—6. It is, says the very learned and judicious Lowman, a mark of right understanding, in the language of prophecy, and in the design of the prophecy too, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it laid together, points out to us; and not to suffer a warm imagination to mislead us from the real intention of the Spirit of prophecy, by following uncertain applications of part of it. The subject of this chapter, is the great increase and flourishing state of the church of God, by the conversion and accession of the heathen nations to it; which is set forth in such ample and exalted terms, as plainly shew, that the full completion of this prophecy is reserved for future times, for the same period with the latter part of the preceding chapter. This subject is displayed in the most splendid colours, under a great variety of images, highly poetical, designed to give a general idea of the glories of that perfect state of the church, which we are taught to expect in the latter times; when the fulness of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. In the prospect of this glorious, eventful period, the people of God are exhorted to diligence in making the Gospel universally known, the Sun of righteousness to shine on all nations. For though ignorance and misery covered the earth, God determined to abolish them utterly by the universal prevalence of Divine knowledge and felicity. With the most cordial affection shall

bring unto thee the || forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly || Or, wealth. wasted.

13 The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall <sup>f</sup> bow themselves down at the soles of thy <sup>f</sup> Revel. 3. 9. feet: and they shall call thee, The city of the LORD, the Zion of the Holy One of Israel.

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

19 <sup>g</sup> The sun shall be no more thy light by day; <sup>g</sup> Revel. 21. 23. & neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting <sup>g</sup> Revel. 22. 5. light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.†

innumerable multitudes, in every part of the world, embrace each other, and join the church, to devote themselves and their all, with disinterested zeal, to the service and glory of God through Christ Jesus. Ver. 7. The rams of Nebaioth shall minister to thee.—Vitringa understands their ministering, and ascending, or going up, on the altar, as offering themselves voluntarily. It was a general notion that prevailed with sacrificers among the heathen, that the victims being brought without reluctance to the altar was a good omen; and the contrary a bad one. It is certain that God's service requires the heart; without this, the most splendid profession is unavailable in his sight. Ver. 8. As a cloud before the wind, and as doves flying for protection from the storm, so unanimously, openly, and eagerly shall the Gentiles hasten into the church, while the faithful with delight and wonder, welcome them to their rest. Ver. 13. Place of my feet glorious. The temple of Jerusalem was called the house of God, and the place of his rest or residence: the visible symbolical appearance of God, called by the Jews the Shechinah, was in the most Holy Place, between the wings of the cherubims above the ark. This temple was typical of the church in which God delights to dwell, and where he makes all the glories of his grace and mercy known. Ver. 15—22. Eternal is the stability and excellency of the church, justice and integrity shall distinguish her rulers; peace, prosperity, and holiness, shall be the portion of her subjects, who shall continue to increase abundantly in number and in power. Great as the blessedness is, which God hath promised to the church, the full enjoyment of it is certain; Jehovah will not delay a moment to accomplish it at the time appointed, Luke xviii. 7, 8.

PRACTICAL OBSERVATIONS.—\* CHAP. LIX.] When our troubles continue, notwithstanding our prayers for deliverance, and expectations of it, we should seriously examine into the cause. The Lord is able and ready to save; but iniquities unrepented will separate between us and our God, and nothing but true repentance, and faith in Christ, can remove separation, and make way for returning peace. Alas, what crimes have in every age filled and defiled the earth.

PRACTICAL OBSERVATIONS.—† CHAP. LX.] The whole earth would have remained covered with ignorance, error, wickedness, and misery, if the Son of God had not come a light into the world. Let us remember that the mercy of Divine revelation and illumination, is vouchsafed us, in order, that



## CHAP. LXI.

Before  
Christ  
cir. 698.a Luke  
4. 18.

1 The office of Christ. 4 The restoration; 7 and blessings of the faithful. 10 Their joy for their deliverance.

**T**HE <sup>a</sup> Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God: to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified.

b Chap.  
58. 12.

4 ¶ And they shall <sup>b</sup> build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen, and your vine-dressers.

c Chap.  
60. 5.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: <sup>c</sup> ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame *ye shall have* double: and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery

for burnt-offering; and I will direct their work in truth; and I will make an everlasting covenant with them.

Before  
Christ  
cir. 698.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom <sup>†</sup> decketh *himself* with ornaments, and as a bride adorneth *herself* <sup>† Heb. decketh as a priest.</sup> with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the LORD God will cause righteousness and praise to spring forth before all the nations.\*

## CHAP. LXII.

1 The prophet's fervent desire to confirm the church in God's promises.  
5 The office of ministers.

**F**OR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of <sup>a</sup> the LORD, and a royal diadem in the hand of thy God. <sup>1 Peter 1. 10.</sup>

4 <sup>a</sup> Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: <sup>1 Peter 2. 10.</sup> <sup>¶ That is, My delight is in her.</sup> but thou shalt be called <sup>¶</sup> Hephzi-bah, and thy land

shall be called <sup>¶</sup> Beulah: for the LORD will be merciful unto her, and will comfort her, and will multiply her, as she that hath been desolate: for she shall say, I was desolate, and I was forsaken; but thou shalt say, I was forsaken, and I was desolate; but now will I be called by my name, and I will not be desolate any more. Ver. 10. *As the bridegroom decketh himself with ornaments, or with a priestly crown.* This is an allusion to the magnificent dress of the high priest, when performing his functions; and particularly, to the mitre and crown, or plate of gold, on the front of it, Exod. xxix. 6. The bonnet or mitre of the priests also was made, as Moses expresses it, "for glory and beauty," Exod. xxviii. 40. The church is destined to complete conformity to her great High Priest, who has passed through the heavens; and therefore, it is certainly her wisdom to glory in him, who shall present her to himself as his bride, "a glorious church, not having spot or wrinkle, or any such thing;" but she shall be holy and without blemish.

EXPLANATORY NOTES. CHAP. LXII. Ver. 1—4. The prophet evidently, as a type of Messiah, expresses his determination to perform the duties of his office unceasingly, for the benefit of the church, till the justice of her cause break forth as a strong light, and her salvation as a blazing torch. Nor shall his labours be in vain: the nations shall gladly join issue in her cause, and rejoice in her exaltation; and she shall be called by a new name, which the mouth of Jehovah shall name; that is, distinguished plainly as his property, and the object of his incessant care and protection. As a beautiful crown shall she be in the hand of Jehovah, and as a royal diadem in the grasp of her God; never shall he forsake her, nor shall she become any more contemned in the eyes of those who hate her; but shall be called the object of his delight; and her land the wedded matron. Jehovah-Jesus shall delight in her; to him shall she be married; with joy shall he receive her as a chaste virgin to himself; as a young man weddeth a virgin, and as the bridegroom rejoiceth over his bride. Ver. 5. Alludes to the eustom in the east, for youths that were not married always to marry virgins; and widowers, however young, to marry widows.

we may arise from the dust, and debasement of our carnal pursuits, and let our light shine before men, in our holy profession and conversation; that we may reflect the bright beams, with which the Lord hath risen upon us, that his glory may be seen upon us, and that men may see our good works, and glorify his name. Happy will it be for themselves, and multitudes, when all ranks shall walk in the light of heaven, and shall consider the conveyance of the light of God's word to the most distant lands, and newly discovered islands, as a primary object of their attention. Blessed be his name, the gates of Zion are ever open to receive returning sinners, who come with the desire of their hearts to be enrolled as her citizens; and the prayer of humble faith to Zion's God and King, can never be unseasonable, night or day; and every true convert is an accession to the strength, beauty, and honour of our holy city, at which angels in heaven rejoice. The believer is often, for a long time, afflicted, hated, and apparently deserted; yet the Lord will at length make him eternally excellent, and happy: thus will he also deal with his church as a collective body. Let the hope of the triumph of our King, and the universal glory of his kingdom, cheer us under our present difficulties, and animate us to diligence, that we may have an abundant entrance into the heavenly Jerusalem, and be admitted as citizens!

PRACTICAL OBSERVATIONS.—\* CHAP. LXI.] Neither the mercy of God, the atonement of Christ, nor the Gospel of plenteous grace, can profit those who continue proud, self-sufficient, and stout hearted. Let none delay submitting to Christ; for the limited time of the Lord's mercy may soon expire, as to them; let none despond, who mourn before God in deep debasement; for the gracious Saviour will surely comfort them in due time, and render them both joyful and holy. Let us first seek the blessings of salvation, and rejoice in them, and aim to walk worthy of them: and let us gladly anticipate the time, when righteousness and praise shall spring forth before all the nations of the earth.



Before  
Christ  
cir. 698.

Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 ¶ I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night: ye that make mention of the LORD, keep not silence.

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD; and thou shalt be called, Sought out, A city not forsaken.\*

## CHAP. LXIII.

1 Christ sheweth who he is; 2 his victory over his enemies; 7 and his mercy towards his church.

† Heb.  
decked.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

a Revel.  
19. 13.

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

b Chap.  
34. 8.

4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore

mine own arm brought salvation unto me: and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they are my people, children that will not lie: so he was their Saviour.

9 ¶ In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.

11 Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him?

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our Father, our Redeemer; thy name is from everlasting.

17 ¶ O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

Ver. 6. The faithful, and in particular the priests and Levites, are exhorted by the prophet to follow his example, to beseech God with unremitted importunity to hasten the redemption of Zion. And the followers of Messiah are to imitate him, in seeking, constantly and zealously, that his dominion may extend over all the earth. The image in this place is taken from the temple service; in which there was appointed a constant watch, day and night, by the Levites; and among them this seems to have belonged particularly to the singers: 1 Chron. ix. 33. Ver. 8, 9. The church, blessed by God, shall enjoy abundance, and cheerfully serve him. Compare Lev. xix. 23—25. Deut. xii. 17, 18. Ver. 10. Compare chap. xl. 3. Ver. 11. Compare chap. xl. 10.

EXPLANATORY NOTES. CHAP. LXIII. Ver. 1—6. There is no event in history to which this passage from its importance and circumstances can be applied; unless perhaps to the destruction of Jerusalem and the Jewish policy: which in the Gospel, is called the coming of Christ, and the days of vengeance: Matt. xvi. 28. Luke xxi. 22. But though this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished. There are prophecies, which intimate a great slaughter of the enemies of God and his people, that remain to be fulfilled; these in Ezekiel, chap. xxxviii. and in the revelation of John, (chap. xx.) are called Gog and Magog.

PRACTICAL OBSERVATIONS.—\* CHAP. LXII.] Whilst we are encouraged by firmly believing the unchangeable love, and care, and uninterrupted intercession of Christ for his church; let us endeavour in our several stations to imitate his example. The interests of true religion should be near our hearts, and we should be willing to spend, and be spent, in promoting them, without seeking our own credit or emolument; and be encouraged to expect the Divine blessing here, and rest in heaven.

Before  
Christ  
cir. 698.  
c Chap.  
59. 16.

d Deut.  
7. 7, 8.

e Exod.  
15. 24.  
Numb.  
14. 11.

Psalms  
78. 56, &  
95. 9.

f Exod.  
14. 30.

Or,  
shepherds,  
as Psalm  
77. 20.

g Exod.  
14. 21.

Joshua  
3. 16.

h Deut.  
26. 15.

Or, the  
multitude.

Or, our  
Redeemer  
from ever-  
lasting is  
thy name.



Before  
Christ  
cir. 698.

19 We are *thine*; thou never bearest rule over them; || they were not called by thy name.\*  
|| Or, *thy name was not called upon them.*

## CHAP. LXIV.

1 The church prayeth for the illustration of God's power: 9 and complaineth of affliction.

**O**H that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence;

† Heb.  
the fire of  
meltings.

2 As *when* † the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

a Psalm  
31. 19.  
1 Cor.  
2. 9.  
|| Or,  
seen a god  
besides thee  
which  
doeth so for  
him, &c.

4 ¶ For since the beginning of the world <sup>a</sup> men have not heard, nor perceived by the ear, neither hath the eye || seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness: *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned; in those is continuance, and we shall be saved.

b Psalm  
90. 5, 6.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do <sup>b</sup> fade as a leaf; and our iniquities, like the wind, have taken us away.

† Heb.  
melted.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast † consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our Father: we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

c Psalm  
79. 8.

9 ¶ Be not <sup>c</sup> wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

they acknowledge him for their Father and Creator; they confess their wickedness and hardness of heart; they entreat his forgiveness; and deplore their present miserable condition, under which they have so long suffered.

EXPLANATORY NOTES. CHAP. LXIV. Ver. 1—3. This is a continuation of the subject of the latter part of the preceding chapter. The Israelites pray that God would manifest his power on their behalf, as he had done in the days of their fathers, that the nations might again tremble before the presence of the Lord of hosts. Ver. 4. Paul is considered applying this verse to the gospel revelation, (1 Cor. ii. 9.) the knowledge of which was given the apostles, and through them to all who were taught of God to understand and believe their testimony concerning Christ. The prophets delivered many promises and prophecies respecting Messiah and his kingdom; but as they themselves did not understand fully, so they searched diligently into the import of what they declared by inspiration to others, 1 Pet. i. 10—12. But clear and full views of these things were given to those in the apostolic age, who were waiting for the consolation of Israel, Mat. xiii. 16, 17. John i. 49—51. Ver. 5. *Thou meetest him that rejoiceth and worketh righteousness*, or, thou meetest with joy, those that work righteousness. No good thing will Jehovah withhold from such as walk uprightly.

EXPLANATORY NOTES. CHAP. LXV. Ver. 1, 2. Rom. x. 20, 21. This chapter contains a defence of God's conduct in regard to the Jews, with reference to their complaint in the preceding chapter. God is introduced declaring that he had called the Gentiles, though they had not sought him; and had refused

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?†

## CHAP. LXV.

1 The Gentiles called. 2 The Jews rejected. 19 The blessed state of the new Jerusalem.

**I**<sup>a</sup> AM sought of *them* that asked not for me; I am found of *them* that sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that* was not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face, that sacrificeth in gardens, and burneth incense † upon altars of brick;

4 Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and || broth of abominable *things* is in their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my || nose, a fire that burneth all the day.

6 Behold, *it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom.

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

his own people, for their refusal to attend to his repeated calls, for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. Though the Jews in Messiah's day were not idolaters, in other respects they exceeded their fathers in wickedness, and therefore they were justly exposed to the righteous displeasure of God. The prophets spake not only for the instruction of their own, but for that of every future age. Ver. 3, 4. These are instances of heathen superstition, and idolatrous practices, to which the Jews were exceedingly addicted before the Babylonish captivity. The heathen worshipped idols in groves: whereas, God, in opposition to this species of idolatry, commanded his people to destroy them, Deut. i. 2, 3. The apostate Jews sacrificed on altars built of brick: in opposition to the command of God, in regard to his altar, which was to be built of unhewn stone, Exod. xx. 25. Like the heathens also, they dwelt in sepulchres, and lodged in monuments or caverns, for the purposes of necromancy and divination; to obtain dreams and revelations. They eat swine's flesh, which was in principal request among heathens in their sacrifices and feasts, but expressly forbidden by the law of Moses, Lev. xi. 7. "And broth of abominable meats was in their vessels," for lustrations, magical arts, and other superstitious and abominable practices. The superstition of their descendants was of another kind; they abhorred idolatry, but they made void the law by the traditions of the elders, which were, to a hypocritical people, proper substitutes of heathen ceremonies. Ver. 8—10. While God rejected the Jewish people, he preserved a remnant, to whom he made good his ancient promises. These he blessed with spiritual pros-

Before  
Christ  
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a Rom. 9.  
24, 25, 26.  
& 10. 20.  
Ephes.  
2. 12, 13.

† Heb.  
upon  
bricks.  
|| Or,  
pieces.

|| Or,  
anger.

## PRACTICAL OBSERVATIONS.—\* CHAP. LXIII.]

Though our Lord will not deign to answer the arrogant cavilling questions of proud infidels; he will fully satisfy humble believers of the propriety and equity of his most awful judgments. Once he appeared on earth in apparent weakness, to pour out his precious blood, as the atonement for our sins; but he will in due time appear "travelling in the greatness of his strength," and covered with the blood of his enemies. How great is his mercy towards those that really fear and trust in him! But alas, in many instances, they are rebellious, and grieve his Holy Spirit, and lose their comforts, and expose themselves to sharp rebukes and corrections, by which they are brought to renewed repentance, and deeper humiliation. It is a delightful consideration, that the Lord will never utterly forsake his own people, and that he will have mercy on the descendants of Abraham his friend.

## PRACTICAL OBSERVATIONS.—† CHAP. LXIV.]

The difficulties that occur in our work should excite us to more vigorous exercises of faith in the omnipotence of God, and to more fervent prayers for his interposition; for when he manifests his favour the most insuperable obstacle to our desire will remove in an instant. The deliverances which the Lord works for his people are sometimes as unexpected in the manner and season of them, as his terrible judgments on his enemies; and they are intimately connected together. The sacred records of the ancient church have been transmitted to us, to encourage our hopes, and prayers for personal and public mercies from the Lord, according to his promises, and the nature of our dispensation.



Before  
Christ  
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9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that || troop, and that furnish the drink-offering unto that || number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: <sup>b</sup> because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the LORD God, behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for † vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen; for the LORD God shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that swear-eth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create <sup>c</sup> new heavens, and a new earth: and the former shall not be remembered, nor † come into mind.

18 But be ye glad and rejoice for ever in *that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the <sup>d</sup> voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the

child shall die an hundred years old; but the sinner, *being* an hundred years old, shall be accursed.

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect † shall † long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that <sup>e</sup> before they call, I will answer; and while they are yet speaking, I will hear.

25 The <sup>f</sup> wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall* be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.\*

### CHAP. LXVI.

1 God will be served in humble sincerity. 5 The humble comforted. 15 God's judgments against the wicked.

**T**HUS saith the LORD, <sup>a</sup> The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hands made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor, and of a contrite spirit, and that trembleth at my word.

3 He that killeth an ox, *is as if* he slew a man; he that sacrificeth a || lamb, *as if* he cut off a dog's neck: he that offereth an oblation, *as if* he offered swine's blood; he that † burneth incense, *as if* he blessed an idol; yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their || delusions, and will bring their fears upon them; <sup>b</sup> because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

Deut. xxviii. 30. Their life shall be prolonged to participate of the good conferred on them: as the days of a tree, so shall the days of my people be, saith the LORD. The prophet's idea seems to be, that they shall live to the age of the Antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions. It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about a thousand years; being five hundred years in growing to full perfection, and as many in decaying; which seems to be a moderate and probable computation.

EXPLANATORY NOTES. CHAP. LXVI. Ver. 1—4. The Jews valued themselves much on their temple, and the pompous system of services performed in it, which they supposed were of perpetual duration: and they assumed great confidence and merit to themselves for their strict observance of all the externals of their religion. And at the very time when the judgments denounced in verse 6, and 12, of the preceding chapter were hanging over their heads, they were rebuilding, by Herod's munificence, the temple in a most magnificent manner. God admonishes them, that the Most High dwelleth not in temples made with hands; and that a mere external worship, how diligently soever attended, when accompanied by wicked, idolatrous, and superstitious practices in the worshippers, would never be accepted by him. Thus their hypocrisy is set forth in strong colours; while they affected great strictness in the performance of all the externals of their religion, they indulged in the most flagitious crimes. He that slew an ox for sacrifice, hesitated not to kill a man; he that offered an oblation according to the law, added swine's blood, contrary to the law; he that sacrificed a lamb, beheaded also a dog to make

Or,  
Gad.  
Or,  
Meni.  
Prov.  
1. 24.  
Chapter  
66. 4.  
Jeremiah  
8. 13.

† Heb.  
breaking.

c Chap.  
66 22.  
2 Peter  
3. 13.  
Revel.  
21. 1.  
† Heb.  
come upon  
the heart.  
d Revel.  
21. 4.

Heb.  
shall make  
them con-  
tinue long,  
or shall  
wear out.

f Chap.  
11. 6, 7.

a 1 Kings  
8. 27.  
2 Chron.  
6 18

Acts  
7. 28. &  
17. 24.

Or,  
kid.  
† Heb.  
maketh a  
memorial  
of.

Or,  
devices.  
b Prov.  
1. 24.  
Chapter  
65. 12.  
Jerem.  
7. 13.

perity; their happy condition is represented by the state of the most productive countries. Sharon, and the valley of Achor, were two most fertile parts of Judea; famous for their rich pastures: the former to the west, not far from Joppa; the latter, north of Jericho, near Gilgal. Ver. 11. *That prepare a table for that troop*, or Gad; and *that furnish a drink-offering for that number*, or Meni. These are names of idols, objects worshipped by the apostate Israelites. It is supposed that Gad means Good Fortune, and Meni, the moon; the truth of this is of little importance. It appears sufficiently, from the circumstances, that they were false gods, either stars, or some other natural object; or a mere fiction. The Holy Scriptures did not design to explain more clearly what these objects of idolatrous worship were; but choose rather that the memory of the knowledge of them should be utterly abolished. And God be praised that they are so totally abolished, that we are now quite at a loss to know, who and what sort of things they were. Ver. 12—15. Severe punishments are threatened against the ungodly among the Jews, which were awfully verified, when utter destruction and desolation came on their city and nation; since which period God has called his servants by another name: "There is neither Jew nor Greek, Barbarian, Scythian, bond or free, but Christ is all and in all." Ver. 16. This to the end of the chapter, contains great rewards promised to the obedient in a future flourishing state of the church. Completely reformed from all error and iniquity, Jehovah shall behold her, and, as in the creation, declare all things very good. Her subjects shall enjoy peace, gladness, health, and prosperity. They shall receive themselves the reward of their labours; they shall not, like the disobedient Israelites, build, and another inhabit; plant, and another eat. Compare

PRACTICAL OBSERVATIONS.—• CHAP. LXV.] The Lord may well say of all his people, "He was found of them who sought him not." He first suggested the thought and created the disposition, of seeking his mercy, and he graciously delivered us for his name's sake. When the power of godliness is decayed, men grow proud of the worthless form, and provoke the indignation of God whom they hypocritically serve. The Lord spares ungodly men, because "a blessing is in them." He purposes to bring forth a seed out of them, to inherit his holy mountain. Sometimes he makes an evident discrimination on earth, betwixt his servants, and his enemies; but this will be uniformly visible hereafter. How glorious the change, when the earth shall be filled with spiritual religion, and exact righteousness!



Before Christ  
cir. 698.  
c Chap.  
5. 19. 5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, "Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

¶ Or, beget. 9 Shall I bring to the birth, and not ¶ cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her;

¶ Or, brightness. 11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the ¶ abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

d Chap. 49. 22. & 60. 4. 13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, Behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

an atonement for his sins; and he that burnt incense to Jehovah, blessed also an idol. Of the same kind was the hypocrisy of the Jews, in the time of our Saviour and his apostles, Matt. xv. 4—9. xxxiii. 14. Rom. ii. 22—24. As they chose their own ways, and would not listen to the Divine counsels, Jehovah chose their calamities; he brought on them the power and vengeance of the Romans which they dreaded, John xi. 48. Ver. 5—14. The prophet returns to the subject of the former chapter, and pursues it in a different manner, with more express declaration of the new economy, and of the flourishing state of the church under it. God intimates that he would appear to vindicate his faithful people by punishing their enemies, the apostate Jews, who in persecuting them, believed that they were doing God a good service. This intimation was awfully verified in those dreadful miseries which befel the rejectors of Christ, and his followers, in their war with the Romans, miseries without a parallel in history. The destruction of Jerusalem was succeeded by a sudden and an astonishing increase of the church; and as the power and influence of her early and most violent persecutors were weakened or destroyed, she had rest, was built up, and abounded in joy and peace; the hand of the Lord was known towards his servants, and his indignation towards his enemies. Ver. 15—23. While God made known his tremendous and inflexible justice in his judgments on the apostate Jews, he employed the remnant who became converts to the Christian faith, to publish the Gospel among all nations. These converts, wherever they went, set up the ensign of Christ's kingdom, and acted as priests, presenting the Gentiles

Before Christ  
cir. 698. 16 For by fire, and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens, ¶ behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I *know* their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD, out of all nations, upon horses, ¶ Or, coaches. e Exod. 19. 6. and in chariots, and in ¶ litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, Chapter 61. 6. saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. 1 Peter 2. 9.

21 And I will also take of them for *e* priests, and for Levites, saith the LORD. Revel. 1. 6.

22 For as *f* the new heavens, and the new earth, f Chap. 65. 17. which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 2 Peter 3. 13.

23 And it shall come to pass, that † from one new-moon to another, and from one sabbath to another, † Heb. 21. 1. shall all flesh come to worship before me, saith the LORD. from new-moon to his new-moon, and from sabbath to his sabbath.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their *g* worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.\* g Mark 9. 44.

as an offering to God, see Rom. xv. 16. Ver. 24. Jews and Gentiles, who believed and were collected in one body, witnessed the final perdition of the obstinate and irreclaimable. This is set forth in language which our blessed Lord afterwards applied to express the everlasting punishment of the wicked in Gehenna, or in hell; from which we may learn that the fate of the unbelieving Jews is an example of what awaits all who walk in their steps. Gehenna, or the valley of Hinnom, was very near Jerusalem to the south-east: it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire, that is, of burning them in sacrifice to Moloch. To put a stop to this abominable practice, Josiah defiled, or desecrated the place, by filling it with human bones, 2 Kings xxiii. 10, 14, and probably it was the custom afterwards, to throw out the carcasses of animals there; and it became the common burying-place for the poorer people of Jerusalem. As we cannot form any conception of spiritual objects, but by analogy from worldly ones, the scriptures represent with propriety, the future place of torment under the image of Gehenna; and the punishment of the wicked, by the worm which there preyed on the carcasses, and the fire that consumed the wretched victims. The difference between Gehenna and the place of invisible torment is however marked in the strongest manner, namely, that the suffering in the former is transient: the worm itself, that preys on the body, dies; and the fire which totally consumes it, is soon quenched; whereas in hell the instruments of punishment shall be everlasting, and the suffering without end; for there the worm dieth not, and the fire is not quenched.

PRACTICAL OBSERVATIONS.—\* CHAP. LXVI.] No external forms, however splendid or costly, can please God, without an humble and upright heart. He wants not, and is not profited by any of our services; and when we become proud of them, he will abhor us and them, even though they were of his own appointment. It will not avail any man to say, "Let God be glorified," when in proud self-confidence, and obstinate rage, he persecuted the Lord's people, and refused to ask counsel at his word and Spirit. But they who tremble at his word, need not be alarmed even at the hatred of their professed brethren, who presumptuously boast that they are exclusively the church of God. When the Lord lessens the numbers of his visible church, by cutting off false professors, we need not fear but he will supply their places by more valuable persons. He can add converts in multitudes, as though a nation were born in a day. The time of Zion's deliverance approaches; and he that bringeth to the birth will give strength to bring forth. Let us not fail to shew our love to the church, and sympathize with her in her sorrows; by pleading continually for her joyful deliverance. Then shall we assuredly rejoice in her joy, and partake of her consolations. Nothing tends more to the true christian's comfort, than the peace and prosperity of the church. Happy are all those who have heard and believed the report of salvation by Christ! May the Lord send forth multitudes of faithful ministers into all lands, and by them gather in his elect from the four quarters of the globe!



# THE BOOK OF THE PROPHET JEREMIAH.

## THE ARGUMENT.

*Jeremiah, who was a priest and a prophet, prophesied from the 13th year of king Josiah, till after the taking of Jerusalem, which was about the space of forty-five years. This book is written with a great deal of plainness, and at the same time with great strength and energy. It is partly historical, and partly prophetical. We meet with several prophecies in it concerning the ruin of the Jews; their return from the captivity; the destruction of the Babylonians, and of some other kingdoms; the calling of the Gentiles; and the new covenant that God would make with mankind by Jesus Christ. We have here likewise a relation of the sufferings which Jeremiah himself underwent, and of several things that happened to him before and after the taking of Jerusalem; as also an account of what passed during the siege and taking of that city, and of the state of the Jews that dwelt in Judea, and who retired into Egypt after Jerusalem was taken by the Chaldeans.*

### CHAP. I.

1 The calling of Jeremiah; 11 His visions; 15 His message against Judah; 17 God promiseth to assist him.

Before  
Christ  
cir. 629.

**T**HE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin:

2 To whom the word of the LORD came, in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the LORD came unto me, saying,

5 Before I<sup>a</sup> formed thee in the belly I knew thee; and before thou camest forth out of the womb I<sup>b</sup> sanctified thee, and I<sup>†</sup> ordained thee a prophet unto the nations.

6 Then said I, <sup>c</sup> Ah, LORD God! behold, I cannot speak; for I am a child.

7 ¶ But the LORD said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 <sup>d</sup> Be not afraid of their faces: for <sup>e</sup> I am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and<sup>f</sup> touched

my mouth: and the LORD said unto me, Behold, I have<sup>g</sup> put my words in thy mouth.

10 See, I have this day set thee over the nations, and over the kingdoms, to<sup>h</sup> root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 Then said the LORD unto me, Thou hast well seen; for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething-pot; and the face thereof is<sup>†</sup> toward the north.

14 Then the LORD said unto me, Out of the<sup>i</sup> north an evil<sup>†</sup> shall break forth upon all the inhabitants of the land.

15 For, lo, I will<sup>k</sup> call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them, touching all their wickedness, who have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands.

Before  
Christ  
cir. 629.

g Chap.  
5. 14.  
h Chap.  
18. 7.  
2 Cor.  
10. 4, 5.

† Heb.  
from the  
face of the  
north.  
i Chap.  
4. 6.

† Heb.  
shall be  
opened.  
k Chap.  
5. 15. &  
6. 22, &  
10. 22.

a Isaiah  
49. 1, 5.  
b Gal.  
1. 15, 16.  
† Heb.  
gave.  
c Exod.  
4. 10.  
d Ezek.  
3. 9.  
e Exod.  
3. 12.  
Deut.  
31. 6, 8.  
Joshua  
1. 5.  
Hebrews  
13. 6.  
f Isa. 6. 7.

**EXPLANATORY NOTES.** CHAP. I. Ver. 1—10. Jeremiah was of the sacred order of the priests, the son of Hilkiah; he probably descended from Ithamar, of whose line Abiathar was the last high priest, and to whom belonged Anathoth, a city near Jerusalem, in the inheritance of the tribe of Benjamin, (1 Kings ii. 26, 27.) He began when very young to exercise his prophetic office, in the thirteenth year of Josiah's reign, and continued at least till the eleventh year of king Zedekiah, under whom Jerusalem was laid waste, and the inhabitants of Judea enslaved. The priests, levites, kings, and some prophets were usually sanctified, or devoted to their respective offices by a peculiar ceremony; but Jeremiah was sanctified or consecrated by God from the womb, ordained a prophet to the nations. He seems to have been extremely intimidated by the prospect of exercising his important and difficult office, on account of his youth, and perhaps deficiency of oratorical powers. His humility and diffidence were becoming, but doubtless his apprehensions were unreasonable, and betrayed partial ignorance and distrust of God, who calls none to a work, which he fits them not to perform; sends none a warfare on their own charges. The Lord is compassionate; gentle and merciful are his rebukes; he encourages his servant, and dispels his fears, by assuring him of his presence and assistance, of the certainty of which he condescended to give him a most expressive token: he anointed him, not with oil, but put forth his hand, says Jeremiah, and touched my mouth, and said unto him, Behold, I have put my words in thy mouth. Comp. Isa. vi. 7. Rev. i. 17. The Lord called him

to decide the fate of kingdoms; he is represented performing the thing which he only foretels; the infallibly prophetic word is as certain as the event accomplished. Comp. Isa. vi. 10. Ver. 11—16. This passage contains a summary view of the chief subject of the following prophecies, the desolating judgments of God on the Jewish people for their iniquities. The prophet sees in vision two signs of the speedy and awful ruin awaiting them: their destruction shall be hastened and prolonged, as the almond-tree is the first in spring to send forth her blossoms, and the last in harvest to fade. Jerusalem is likened to a seething-pot, whose fire faced the north; it was besieged and burnt by the Chaldeans who marched from the north, and by them were its inhabitants tortured, and consumed as in boiling water. These enemies of the Jews were employed by God to execute his righteous displeasure, though they knew it not: though they were indulging their own ambitious, cruel, and blood-thirsty tempers. They set up not merely their tents, as a besieging army, but their thrones, as triumphant conquerors, in the gates of Jerusalem. They might boast of their conquests, but these were not in consequence of their valour or good fortune; the first and proper reason was, God had uttered his judgments on the Jews, because of their wickedness and idolatry, and the Most High cannot want instruments to execute his pleasure; and he may choose whom he will. Ver. 17—19. The prophet is exhorted, in figurative language, to be fully prepared for his work; Gird up thy loins and arise; alluding to the long robes worn in the east, which required to be tucked up by a girdle, either to fit one for a journey or



Before  
Christ  
cir. 629.

Or,  
Break to  
pieces.  
1 Isaiah  
50. 7.  
Chapter  
6. 27, &  
15. 20.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I || confound thee before them.

18 For, behold, I have made thee this day <sup>1</sup> a defenced city, and an iron pillar, and brasen walls, against the whole land; against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land:

19 And they shall fight against thee, but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.\*

## CHAP. II.

<sup>1</sup> God's expostulation with the Jews touching their causeless revolt; <sup>14</sup> they are the causes of their own calamities.

**M**OREOVER, the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember || thee, the kindness of thy <sup>a</sup> youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was not sown*.

3 Israel *was* holiness unto the LORD, *and* the first-fruits of his increase: <sup>b</sup> all that devour him shall offend; evil shall come upon them, saith the LORD.

4 ¶ Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that <sup>c</sup> brought us up out of the land of Egypt, that led us 9, 11, 13. through the wilderness; through a land of deserts, and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof: but <sup>d</sup> when ye entered, ye <sup>d</sup> defiled my land, and made mine 78. 58. & 106. 38. heritage an abomination.

8 The priests said not, Where *is* the LORD? and <sup>e</sup> they that handle the <sup>e</sup> law knew me not: the pastors also

any work. He is solemnly warned against fear in declaring the mind of God; *Be not dismayed at their faces, lest I confound thee*; he is called to be courageous by the most powerful arguments; Jehovah promises to raise him superior to all his enemies; to preserve him in safety as a defenced city; to give him strength, firmness, and durability in the service to which he was called, as an iron pillar, or as walls of brass. The presence of God to deliver him, rendered ineffectual all the opposition against him, from men of power or influence.

EXPLANATORY NOTES. CHAP. II. Ver. 2; 3. *Kindness of thy youth, love of thine espousals*, may mean professed love and zeal of Israel, when they first followed the Lord and his servant Moses in the wilderness. Or, more probably the expressions may refer to the love and kindness which God shewed them, when he chose them to be his peculiar people above all the earth, and became their own God: "so that considering the nation, as immediately dedicated to him, even as the first-fruits of every increase were holy to him, he was offended with all who attempted to injure them, and brought evil on all their enemies." For it should be rendered "did offend; evil did come upon them." Ver. 6. *Shadow of death*; This expression is remarkably applicable to the solitary waste

transgressed against me, and the prophets prophesied by Baal, and walked after *things that do not profit*.

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass || over the isles of Chittim, and see; || Or, and send unto Kedar, and consider diligently, and <sup>over to.</sup> see if there be such a thing:

11 Hath a nation changed *their* gods, which *are* <sup>f</sup> yet no gods? but my people have changed their glory <sup>16. 20.</sup> for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they <sup>g</sup> have forsaken me, the <sup>g</sup> fountain of living waters, <sup>36. 9.</sup> and hewed them-out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel a servant? *is* he a home-born slave? why is he <sup>†</sup> spoiled?

15 The young lions roared upon him, *and* <sup>†</sup> yelled, and they made his land waste: his cities are burnt without inhabitant.

16 Also the children of Noph and Tahapanes || have broken the crown of thy hand.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own <sup>h</sup> wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore <sup>3. 6.</sup> and see, that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear <sup>k</sup> is not in thee, saith the LORD God of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not || transgress; when <sup>i</sup> upon every high hill, and under every green tree, thou wanderest, playing the harlot.

21 Yet I had <sup>k</sup> planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

through which they travelled, which continually reminded them of death, or threatened them with it; through this hitherto untrodden desert, the Lord had safely led their nation. Ver. 10-12. Civilized or savage idolaters have been always distinguished for tenacious adherence to their idols, and the religion of their fathers. Ver. 14, 15. This alludes to the reduction of the ten tribes to their miserable bondage by Assyria, whose princes are compared to young lions on account of their rapacious cruelty. Why was Israel thus spoiled? Was it because born slaves in the family of some idolaters, and therefore unworthy of the Divine protection? Far from it; they were chosen God's servants, but by departing from him, and serving idols, they provoked him to cast them off, and deliver them to the will of their enemies. Ver. 16. This seems a prophecy of the death of Josiah, and the dethronement of Jehoahaz, by the king of Egypt, in which country were the cities of Noph and Tahapanes. Ver. 18. The tribe of Judah often shewed a propensity to form alliances with Egypt and Assyria, which conduct was not more opposed to the will of God than it was almost unaccountable, since these kingdoms had been so often the greatest enemies of Israel. Ver. 22. The labours of the best princes, and faithful prophets, were ineffectual

PRACTICAL OBSERVATIONS.—\* CHAP. I.] The Lord raises up proper instruments for his work, in every age and circumstance of his church; and though their labours fail to reform degenerate nations, they prove useful to some individuals, and leave others without excuse. He who formed us in the womb, knows beforehand for what services or purposes he intended us; and he will qualify us for all that he hath for us to do, or suffer in this world. In general young persons are not the most proper to hold offices of importance in the church. Yet the Lord may be pleased to call those who are young in years and experience, and apparently of inferior endowments, and assuredly he will enable them to be faithful. Whatever the wise men and politicians of this world may think, the safety of kingdoms is decided according to the purpose and word of God; and much depends on the reception that is given to his faithful ministers. If we would speak properly in the name of God to others, we must observe attentively his word and works, and study his providences, as well as his precepts. And though all our services are imperfect and defiled; yet the Lord will graciously shew his approbation of all that we do well, according to our measure: and we should thus candidly accept of the well-meant services of each other. The destruction of the wicked, and the salvation of the just, are ripening apace; in both respects the Lord will hasten his word to perform it. This the ministers of God must boldly declare, according to all that God commands them. The Lord will protect such as simply follow, and trust in him, against every assault of the wicked, as far as is good for them: he can make the feeblest and most timid, firm and immovable as an iron pillar, and secure as a well fortified city, though whole nations should combine against them.



Before  
Christ  
cir. 629.

22 For though thou<sup>1</sup> wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the LORD God.

1 Job  
9. 30.  
|| Or, O  
swift drome-  
dary.

23 How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: || *thou art* a swift dromedary traversing her ways;

|| Or,  
O wild  
ass, &c.

24 || A wild ass † used to the wilderness, *that* snuffeth up the wind at † her pleasure: in her occasion who can || turn her away? all they that seek her will not weary themselves; in her month they shall find her.

† Heb. the  
desire of  
her heart.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, || There is no hope: no; for I have loved strangers, and after them will I go.

|| Or,  
reverse it.  
|| Or, Is  
the case  
desperate?

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

|| Or, be-  
gotten me.  
† Heb.  
the hinder  
part of the  
neck.

27 Saying to a stock, Thou art my father; and to a stone, Thou hast || brought me forth: for they have turned † *their* back unto me, and not *their* face; but in the time of their<sup>m</sup> trouble they will say, Arise, and save us.

m Isaiah  
26. 16.  
n Isaiah  
45. 20.  
† Heb.  
evil.

28 But where *are* thy gods that thou hast made thee? let them arise, if they<sup>n</sup> can save thee in the time of thy † trouble: for<sup>o</sup> according to the number of thy cities are thy gods, O Judah.

o Chap.  
11. 13.  
p Isaiah  
9. 13.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

Chapter  
5. 3.  
q Matth.  
23. 29.  
&c.

30 In vain have I<sup>p</sup> smitten your children; they received no correction: your own sword hath<sup>a</sup> devoured your prophets, like a destroying lion.

r Ver. 5.  
† Heb.  
We have  
dominion.

31 ¶ O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, † We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love?

to reform the people, their sins so deeply polluted them before God, that outward means could not wash them out. Ver. 23, 24. *The valley*, probably that of the son of Hinnom, where they caused their children to pass through the fire to the idol Moloch; by which detestable practice they discovered the strongest inclination to live like their idolatrous neighbours. Ver. 25. The Lord often warned his people not to run after idols, or form connections with heathens, the certain consequence of which would be misery. But they considered all hope of safety from the Lord vain, and therefore persevered in rejecting his counsel. Ver. 26. All Israel were conscious of guilt, and shunned detection like a thief; and yet they would certainly be detected, and put to shame; for the Lord will prove against them, that they had ascribed divine honours to their senseless idols, and rejected him, the only true God. Ver. 35. Apostates from God are generally more abandoned to iniquity than the most ignorant and profane, who never discovered any regard to true religion. Idolatrous Israel imitated the harlot who used every artifice to allure, and turned every way to meet the companions of her shameful amours; thus they assiduously employed themselves in desiring, and embracing new idolatries; And they not only were acquainted with the worst practices of the heathen, but refined on them, and became zealous teachers of professed idolatries in their infamous mysteries.

EXPLANATORY NOTES. CHAP. III. Ver. 1. Compare Deut. xxiv.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] They who are indeed holiness to the Lord, and the first-fruits of his new creation, and who follow him through this dreary wilderness to the promised rest, have already experienced, and will still continue to experience such love from him, as richly to compensate for all that they can lose, leave, or suffer for his sake; and he will resent the wrong done to his people, as if done to himself. No apostate, or backslider, can give a good reason for departing from the Lord; none can pretend any unfaithfulness, injustice, or unkindness in him; and he may justly reproach them with the folly, as well as the ingratitude, of leaving such a tried and powerful Friend, to walk after vanity and become vain. But not only are mere professors chargeable with these odious crimes; even true believers are often constrained to plead guilty! Nations who indulge in wickedness, notwithstanding the most distinguished temporal and spiritual advantages, expose themselves to the severest judgments. A disposition to self-justification is as strongly marked as a feature of man's character, as his total depravity. Sometimes despair of mercy, or of victory over domineering lusts, leads men to as unrestrained indulgence, as the most presumptuous infidelity can do. Nothing indeed can save men from the dominion of sin and enmity against God, except the abundant mercy and almighty assistance proposed in the Gospel.

therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by † secret † Heb. search, but upon all these.

Before  
Christ  
cir. 629.  
† Heb.  
digging.

35 Yet thou sayest, because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.\*

### CHAP. III.

1 God's great mercy in Judah's vile whoredom. 13 The promises of the Gospel to the penitent.

† **T**HEY say, If a man put away his wife, and she go from him, and become another man's, † Heb. a shall he return unto her again? shall not a Deut. that land be greatly polluted? but thou hast played 24. 4. the harlot with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore the<sup>b</sup> showers have been withholden, b Deut. and there hath been no latter rain; and thou hadst a 28. 24. where's forehead, thou refusedst to be ashamed. Chapter 9. 12.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? e Chap. 6. 15.

5 Will he reserve *his* anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The Lord said also unto me in the days of eir. 612. Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is<sup>d</sup> gone up upon every high d Chap. 2. 20. mountain, and under every green tree, and there hath played the harlot.

1—4. The law of Moses, and the sentiments of the people, were repugnant to the practice of a man receiving back a divorced wife, after she had been married to another: Yet the Lord invited his backsliding people to return to him, after all their idolatries which had defiled the land, dishonoured him, and proved their unfaithfulness to the covenant of their espousals to him. Ver. 2. As the prostitute was seen in every public place, and the plundering Arab in the desert through which the traveller passed, so Israel were seen in every high place devoted to idols; thus they practised idolatry with the greatest zeal, and the most shameless effrontery. Ver. 4, 5. This passage is by some interpreted as a reproof of the hypocrisy and presumption of the Jews. Though abandoned to iniquity, they pretended to call God their Father. Nor would they believe that he would so reserve his anger as to bring his threatenings on them. But the common interpretation conveys a contrary sense. "Would not the people from this time, (when they were warned, corrected, and invited to repentance; and favoured with such a pious reforming king,) come, and seek God, who had always been the Father and Guide of Israel? Would they not crave him again to take them under his fatherly guidance? And would they not do it immediately, without further delay? And would the Lord, in that case, reserve his anger for ever, and punish them to the end? By no means: though they had done all in their power to provoke him, he was yet disposed to be merciful to them



Before  
Christ  
cir. 612.

7 And I said, after she had done all these things, Turn thou unto me: but she returned not. And her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass, through the || lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north and say, Return, thou backsliding Israel, saith the LORD, and I will not cause mine anger to fall upon you: for I am <sup>e</sup>merciful, saith the LORD, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give <sup>f</sup>you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD; neither shall it <sup>†</sup>come to mind, neither shall they remember it, neither shall they visit it, neither shall || that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem; neither shall they walk any more after the || imagination of their evil heart.

18 In those days the house of Judah shall walk || with the house of Israel, and they shall come together out of the land of the north to the land that I have || given for an inheritance unto your fathers.

19 But I said how shall I put thee among the chil-

dren, and give thee a <sup>†</sup>pleasant land, a goodly heritage of the host of nations? And I said, Thou shalt call me, My father, and shalt not turn away <sup>†</sup>from me.

20 ¶ Surely as a wife treacherously departeth from <sup>†</sup>her <sup>†</sup>husband, so have ye dealt treacherously with me, O house of Israel saith the LORD.

21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

22 <sup>z</sup>Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.

23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the LORD our God is the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks, and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.\*

## CHAP. IV.

1 Israel is excited to repentance by promises, 3 And Judah by threats of hostile invasion, &c. 19 The prophet lamenteth bitterly for the afflictions of his country.

**I**F thou wilt return, O Israel, saith the LORD, <sup>a</sup>re-a Joel turn unto me; and if thou wilt put away thine <sup>2. 12.</sup> abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, the LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they <sup>b</sup>glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: || retire, stay not: for I will bring evil from the <sup>c</sup>north, and a great <sup>†</sup>destruction.

Divine exhortation to them, "If ye will return, return unto me, saith the Lord." Their unfeigned faith, and upright obedience, are foretold in connection with the calling of the Gentiles to have fellowship with them in the blessings of Messiah. Nor can these blessings be enjoyed by either Jew or Gentile, who is uncircumcised in heart to love the Lord; for nothing awaits those who are alienated from God, and enemies in their hearts, but his wrath and indignation, Rom. ii. 28, 29. Ver. 5—18. Repentance is enforced on the Jews by the terrors of the Lord; the judgment of which he forewarns them. He calls the army of Nebuchadnezzar to march against Judea and Jerusalem; the devastation and destruction produced by that army, are described by most expressive images. As a hungry lion rushing from his thicket destroys every animal in his course, sparing neither young nor old, weak nor strong; so would Nebu-

Ver. 11. The sins of the ten tribes, who had been long ruined or in a miserable captivity, were far less aggravated than those of Judah, being committed against fewer warnings, mercies, judgments, vows, &c. Ver. 12—25. These predictions began to be accomplished in and after the deliverance from Babylon; but will be much more fully accomplished in the future return of the twelve tribes to Canaan, and in the glories of the Christian church; especially in the millennium, when converts shall be numerous, ministers and magistrates faithful, ceremonies laid aside, and peace, harmony, faith, and godly sorrow prevail.

EXPLANATORY NOTES. CHAP. IV. Ver. 1—4. Many a time did Israel profess to return to God, and as often did he deign to encourage them, and teach them the nature of genuine repentance. But generally their confessions were feigned, and their reformation partial; and hence the propriety of the

PRACTICAL OBSERVATIONS.—\* CHAP. III.] All God's mercy to his professed people in every age, may suggest encouragement to the humble inquirer after him: and what can be so desirable for the young and inexperienced, in this ensnaring, perilous world, as to have the Lord for their father, and the guide of their youth? But it will not avail the obstinate, and hypocritical, to presume on their external privileges, and relation to God, or even on his mercy, as if he would not execute his threatened vengeance on the impenitent transgressor. If we carefully mark the crimes of those who renounce all religious professions; and despise warnings, and convictions, and note the consequences; we shall then generally see abundant reason to shun their evil ways. Blessed be God that his word has reached us, and that he calls for the chief of sinners to return to him. May his goodness lead us to repentance, and humble confession of our sins! O that we may be found among the small remnant, who have been called into the true church of God!



Before  
Christ  
cir. 612.

d Chap.  
6. 26.

|| Or,  
a fuller  
wind than  
these.

† Heb.  
utter judg-  
ments.

e Isaiah  
1. 16.

f Chap.  
3. 16.

g Psalm  
107. 17.  
Isaiah  
50. 1.  
h Isaiah  
22. 4.  
Chapter  
9. 1.  
† Heb.  
the walls  
of my  
heart.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate: *and* thy cities shall be laid waste, without an inhabitant.

8 for this<sup>d</sup> gird you with sackcloth, lament and howl; for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass, at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets wonder.

10 Then said I, Ah, LORD God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse.

12 *Even* || a full wind from those *places* shall come unto me: now also will I † give sentence against them.

13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, <sup>e</sup> wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

15 For a voice declareth<sup>f</sup> from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations: behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 <sup>g</sup> Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My<sup>h</sup> bowels, my bowels! I am pained at † my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me: they *are* sottish children, and they have none un-

derstanding: they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; <sup>i</sup> yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks; every city shall be forsaken, and not a man dwell therein.

30 And *when* thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rendest thy † face with painting, in vain shalt † Heb. thou make thyself fair; *thy* lovers will despise thee, <sup>eyes.</sup> they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewail-eth herself, *that* spreadeth her hands, *saying*, Woe is me now! for my soul is wearied because of murderers.\*

## CHAP. V.

1 The judgments of God upon the Jews for their universal depravity; 7 their adultery; 10 their impiety; 12 their worship of strange gods; 20 their injustice and oppression, &c.

**R**UN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast <sup>a</sup> stricken them, but they have not grieved; <sup>a</sup> Isaiah thou hast consumed them, *but* they have refused to receive correction; they have made their faces harder than a rock: they have refused to return. 9. 13. Chapter 2. 30.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

innocent; for he hears Jehovah testifying against them as foolish, stupid, without understanding, wise only to do evil. He witnesses the land reduced to total confusion and darkness, as the earth in its original chaos; the whole body politic, civil, and ecclesiastical constitution dissolved, the country depopulated, cities laid waste, the few inhabitants that remain forsaken and despised by all, by those whom they had honoured more than God, and left to bemoan with the anguish of a woman bringing forth her first child; "Woe is me now, for my soul is wearied because of murderers."

EXPLANATORY NOTES. CHAP. V. Ver. 1, 2. The nation of the Jews, notwithstanding all their natural and religious advantages, were frequently so corrupt, that few upright men could be found among them; comp. Isa. lvii. 1-4. Mic. vii. 1-16. Ver. 3-5. Jehovah loves integrity; his judgments on his ancient people were designed to correct their hypocrisy; but poor and rich, high and low, remained altogether unconcerned to ascertain whether their af-

chadnezzar the destroyer of the nations, spread universal destruction among the Jews; and as a tempestuous wind, would he sweep with resistless vengeance all before him; his army as clouds would cast a universal gloom over the country, and quickly as a whirlwind, more than justify every fear excited by the report of their approach; and as their horses are swifter than eagles, to flee would be as impossible as opposition was vain; they would surround Jerusalem that none might escape, as all entrance into a vineyard is prevented by its keepers. Ver. 19-31. Here the subject takes such powerful hold of the prophet's soul, as completely to exclude every other thought, and to compel him to speak in language of the deepest lamentation; its tenderness is equalled only by its strength. The noise of warriors against his country, fills his soul with alarm; in a moment are felt the direful effects of war; messengers proclaim from tribe to tribe, city to city, destruction upon destruction, calamities in rapid succession. Nor is the anguish of the spirit in the least alleviated by reflecting on the sufferers as

PRACTICAL OBSERVATIONS.—• CHAP. IV.] Returning sinners, if they would be received by the Lord, must evince the sincerity of their repentance by putting away their abominations, not only from the sight of men, but also from the presence of God, who searcheth the hearts. When the professors of the Gospel join integrity, truth, and righteousness with their apparent godliness, they recommend their holy religion. When lesser calamities are not effectual to fan and cleanse worshipping congregations or nations professing the true religion, God will give sentence against them, and the storm of Divine vengeance will be commissioned against them, and then it will be unavailing to say, "Woe unto us, for we are undone."



Before  
Christ  
cir. 612.Or,  
deserts.† Heb.  
are strong.b Ezek.  
22. 11.c Isaiah  
23. 16.d Chapter  
1. 9.e Deut.  
28. 49.  
Chapter  
1. 15. &  
6. 22.f Lev.  
26. 16.  
Deut. 28.  
31, 33.g Chapter  
4. 27.h Chapter  
13. 22. &  
16. 10.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

6 Wherefore a lion out of the forest shall slay them, and a wolf of the || evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings † are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 <sup>b</sup> They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, <sup>c</sup> *It is not* he; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, <sup>d</sup> Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring <sup>e</sup> a nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine <sup>f</sup> harvest, and thy bread, *which* thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees; they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those days, saith the LORD, I <sup>g</sup> will not make a full end with you.

19 And it shall come to pass, when ye shall say, <sup>h</sup> Wherefore doeth the LORD our God all these *things*

fictions were tokens of Divine displeasure or love; they continued to harden their hearts, and refused to return from their sins and live. Ver. 6. The lion, wolf, and leopard, are mentioned for the same purpose as the first of these animals in chap. iv. 7. Ver. 12—14. The Jews contradicted the faithful messages of God by his prophets, pretended that they spoke without divine authority, in foretelling calamities; and that their words were but a mere puff of noisy wind, which would neither profit nor hurt any body, unless they should be fulfilled in themselves. Therefore, God's words by Jeremiah shall be accomplished in fearful destruction of them and their country. Ver. 24. The former rain in Judea, was in part of October and November, after the sowing; and the latter rain, in part of March and April; the regular fall of rain in these seasons was absolutely necessary to the produce of that country, owing to its natural heat and

unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that* is not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O <sup>i</sup> foolish people, and without <sup>i</sup> understanding; which have eyes, and see not, which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand <sup>j</sup> for the <sup>k</sup> bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the <sup>l</sup> former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked men; <sup>m</sup> they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a <sup>n</sup> cage is full of birds, so *are* their houses full of deceit; therefore they are become great, and waxen rich.

28 They are waxen <sup>o</sup> fat, they shine; yea, they overpass the deeds of the wicked: they judge not <sup>o</sup> the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land;

31 The prophets prophesy <sup>p</sup> falsely, and the priests <sup>p</sup> bear rule by their means; and my people love <sup>p</sup> to have it so: and what will ye do in the end thereof?\*

## CHAP. VI.

<sup>1</sup> The enemies sent against Judah are eager to fall upon her. <sup>6</sup> God directeth the siege because of her sins. The prophet lamenteth the evils that would follow from her depravity, &c.

**O** YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a <sup>q</sup> comely and delicate woman.

extreme drought. Ver. 31. The false prophets fitted their predictions to the ambitious humours of the priests and princes; the people delighted to be flattered with promises of prosperity; and what could be the end of these things but ruin to them all.

EXPLANATORY NOTES. CHAP. VI. Ver. 1. The subject of the preceding chapter seems to be continued in this one; the increased wickedness of the people until the captivity, and the desolations which even then were to take place, are foretold. Ver. 2, 3. Jerusalem is compared to a beautiful and delicate woman, who would be soon exposed to brutal violence; or rather to a verdant and luxuriant pasture, (as the words may be interpreted,) which only allures the shepherds to bring their flocks to eat it up. Thus the invaders were allured by the riches of Jerusalem to encamp against her; and meeting with

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Blessed be God, if even when iniquity abounds in our land, we have a goodly number, and some in every rank, who are both conscientious in their whole conduct, and steady friends of divine truth: for their sakes, and in answer to their prayers, and by his blessing on their endeavours, we may hope the Lord will spare us. But alas, how often do we find an attachment to the most sacred institutions made subservient to secular designs! The faithful minister of Christ has often to lament, that the enmity of the great, to the truths and precepts of the Gospel, which run counter to all their maxims, habits and pursuits, is a more insurmountable obstacle to his success, than the ignorant profligacy of the unprincipled poor.



Before  
Christ  
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Christ  
cir. 612.  
g Matth.  
11. 29.

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

|| Or,  
pour out  
the engine  
of shot.  
a Isaiah  
57. 20.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and || cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

7 <sup>a</sup> As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her: before me continually is grief and wounds.

† Heb.  
be loosed  
or dis-  
jointed.

8 Be thou instructed, O Jerusalem, lest my soul † depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

b Chap.  
7. 26.

10 To whom shall I speak, and give warning, that they may hear? Behold, their <sup>b</sup> ear is uncircumcised, and they cannot hearken; behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is full of days*.

c Isaiah  
56. 11.

12 And their houses shall be turned unto others, with *their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

Chapter  
8. 10.

13 For from the least of them even unto the greatest of them, every one is given to <sup>c</sup> covetousness; and from the prophet even unto the priest, every one dealeth falsely.

d Chap.  
8. 11.

Ezekiel  
13. 10.

† Heb.  
bruise or  
break.

14 They have <sup>d</sup> healed also the † hurt of the daughter of my people slightly, saying, Peace, peace: when *there is no peace*.

e Chap.  
3. 3. &  
8. 12.

15 Were they <sup>e</sup> ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

f Isaiah  
8. 20.

Malachi  
4. 4.

Luke  
16. 29.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the <sup>f</sup> old paths, where is the good

way, and walk therein, and ye shall find rest <sup>g</sup> for your souls. But they said, We will not walk *therein*.

17 Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will <sup>g</sup> not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts; because they have not hearkened unto my words, nor to my law, but rejected it.

20 <sup>h</sup> To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? <sup>h</sup> 1. 11. & your burnt-offerings are not acceptable, nor your sacrifices sweet unto me. 66. 3.

21 Therefore thus saith the LORD, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them: the neighbour and his friend shall perish. 5. 51.

22 Thus saith the LORD, Behold, a people cometh from the <sup>i</sup> north country, and a great nation shall be raised from the sides of the earth. i Chap. 1. 15. &

23 They shall lay hold on bow and spear; they are cruel and have no mercy: their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. 5. 15. & 10. 22.

24 We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear is on every side.

26 ¶ O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes; make thee <sup>k</sup> mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us. k Chap. 4. 8. & 25. 34.

27 I have set thee *for* a tower and <sup>l</sup> a fortress among my people, that thou mayest know and try their way. l Chap. 1. 18. 15. 20.

28 They are all grievous revolters, walking with slanders: they are <sup>m</sup> brass and iron; they are all corrupters. m Ezek. 22. 18.

29 The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 <sup>n</sup> ¶ Reprobate silver shall *men* call them, because the LORD hath rejected them.\* n Isaiah 1. 22.

## CHAP. VII.

1 Jeremiah is sent to call the Jews to repentance, in order to prevent their captivity; 8 Their vain confidence rejected by the example of Shiloh. 17 God threateneth them for their idolatry, &c. Refuse silver.

feeble resistance, they soon devoured her, and shared the spoil. Ver. 9. The Chaldeans, summoned in the preceeding verses to war against Jerusalem, because of their wickedness would not only carry away captive the principal people of the land; but they would return repeatedly to gather the poor remains, till all were gone: as the gleanings of the vine were gathered after the vintage. Ver. 11. *I am weary of holding in*. The prophet, perceiving the people set against his testimony, seems to have been tempted to decline his work; but he was inwardly constrained to speak, being full of the furious indignation of the Lord against their sins, and not being able to withhold himself from declaring it. He would therefore pour it before the first persons that he met with; though they should be the children playing in the streets, or the young men assembled for their pleasure or diversion, see chap. xx. 9. Ezek. iii. 14—27. Acts xvii. 16, 17. x. 18. Ver. 21. *I will lay stumbling-blocks*.—That is, the Lord would so arrange his dispensations, as, should the desperate wickedness of the people lead

them into those measures, they would issue in their destruction. Ver. 24—26. The prophet here represents the people, discoursing together on the report of the Chaldean invasion; being filled with anguish and dismay, they exhort one another to keep close within the walls of Jerusalem; as all other places were exposed to the ravages of the enemy. Upon which Jerusalem is warned to shew every token of sorrow and distress, as ready to be plundered by her victorious assailants. Ver. 28—30. As the refiner receives no advantage from subjecting base metal which contains no precious ore to the fire, so all the labours of the prophets with Judah were vain; for the people persisted in their iniquity, and corrupted one another more and more. Neither the mercies nor judgments of God separated wickedness from the nation. The whole mass of the people were proved to be refuse metal, and not silver or gold, wickedness without any real excellence; and men would treat them with contempt because God no longer regarded them as his chosen people.

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] The more admired, indulged, or delicate the wicked are, the more dreadful will they find Divine judgments. It is far more desirable and profitable, in the humblest station, willingly to promote the good of mankind than to be rendered subservient without our design or inclination, in accomplishing the most important purposes of the Most High. Whilst sinners are ashamed of their abominations, their case is hopeful; but when they are incapable of blushing, and can glory in their shame, it is very dreadful.



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**T**HE word that came to Jeremiah from the LORD, saying,  
2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD:  
3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.  
4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.  
5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;  
6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;  
7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.  
8 ¶ Behold, ye trust in lying words, that cannot profit.  
9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;  
10 And come and stand before me in this house, † which is called by my name, and say, We are delivered to do all these abominations?  
11 Is <sup>o</sup> this house, which is called by my name, become a <sup>c</sup> den of robbers in your eyes? Behold, even I have seen it, saith the LORD.  
12 But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see <sup>d</sup> what I did to it for the wickedness of my people Israel.  
13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early, and speaking, but ye heard not; and I <sup>e</sup> called you, but ye answered not;  
14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to <sup>f</sup> Shiloh.  
15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.  
16 Therefore <sup>g</sup> pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee.  
17 ¶ Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?  
18 <sup>h</sup> The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the <sup>||</sup> queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.  
19 Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?

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20 Therefore thus saith the LORD God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.  
21 ¶ Thus saith the LORD of hosts, the God of Israel; Put your burnt-offerings unto your sacrifices, and eat flesh.  
22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, † concerning burnt-offerings or sacrifices:  
23 But this thing commanded I them, saying, \* Obey my voice, and <sup>i</sup> I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.  
24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the <sup>||</sup> imagination of their evil heart, and † went backward, and not forward.  
25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even <sup>m</sup> sent unto you all my servants the prophets, daily rising up early, and sending *them*;  
26 Yet they hearkened not unto me, nor inclined their ear, but <sup>n</sup> hardened their neck; they did worse than their fathers.  
27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.  
28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth <sup>||</sup> correction: truth is perished, and is cut off from their mouth.  
29 ¶ Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.  
30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.  
31 And they have built the <sup>o</sup> high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither † came it into my heart.  
32 ¶ Therefore, behold, <sup>p</sup> the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter: for they shall bury in Tophet, till there be no place.  
33 And the <sup>q</sup> carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.  
34 Then will I cause to <sup>r</sup> cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the

**EXPLANATORY NOTES. CHAP. VII. Ver. 12—15.** See 1 Sam. i—iv. In consequence of the impiety of Eli's sons, the tabernacle and ark were removed from Shiloh, which was afterwards desolated. In like manner God threatens to desolate Jerusalem, destroy his temple and all the symbols of his presence, because of the wickedness of the inhabitants. And as he had cast off the ten tribes, and driven them into captivity, so he would reject Judah and Benjamin, and cause them to be carried away captive. Ver. 16. The prophet had hitherto interceded for the people, that they might not be subdued by their enemies. But now he is commanded to cease deprecating the threatening destruc-

tion, which was declared absolutely certain, because of the people's impenitence. His prayers, which he was not to continue, respected their temporal safety from the power of Babylon, not their spiritual salvation, or their preservation in captivity, for which blessings he never ceased to pray. Ver. 18. By the queen of heaven, may be understood the moon, or the whole frame of the visible heavens, of which they had some image which they worshipped. Ver. 19. They committed their wickedness, as if they meant it on purpose to affront the Lord: but did they think that they could do him any real harm? Or could they expect any other, than to expose themselves by it to confusion and misery? Ver. 22. The



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bridegroom, and the voice of the bride; for the land shall be desolate.\*

## CHAP. VIII.

1 The calamities of the Jews, both of the dead and the living. 4 The prophet upbraideth their stubborn and shameless impenitence; 13 he sheweth God's severe judgments against them, &c.

**A**T that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem flidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, a the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

9 ¶ The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for

every one from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the fenced cities, and let us be silent there; for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

15 We looked for peace, but no good came; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones: for they are come, and have devoured the land, and all that is in it; the city and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

18 ¶ When I would comfort myself against sorrow, my heart is faint in me.

19 Behold the voice of the cry of the daughter of my people, because of them that dwell in a far country. Is not the LORD in Zion? is not her King in her? Why have they provoked me to anger with their graven images, and with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black, astonishment hath taken hold on me.

22 Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?

Hebrew idiom excludes with a general negative, in a comparative view, one or two objects opposed to one another; thus, *I will have mercy, and not sacrifice*, Hof. vi. 6. Ceremonial duties were never required or regarded by God, separate from judgment, faith, and the love of God. Ver. 29. Cutting off the hair was a token of grievous distress: Job i. 20. Isa. vii. 20. Ver. 31, 32. Compare Isa. xxx. 33. lvi. 24.

**EXPLANATORY NOTES.** CHAP. VIII. Ver. 1—6. No man chooses to remain in a pit into which he has fallen; nor does any traveller persist in wandering after he perceives he has missed his road; will any one continue exposed to danger which he has been taught to avoid? How unreasonable then the conduct of God's people to continue in apostasy from him, which they were assured by his faithful prophets, and their fathers' experience, would bring on them inevitable misery? Ver. 7. The birds of passage know the times appointed, for the removal from one climate to another; but the Jews perceived not the signs of their times; they knew neither the duty, nor the rules of God's dealings with them. Ver. 8, 9.

**PRACTICAL OBSERVATIONS.**—\* CHAP. VII.] Divine truth seeks publicity: its advocates, having confidence in God, are not to fear man. No creed, forms, affections, experiences, or supposed divine revelations, in which men glory, and confide, will profit them; if they do not amend their ways, and their doings, without partiality and hypocrisy. The Lord graciously pardons and saves the most atrocious criminals, who embrace his gospel; but none can have any ground to deem himself interested in it, who allows himself in the practice of any known sin, or the habitual neglect of any known duty. But many sin, that grace may abound: and yet hope to escape the wrath of God. Surely they must perceive their folly, if they duly considered God's dealings with his ancient people. Nothing can avert the ruin of those who persist in disobedience.

**PRACTICAL OBSERVATIONS.**—† CHAP. VIII.] The Lord can and does employ the most ferocious conduct of insulting victors to execute his own righteous purposes. Men are wiser in respect of their temporal than in that of their eternal interests. After all the warnings and entreaties of heaven, they persist in sin, notwithstanding that they experience misery to be its constant attendant. It is an invariable rule, that there is nothing worthy of the name of wisdom in those who reject revelation; they will soon be ashamed of those systems and devices, which they now adopt; and shall find themselves caught in a snare, of which they have now no conception.

See Rom. ii. 17—23. The Jews valued themselves on their superior knowledge of divine things. But what reason had they for such boasts, they were equally guilty with the heathen, if not more guilty, of the most atrocious idolatry and iniquity? What wisdom could be in such men, as rejected the truths, precepts, and warnings of God's word? The counsels of their priests and politicians would assuredly be frustrated, and they would be put to shame, dismayed, and made captives. Ver. 10—12. Compare chap. 12—15. Ver. 14—16. Compare chap. vi. 24—26. The people are here again introduced, conferring together on the report of the Chaldean invasion. Ver. 17. The Chaldeans are compared to serpents because they were so subtle, cruel, and malicious, and so intent on the spoil, that they were deaf to all arguments, or entreaties; nothing could mollify them, or interrupt or escape their ravages. Ver. 20. The people seem here to speak; when closely pressed by the siege, they had waited in vain for deliverance. They expected the Egyptians to come to their relief; but the season when their presence and aid might have been of use was past; and destruction stared them in the face.



CHAP. IX.

Before  
Christ  
cir. 600.

1 The prophet bewaileth the manifold sins of his people, 9 and the judgments coming upon them; 12 he sheweth that disobedience is the cause of calamity, &c.

† Heb.  
Who will  
give my  
hand, &c.  
a Isaiah  
22. 4.  
Chap.  
4. 19.

† O H<sup>a</sup> that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 O that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

3 And they bend their tongues like their bow, for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the LORD.

b Chap.  
12. 6.  
Micah  
7. 5, 6.  
† Or,  
friend.  
† Or,  
mock.

4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with flanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thine habitation is in the midst of deceit; through deceit they refuse to know me saith the LORD.

7 Therefore, thus saith the LORD of hosts, Behold, I will melt them, and try them: for how shall I do for the daughter of my people?

c Psalms  
12. 2. &  
120. 3.  
d Psalm  
28. 5.

8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

† Heb. in  
the midst  
of him.  
† Or,  
wait for  
him.

9 Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

e Chap.  
5. 9, 29.  
† Or,  
pastures.

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burnt up, so that none can pass through them; neither can men hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone.

† Heb.  
from the  
fowl even  
to, &c.

11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

f Chap.  
10. 22.  
† Heb.  
desolation.

12 Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burnt up like a wilderness, that none passeth through?

13 And the LORD saith, because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

Before  
Christ  
cir. 600.

15 Therefore, thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

† Or,  
stubborn-  
ness.  
g Chap.  
8. 14. &  
23. 15.  
h Lev.  
26. 33.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed them.

17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation:

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

22 Speak, Thus saith the LORD, even the carcases of men shall fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather them.

23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

i 1 Cor.  
1. 31.

24 But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the LORD, which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the LORD.

2 Cor.  
10. 17.  
† Heb.  
visit upon.  
† Heb.  
cut off into  
corners, or  
having the  
corners of  
their hair  
polled.

25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised:

k Chap.  
25. 23.  
l Romans  
2. 28, 29.

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.\*

EXPLANATORY NOTES. CHAP. IX. Ver. 1, 2. Compare chap. iv. 19. The prophet, oppressed and overwhelmed with sorrow on account of his people's miseries, earnestly wishes that his head were a fountain of waters, to flow incessantly in tears of compassion, for their instruction and his own relief. Weary of dwelling among such an ungodly race, he ardently longs for a place of solitude, where nothing might interrupt his lamentation; he prefers the gloomy, inhospitable desert to the goodly land of Canaan, persuaded that barbarians were more desirable companions than his countrymen, and the wild beasts of the wilderness less dangerous enemies. Ver. 17, 18. That the Jews used melancholy music, sometimes instrumental, sometimes vocal, at funerals, and on other calamitous occasions, appears

from several passages of scripture, Matt. ix. 23. They had women whose occupation it was to sing mournful songs. These are here called by God to bewail the miseries brought on his people by their iniquities. In the animated language of the prophets, their predictions are often announced under the form of commands; sometimes even the brute animals are ordered to do what the prophets mean only to foretell us they will do; Isa. xiv. 21. Ezek. xxxix. 17—19. Rev. xix. 17, 18. Ver. 23—36. Confidence in God is the only sure protection from present or future danger; without this all distinctions among men are unavailable; wise and unwise, rich and poor, weak and strong, Jew and Gentile, stand equally exposed to destruction, 1 Cor. i. 50, 31.

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] While we cannot be enough affected with the miseries which sinners bring on themselves it becomes us to adore divine justice, and acquiesce in the divine will, manifested in all its dispensations. The more holy any man is, the more painful must it be to witness the impiety of others. Nothing is more prolific than lies, it is therefore needful for every one to take heed to his neighbour, lest he should be supplanted, and circumvented. However corrupt any part of the visible church may become, or however God may visit, and avenge himself on guilty nations, who are called by his name, he will always have a people on earth, to shew forth his praises. Happy is he who knoweth the true God, and who imitateth him in his loving-kindness, judgments, and righteousness, and who delights in those things wherein God delighteth! But the uncircumcised in heart, who are void of understanding, whatever external advantages may now distinguish them, will be punished with everlasting destruction from the presence of the Lord.



Before  
Christ  
cir. 600.

## CHAP. X.

1 The great disparity between God and idols. 7 The prophet warned to prepare for a removal out of the land, &amp;c.

**H**EAR ye the word which the LORD speaketh unto you, O house of Israel!

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the † customs of the people are vain: for one cutteth a tree out of the forest (the work of the hands of the workmen) with the axe:

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm-tree, <sup>a</sup> but speak not; they must needs be <sup>b</sup> borne, because they cannot go. Be not afraid of them; <sup>c</sup> for they cannot do evil, neither also is it in them to do good.6 Forasmuch as there is none <sup>d</sup> like unto thee, O LORD; thou art great, and thy name is great in might.7 <sup>e</sup> Who would not fear thee, O king of nations? for || to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 But they are † altogether † brutish and foolish; the stock is a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workmen, and of the hands of the founder: blue and purple is their clothing; they are all the work of cunning men.

10 But the LORD is the † true God, he is the living God, and an † everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

12 He <sup>g</sup> hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, there is || a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings || with rain, and bringeth forth the wind out of his treasures.

14 <sup>h</sup> Every man || is brutish in his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.† Heb.  
statutes,  
or ordi-  
nances  
are va-  
nity.a Psalm  
115. 5.  
b Isaiah  
46. 1, 7.  
c Isaiah  
41. 23.  
d Psalm  
86. 8, 10.e Rev.  
15. 4.  
|| Or,  
it liketh  
thee.† Heb.  
in one or  
at oncef Isaiah  
41. 29.  
Habak.  
2. 18.  
Zech.  
10. 2.† Heb.  
God of  
truth.  
† Heb.  
King of  
eternity.g Gen.  
1. 1, 6.  
Chap.  
51. 15.|| Or,  
noise.|| Or,  
for rain.h Chap.  
51. 17, 18.|| Or,  
is more  
brutish  
than to  
know.

**EXPLANATORY NOTES.** CHAP. X. Ver. 2. The Israelites were banished from their land to cure them of idolatry; and to guard them against this crime, during their captivity, this message seems to have been delivered; the heathen regulated their conduct by the ideas which they attached to the appearances of the heavens. Israel was by no means to imitate such a foolish custom. Whatever might be portended by the signs of the heavens, they would be safe in the path of duty, and by trusting in the Lord: and nothing could be truly preface prosperity to them in the way of disobedience. Ver. 3—5. This resembles very much a beautiful passage of Isaiah, designed to teach Israel the extreme folly and guilt of idolatry, chap. xli. 3—7. Ver. 9. Compare Isa. ii. 13—19. Ezek. xxvii. 12. Ver. 11. In the original this verse is in the Chaldee,

**PRACTICAL OBSERVATIONS.**—\* CHAP. X.] Man's apostacy from God, hath made way for his being deluded and enslaved by Satan, as to be capable of the greatest absurdities, under the notion of religion. They who do not fear God are always liable to be dismayed without cause; but those who choose him as their God need fear no evil. He is the supreme Lord of the universe, and he hath a right to the devoted service of all intelligent beings, for they are his absolute property. No place is so sacred, or so fortified, as to secure the workers of iniquity; and they, who will not believe the truth of Jehovah's threatenings, will find it so, when their wounds will be more grievous, than they can now conceive. Pastors of God's church, who are given up to the pursuits of carnal interests and pleasures, cannot prosper themselves, and their misconduct not only scatters their flocks, but brings down divine judgments on guilty nations. It is the Lord alone who can direct our steps into the ways of peace and righteousness. Happy are those, whom even severe corrections humble before God, and dispose to seek his mercy and guidance.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

16 <sup>i</sup> The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.

17 ¶ Gather up thy wares out of the land, O † inhabitant of the fortrefs:

18 For thus saith the LORD, behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

19 ¶ Woe is me for my hurt! my wound is grievous; but I said, Truly this is a grief, and I must bear it.

20 My tabernacle is spoiled and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD; therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the <sup>k</sup> north country, to make the cities of Judah desolate, and a <sup>l</sup> den of dragons.23 ¶ O LORD, I know that the <sup>m</sup> way of man is not in himself: it is not in man that walketh to direct his steps.24 ¶ O LORD, <sup>n</sup> correct me, but with judgment; not in thine anger, lest thou † bring me to nothing.25 <sup>o</sup> Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.\*

## CHAP. XI.

1 The prophet proclaimeth God's covenant, and rebuketh the Jews for disobeying it; 11 he denounceth evil against them for their idolatry, 18 and upon the men of Anathoth, &amp;c.

**T**HE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel, <sup>a</sup> Cursed be the man that obeyeth not the words of this covenant.4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, <sup>b</sup> Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God;5 That I may perform the <sup>c</sup> oath which I haveBefore  
Christ  
cir. 712.  
i Chap.  
51. 19.† Heb.  
inhabi-  
tress.k Chap.  
1. 15. &  
5. 15. &  
6. 22.l Chap.  
9. 11.m Prov.  
6. 1. &  
20. 24.n Psalms  
16. 1. &  
38. 1.Chap.  
30. 1.† Heb.  
diminish  
me.o Psalm  
79. 6.a Deut.  
27. 26.  
Galat.  
3. 10.b Lev.  
26. 3, 12.c Deut.  
7. 12.

not the Hebrew language; probably for this reason, that the captive Jews might have an answer ready for the idolaters, in their own language, when they tempted them to join in their worship. It is a prediction of total extirpation of idolatry, which shall take place, when that ambitious spirit, whom all idolaters obey, shall be confined in the bottomless pit. Ver. 17, 18. These verses predict the siege and destruction of Jerusalem. Ver. 19. From this to the end of the chapter the prophet laments over the miseries of his people, or rather personates the nation. Ver. 23—25. See Psalm lxxix. 9, 10. This may be considered a prayer for God's chosen people in their distress, especially for such of them, as would thereby be brought to repentance.

**EXPLANATORY NOTES.** CHAP. XI. Ver. 1—14. Israel was always



The Jews threatened.

Before Christ  
cir. 608.  
† Heb.  
Amen.

sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, † So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the *||* imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able † to escape; and <sup>d</sup> though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their † trouble.

13 For according to the number of thy <sup>e</sup> cities, were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that † shameful thing, even altars to burn incense unto Baal.

14 Therefore <sup>f</sup> pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their † trouble.

15 <sup>g</sup> † What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? *||* when thou dost evil, then thou rejoicest.

16 The LORD called thy name, A green olive-tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath

pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge of it, and I know it; then thou shewedst me their doings.

19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy † the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgeth righteously, that <sup>h</sup> triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand: 22 Therefore thus saith the LORD of hosts, Behold, I will † punish them: the young men shall die by the sword, their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.\*

## CHAP. XII.

1 Jeremiah, complaining of the wicked's prosperity, prayeth against them. 7 God lamenteth his heritage; 14 he threateneth evil to the wicked, but promiseth restoration and grace to the penitent.

**R**IGHTEOUS art thou, O LORD, when I plead with thee: yet *||* let me talk with thee of thy judgments: <sup>a</sup> wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

2 Thou hast planted them; yea, they have taken root: † they grow; yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, O LORD <sup>b</sup> knowest me: thou hast seen me, and tried mine heart † toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, <sup>c</sup> for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou

EXPLANATORY NOTES. CHAP. XII. Ver. 1—4. The prophet's discomfiture, on account of the conspiracy formed against him, led him into a perplexity about the prosperity of the conspirators. He thought that personal judgments on them might prevent the ruin of the nation: and he resolves to pour out his heart before God about this matter. Having confessed that the Lord was righteous in his most mysterious judgments, he entreats him to shew the reasons of his conduct in permitting such ungodly men to live and prosper. Ver. 5, 6. The Lord here gently reproves the prophet's impatience. The opposition which he had felt was not so formidable as what he must expect from the kings and rulers of Judah, nor his trials so severe as what awaited him when that land would be invaded and conquered by the enemies. If he were so wearied with running with footmen, or contending with his equals; how could he run with horsemen, or execute his office in defiance of them in authority. If he would scarcely endure, when the land remained in peace; what must be do, when hostile invasions would

taught, that they received Canaan for a possession entirely according to sovereign grace, and that they obtained and held it only while they regarded the covenant of God with their fathers, and continued to serve him with their whole heart; Deut. ix. 4, 5. x. 12—17. xxviii. 1, 2, 15. Heb. xiii. 14—19. Ver. 15. God had espoused Israel by their peculiar covenant. But what had the spouse to do in the house of her husband after all her shameless adulteries? She was now to be divorced and turned out of doors. Israel were to be driven from their city, and from the temple of God; for he abhorred their oblations, seeing they rejoiced in their iniquities. Ver. 16. Compare Rom. xi. 16—24. The Lord had planted Israel in Canaan as a good olive tree in a fruitful soil; and he had made the nation very prosperous, and afforded them every advantage for fruitfulness, and once they were fruitful, and he called the nation a green olive tree.—But they were now so degenerated, that he was determined to consume them as with fire, by means of the Chaldean invaders.

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] God never covenanted blessings to his rational creatures, when persisting in wilful disobedience. But, alas, how many cry, Lord, Lord, who do not the things which he commands. Alas, the laws of God are not written in the hearts of such men, their sins are not forgiven, and the curses of Jehovah belong to them, and nothing else; unless, or until, they repent and obey the holy gospel. They who rebuke and warn presumptuous professors, must expect their hatred for their faithfulness and compassion. But the Lord knoweth and can protect his servants against all their devices: and he will certainly plead their cause, and execute vengeance on their persecutors. Let us all look well to ourselves, that we be not overcome of evil; but, that, by patient continuance in kindness to our enemies, and praying for them, we may, if possible, overcome evil with good.



Before Christ cir. 603. trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

6 For even<sup>d</sup> thy brethren, and the house of thy father, even they have dealt treacherously with thee: yea, || they have called a multitude after thee: believe them not, though they speak † fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage: I have given † the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it || † crieth out against me: therefore have I hated it.

9 Mine heritage is unto me as a || speckled bird; the birds round about are against her: come ye, assemble all the beasts of the field, || come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my † pleasant portion a desolate wilderness.

11 They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate because no man layeth it to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land; no flesh shall have peace.

13 <sup>e</sup> They have sown wheat, but shall reap thorns; they have put themselves to pain, but shall not profit; and || they shall be ashamed of your revenues, because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will † pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out, I will return and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, the LORD liveth; (as they taught my people to swear by Baal;) then shall they be built in the midst of my people.

17 But if they will not <sup>g</sup> obey, I will utterly pluck up and destroy that nation, saith the LORD.\*

### CHAP. XIII.

1 By the type of a linen girdle, God prefigureth the destruction of his people: 12 Under the parable of bottles filled with wine he foretelleth their excess of misery, &c.

bear down all before them, like the overflowing waters of the Jordan? Ver. 7—9. The Lord next condescended to explain his intentions, and the reasons of his conduct to his discouraged servant. He was determined to forsake his temple, the object of his delight, and his heritage that he had chosen; for his people had become abandoned to iniquity and idolatry. Therefore the nations shall be let loose against them, to punish them for borrowing his idolatries; and as wild beasts to devour them. Ver. 10—13. The kings of the nations, or the captains of Nebuchadnezzar's army were the many pastors or shepherds, who came with flocks or armies to devour, and to tread down Judah and Jerusalem, as the Lord's vineyard, whose hedges he had broken down, because it had become wholly unfruitful. Ver. 14—17. The Jews had deserved their calamities from God; not from the nations that injuriously spoiled them, out of hatred to the Lord and his worship, and because of the land which he had chosen. Judgments are therefore threatened them, while mercy is promised to the Jews, who would assuredly be reinstated in their own land. Nevertheless God would afterwards shew mercy also to those nations, and give them the quiet possession of the countries assigned

Before Christ cir. 602. THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass, after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the || imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them † one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, † but destroy them.

them; nay he meant to admit them into his church, and to all the privileges of his people; when they were disposed to learn the true religion, as they had formerly taught Israel their idolatries. This is doubtless a prediction of the incorporation of Jews and Gentiles into one church under Messiah, the Saviour of the world.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1—11. A girdle denotes strength and action; and to unloose the girdle is to deprive of strength, and to render unfit for action. See Isa. v. 27. What therefore Jeremiah was called to do, (most probably in vision) was admirably adapted to express the Divine conduct to Israel. They were a useful and happy people while they made God their trust, and none have been more wretched, or of less seeming importance or estimation in society than they, since their departure from him. Ver. 12—14. When God spake to his people in figurative language, drawn from familiar objects, they treated his servants contemptuously, as if they were guilty of insulting them, whereas they ought thankfully to have received instruction. As they thus boasted of a ready understanding, and ridiculed God's method of com-

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] The Lord allows his people to lay all their perplexities before him, and humbly to plead with him of his judgments. If judgments begin at the house of God, let not the evil neighbours and persecutors of his church expect impunity. In wrath the Lord remembereth mercy; he will assuredly return and compassionate his church; but inevitable ruin awaits all that persevere in disobedience.



**Before Christ cir. 608.** 15 ¶ Hear ye, and give ear; be not proud; for the LORD hath spoken.

**a** **Isaiah 5. 30. & 8. 22.** 16 Give glory to the LORD your God, before he cause <sup>a</sup> darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

**b** **Lamen. 1. 2. 16. & 2. 18.** 17 But if ye will not hear it; my soul shall weep in secret places for *your* pride; and <sup>b</sup> mine eyes shall weep fore, and run down with tears, because the LORD's flock is carried away captive.

**¶ Or, head tires.** 18 Say unto the king, and to the queen, Humble yourselves, sit down; for your **¶** principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive, all of it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

**† Heb. visit upon.** 21 What wilt thou say when he shall <sup>†</sup> punish thee? (for thou hast taught them *to be* captains, and as chief over thee;) shall not sorrows take thee, as a woman in travail?

**c** **Chap. 5. 19. & 16. 10.** 22 ¶ And if thou say in thine heart, <sup>c</sup> Wherefore come these things upon me? For the greatness of thine iniquity, are thy skirts discovered, and thy heels **¶** made bare.

**¶ Or, shall be violently taken away. † Heb. taught.** 23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are <sup>†</sup> accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

**† Heb. after when yet.** 27 I have seen thy adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? <sup>†</sup> when shall it once be *be* <sup>†</sup>?

## CHAP. XIV.

1 A grievous famine. 7 The prophet's prayer. 10 God will not be entreated for the people. 13 Both the lying prophets, and the people who believe them, shall perish, &c.

municating to them knowledge, he gave them over to their own imaginations; the consequence of which was, that their counsels were as foolish as those of a drunkard, and their conduct as ruinous to themselves, and as despicable in the eyes of others. Ver. 15—17. The preceding messages seem to have greatly exasperated the Jews: and the prophet next endeavoured to soften their resentments, and enforce his warnings by a pathetic exhortation. He calls on them to glorify God, by confessing their sins, acknowledging his justice and returning to him, and his pure worship, which was the certain method of escaping the vengeance of the Lord. Ver. 18—21. The message was probably sent in the reign of Jehoiakim; and the prophet was ordered to deliver it to him, and his queen; or he charged those princes who heard him, to speak these words to them. Ver. 23. *Can the Ethiopian*.—This proverbial expression is evidently ad-  
duced to aggravate the incorrigible obstinacy of the Jews, and to shew that no ordinary means would be effectual for their reformation. Ver. 27. They were not only unable to cleanse themselves in consequence of the depravity of their hearts and the strength of their evil inclinations, by habitual indulgence; but

**Before Christ cir. 601.** **THE** word of the LORD that came to Jeremiah concerning <sup>†</sup> the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Je-<sup>†</sup> **Heb. the words of the dearths, or restraints.** rusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed, and confounded and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and for-look *it*, because there was no grafs.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grafs.

7 ¶ O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslid-ings are many; we have sinned against thee.

8 O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a way-faring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O LORD, art in the midst of us, and <sup>†</sup> we are called by thy <sup>†</sup> **Heb. thy name is called upon it.** name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet; therefore the LORD doth not accept them: he will now remember their iniquity, and visit their sins. **a** **Exod. 32. 10. Chap. 7. 16. & 11. 14.**

11 Then said the LORD unto me, <sup>a</sup> pray not for this people for *their* good. **b** **Prov. 1. 28. Isaiah 1. 15. Chap. 11. 11. Ezek. 8. 18. Micah 3. 4.**

12 <sup>b</sup> When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, LORD God! behold the prophets say unto them, Ye shall not see the sword, nei-ther shall ye have famine; but I will give you <sup>†</sup> **Heb. peace of truth.** assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: <sup>c</sup> I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision, and divination, and a thing of nought, and the deceit of their heart. **c** **Chap. 23. 21. & 27. 15. & 29. 8, 9.**

they would not be made clean, for they cleaved with strong affections to their abominations.

**EXPLANATORY NOTES.** CHAP. XIV. Ver. 1—12. This contains a most distressing prophecy of the wretchedness of Judah, called to experience the want of the necessities of life, which blessings were equally out of the reach of the nobles as the people, the rich as the poor; the heavens ceased to water their land, the springs to supply them with water to drink, their fields and pastures to produce food for them, their children and cattle: they had departed from God, and he had forsaken them. And as they persisted in their iniquities, he refused to hear their cry or have compassion on them; he even forbids his prophet to pray that they might escape these judgments. The command given him not to pray for his people, simply intimated, that he was not to ask of God to avert these calamities denounced in the prophecy, for they were absolutely certain; he did not consider themselves prohibited to pray for them in other respects, as is obvious from this practice; comp. ver. 19—32. This remark is also applicable to chapter vii. 16. xi. 14. Ver. 13. Compare chapter iv. 10.

**PRACTICAL OBSERVATIONS.**—\* CHAP. XIII.] It is necessary that those who are employed in the more important services of God, be reconciled to much self-denial and hardship. Every kind of sin renders men vessels of wrath fitted for destruction: but pride and impenitence continue men in that state, and make way for their being filled with the wrath of Almighty God. Though the humiliation of individuals may not prevent national judgments, it will preserve them from the darkness and despair of eternal misery. Let us then on our own and other's account, lift up our hearts to him, who can say with effect to the vilest, "I will, be thou clean." But if men hesitate and procrastinate, and will not use the appointed means of cleansing, misery and woe will be measured out to them as their por-  
tion for having forgotten the Lord, trusted in falsehood, and multiplied their crimes against him.



Before  
Christ  
cir. 601.

Before  
Christ  
cir. 601.

† Heb.  
I will give  
them for a  
removing.

f Deut.

28. 35.  
Chapter

24. 9.

g 2 Kings

21. 11.

† Heb.  
to ask of  
thy peace.

Or,

whatso-  
ever is  
dear.

Or,

against the  
mother  
city a  
young  
man spoil-  
ing, &c.

or against  
the mother  
and the  
young  
men.

h Amos

8. 9.

i Job

3. 1. &c.

Chap.

20. 14.

I will en-  
treat the  
enemy for  
thee?

Or,

Chap.

17. 5.

Deut.

32. 22.

m Ezek.

3. 3.

Rev.

10. 9.

15 Therefore thus saith the LORD concerning the prophets that prophecy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophecy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them; them, their wives, nor their sons, nor their daughters; for I will pour their wickedness upon them.

d Chap.  
19. 17.  
Lamen.  
1. 16. &  
2. 18.

17 ¶ Therefore thou shalt say this word unto them, Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city then behold them that are sick with famine! yea, both the prophet and the priest || go about into a land that they know not.

|| Or,  
make mer-  
chandise  
against a  
land, and  
men ac-  
knowledge  
it not.

Chap.

5. 13.

Chap.

8. 15.

f Psalm

106. 6.

Dan.

9. 8.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? <sup>c</sup> we look for peace, and there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers; for <sup>f</sup> we have sinned against thee.

21 Do not abhor us; for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art thou not he, O LORD our God? therefore we will wait upon thee; for thou hast made all these things.\*

### CHAP. XV.

1 The determined rejection and manifold judgments of the Jews. 13 Jeremiah prayeth, 19 and receiveth a gracious answer.

a Ezekiel

14. 14.

b Exod.

32. 11, 12.

c 1 Sam.

7. 9.

d Chap.

43. 11.

Zech.

11. 9.

e Lev.

26. 16,

&c.

† Heb.

families.

THEN said the LORD unto me, <sup>a</sup> Though <sup>b</sup> Moses and <sup>c</sup> Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? Then thou shalt tell them, Thus saith the LORD, <sup>d</sup> Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will <sup>e</sup> appoint over them four <sup>†</sup> kinds, saith

the LORD; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And <sup>†</sup> I will cause them to be <sup>f</sup> removed into all kingdoms of the earth, because of <sup>g</sup> Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee; or who shall go aside <sup>†</sup> to ask how thou doest.

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land: I will bereave them of || children, I will || Or, destroy my people, since they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them, || against the || Or, mother of the young men, a spoiler at noon-day: I have caused him to fall upon it suddenly, and terrors upon the city.

9 She that hath born seven languisheth: she hath given up the ghost; <sup>h</sup> her sun is gone down while it was yet day; she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ <sup>i</sup> Woe is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily || I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the <sup>k</sup> spoil without price, and that for all thy sins, even in all thy borders.

14 And I will make thee to pass with thine enemies into a land which thou knowest not: for a <sup>l</sup> fire is kindled in mine anger, which shall burn upon you.

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did <sup>m</sup> eat them; and thy word was unto me the joy and rejoicing of

Ver. 17, 18. This is if possible more tender and pathetic than even chap. ix. 1, 12. The prophet's heart, big with sorrow on account of the grievous afflictions awaiting his beloved Zion, seeks relief from weeping day and night. Wherever his eyes looked, on whomsoever they were fixed, nothing but misery unspeakable presented itself. The slain by the sword of the Chaldeans covered the plains of the country; famine with all its direful attendants raged in the city; prophet and priest were alike involved in the calamities which they had called the people not to fear.

EXPLANATORY NOTES. CHAP. XV. Ver. 1. To reconcile Jeremiah to his prayers for the temporal good of his people not being answered, he is assured that Moses and Samuel would have in the present case pleaded in vain. They have separately prevailed with him, to pardon an offending people; when they lived on earth, and were most eminent among his servants; but if both of them should unite to intercede for Israel now, the Lord's mind would not be towards them; their crimes were so enormous, and their habits of rebellion so inveterate; he had therefore given orders to cast them out of the land; for he

could no longer endure them in his sight. Ver. 2—4. The same law that condemns the malefactor, determines the punishment. So the condemned Jews were appointed to different kinds of misery by the righteous judgment of God; and this decision was notified to them; that they might see to what straits their sins had reduced them. Ver. 8, 9. The vast slaughter made by the victorious enemy, and by other judgments, would leave great numbers of widows, who would have none but the Lord to take care of them. The Lord was about to bring on Jerusalem, (the mother city, or metropolis of Judah,) a young man, a spoiler at noon-day, who would plunder openly by force, and not secretly by fraud: Nebuchadnezzar was the spoiler intended, he was a young man when he took Jerusalem; and he suddenly fell on the city, and filled it with terror, and miseries. Ver. 11. To calm the ruffled spirit of his servant, the Lord graciously engaged that it should be "well with his remnant" either with him, for the remnant of his days; or with the remnant of his people, who attended his word and joined in his prayers: chap. xl. 1—6. Ver. 12. As ordinary iron is unfit to break that which is more strongly tempered, so the Jews could not prevail

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] Let us learn entire dependance on God, for it is manifest we owe all things to him. Men often lament the judgments which their iniquity has provoked the Lord to inflict, while they have no due regard to him, nor any humiliation for their sins. But they who make the Hope of Israel their confidence, will find him a present Saviour in every time of trouble, in the hour of death, and in the day of judgment;



Before  
Christ  
cir. 601.  
mine heart : for † I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced : I sat alone, because of thy hand ; for thou hast filled me with indignation.

18 Why is my <sup>a</sup> pain perpetual, and my wound incurable, which refuseth to be healed ? wilt thou be altogether unto me as a liar, and as waters that † fail ?

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me ; and if thou take forth the precious from the vile, thou shalt be as my mouth : let them return unto thee ; but return not thou to them.

20 And I will make thee unto this people a fenced brazen <sup>a</sup> wall ; and they shall fight against thee, but <sup>p</sup> they shall not prevail against thee : for I am with thee to save thee, and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.\*

### CHAP. XVI.

1 The prophet foresheweth the utter ruin of the Jews : 14 their return from captivity shall be more memorable than their deliverance out of Egypt, &c.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land :

4 They shall die of <sup>a</sup> grievous deaths : they shall not <sup>b</sup> be lamented, neither shall they be buried ; but they shall be as dung upon the face of the earth : and they shall be consumed by the sword, and by famine ; and their <sup>c</sup> carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of <sup>||</sup> mourning, neither go to lament nor bemoan them ; for I have taken away my peace from this people, saith the LORD, even loving kindness and mercies.

6 Both the great and the small shall die in this land : they shall not be buried, neither shall men lament for them, nor <sup>d</sup> cut themselves, nor make themselves bald for them :

7 Neither shall men <sup>||</sup> tear themselves for them in

mourning, to comfort them for the dead ; neither shall men give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel ; Behold, <sup>e</sup> I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, <sup>f</sup> wherefore hath the LORD pronounced all this great evil against us ? or what is our iniquity ? or what is our sin that we have committed against the LORD our God ?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law :

12 And ye have done <sup>g</sup> worse than your fathers ; (for, behold, ye walk every one after the <sup>||</sup> imagination of his evil heart, that they may not hearken unto me ;)

13 <sup>h</sup> Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers ; and there shall ye serve other gods day and night, where I will not shew you favour.

14 ¶ Therefore, behold, the <sup>i</sup> days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt ;

15 But, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them ; and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them ; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine <sup>k</sup> eyes are upon all their ways : they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and

against their northern invaders, or those judgments, which they were sent to inflict. Ver. 19—21. The prophet was out of temper, and heartless about his work, and in a frame of mind, which may be best understood by those who have been tried a little in the same way. But the Lord called him to repent of his impatience, and return to his work. In this case, he would again employ and honour him ; he would bring him out of his difficulties, and cause him to stand with acceptance before him. If he attended to the injunctions given him, he might be assured that the Lord would perform his former promises, and deliver him from the most powerful and malicious of his enemies : chapter i. 18, 19.

EXPLANATORY NOTES. CHAP. XVI. Ver. 1—13. A great part of Jeremiah's prophecies consist of merciful warning to his people, respecting the grievous troubles awaiting them from the invasion and conquest of their land by Nebuchadnezzar, and which was to be followed by their long captivity in Babylon. Here the prophet is commanded to exemplify before them his own firm persuasion of the truth of what he delivered. He was to deny himself of three lawful enjoyments of life, of which those are generally deprived who live in seasons of great distress, such as he foretold ; domestic comforts, sympathy with friends in affliction, and social enjoyments : he must not marry, visit the house of mourning, or that of feasting. How complicated and overwhelming

must one's affliction be, when they make him forget or overlook those things which are the chief source of pleasure in respect of the present world. But the prophet's example was to have no greater effect than his words on these hardened people. They are represented as expressing surprise that he should pronounce such great evil against them, a people who had committed no iniquity against the Lord. He directs them to what in their conduct they could not be ignorant was sin of the deepest dye, were they not utterly depraved ; on which account it was evident that they were worse than their fathers, who frequently allowed the charges brought against them of guilt in worshipping idols, though they too often persevered in their sin. As the Jews were thus blindly devoted to idols, judgment is pronounced on them, that they should be led captive into a strange land, where they should worship idols day and night, destitute of the favour of the Most High. Ver. 14—21. Though God often punishes his chosen people, he never utterly consumed them ; they were never left absolutely destitute of his mercy and his grace. This is plain from the passage before us, among many others. They went into captivity, but so great was their redemption from Babylon, that they were henceforth distinguished among the nations by it rather than their deliverance from Egypt. As fishers seize the fishes caught in their nets, and the hunters the beasts fastened in the snares, so did the enemies of Israel seize them, to consume and destroy them ; but as soon as God had by this means cor-

PRACTICAL OBSERVATIONS.—\* CHAP. XV.] Let us carefully avoid sin, for it is the object of God's abhorrence, and his honour is engaged to punish it. The variety of temporal calamities which he inflicts on his enemies, are the earnest of the future eternal wrath that awaits them. Let us daily acquiesce in the judgments of God on the wicked, and rejoice in his knowledge of his servants and their trials ; he will comfort, support, and deliver them out of all their affliction.



Before  
Christ  
cir. 601. their sin double, because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

1 Chap. 2. 11. 20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know, that my name is The LORD.\*

## CHAP. XVII.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot impose upon God. 12 In God alone is salvation.

a Job 29. 24. † Heb. nail. THE sin of Judah is written with a <sup>a</sup> pen of iron, and with the † point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars;

b Judges 3. 7. 2 Whilst their children remember their altars and their <sup>b</sup> groves by the green trees upon the high hills.

c Chap. 15. 13. 3 O my mountain in the field, <sup>c</sup> I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

† Heb. in thyself. 4 And thou, even † thyself, shall discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

5 ¶ Thus saith the LORD, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD:

d Psalms 2. 12. & 34. 8. & 125. 1. Prov. 16. 20. 6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 <sup>d</sup> Blessed is the man that trusteth in the LORD, and whose hope the LORD is:

e Psalm 1. 3. 8 For, he shall be <sup>e</sup> as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 ¶ The heart is deceitful above all things, and desperately wicked: who can know it?

10 I the LORD <sup>f</sup> search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

11 As the partridge <sup>g</sup> sitteth on eggs and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

receded his people, their enemies had no power over them; he became their refuge; and such we trust shall he become to them in the latter days; he will gather them from all nations, increased and joined by the Gentiles, he will bless them, and then shall Jews and Gentiles know and acknowledge the power, grace, mercy and faithfulness of God.

EXPLANATORY NOTES. CHAP. XVII. Ver. 5—8. A good soil and situation, in respect of water as well as heat, are not more necessary to a tree in order to its growth, and produce of abundance of good fruit than confidence in God is to the blessedness of man: distrust in God, and exposure to his wrath

12 ¶ A glorious high throne from the beginning is the place of our sanctuary.

13 O LORD, the hope of Israel, & all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the <sup>h</sup> fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

15 ¶ Behold, they say unto me, <sup>i</sup> Where is the word of the LORD? let it come now.

16 As for me, <sup>k</sup> I have not hastened, from being a pastor † to follow thee; neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: thou art my hope in the day of evil.

18 <sup>l</sup> Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and † <sup>m</sup> destroy them with double destruction.

19 ¶ Thus saith the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD, <sup>n</sup> Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work; but hallow ye the sabbath-day, as I <sup>o</sup> commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein;

25 <sup>p</sup> Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south bringing burnt-offerings, and sacrifices and meat-offerings and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it

are inseparable. See Note on Isaiah i. 29, 30. for the propriety, beauty, and energy of the figure in these verses. Ver. 12. Comp. Isa. vi. 1. The presence of God cannot be represented to us by any other than sensible or earthly images. The image used here is taken from the temple. God is represented as seated on his throne above the ark in the most holy place, where the glory appeared above the cherubim, surrounded by his attendant ministers. This is called "the place of his throne," Ezek. xliii. 7. whence he dispenses blessings on his people, and pronounces judgment on his enemies. It is as foolish as it is sinful to forsake such a great and gracious Being. Ver. 19—27. The prophet is commanded

PRACTICAL OBSERVATIONS.—\* CHAP. XVI.] No darkness can hide the sinner from God's sight—when he pursues; no cave, prison, or mountain, can then conceal the guilty from his judgment. They who make God their refuge shall find support under the heaviest afflictions. When the sinner, convinced and ashamed of his folly, begins bitterly to reflect upon himself, then God will again restore him to his favour, and make him know once more the wonders of grace.



Of God's absolute power.

Before Christ  
cir. 603.

shall devour the palaces of Jerusalem, and it shall not be quenched.\*

## CHAP. XVIII.

1 Under the type of a potter is shewed God's absolute power in disposing of nations. 11 Judgments threatened to Judah for their unexampled revolt, &c.

cir. 685.

Or,  
frames  
or, seats.

Or,  
that he  
made was

marred, as  
clay in the  
hand of

the potter.  
† Heb.

returned  
and made.  
a Isaiah

45. 9.  
Wisdom

15. 7.  
Romans

9. 20.  
b Chap.

1. 10.  
c Jonah

3. 10.  
d 2 Kings

17. 13.  
Chap.

7. 3. &  
25. 5. &  
35. 15.

e Chap.  
2. 25.  
f Chap.

2. 10.  
Or,  
my fields

for a rock  
or for the  
snow of

Lebanon?  
shall the  
running

waters be  
forsaken  
for the

strange  
cold  
waters?

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house; and there I will cause thee to hear my words.

3 Then I went down to the potter's house; and, behold, he wrought a work on the wheels.

4 And the vessel which he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it:

8 If that nation, against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD, Ask ye now among the heathen, who hath heard such things? The virgin of Israel hath done a very horrible thing.

14 Will a man leave the snow of Lebanon which

cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;

16 To make their land desolate, and a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee: deal thus with them in the time of thine anger.

## CHAP. XIX.

1 Under the type of breaking a potter's vessel, is foreshewn the desolation of the Jews for their sins.

THUS saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

nor fit for them; and which will certainly issue in the dreadful desolation of their country, and the dispersion and rejection of their nation. Yet, when Jeremiah delivers these messages of wrath, they contrive how to silence, reproach, disregard, and murder him; and boast that in defiance of all his threatenings, they shall prosper, since they have the priests, statesmen, and prophets, all on their side. Ver. 22, 23. This, according to prophetic language, does not express the prophet's wish, but the divine determination with respect only to the Jewish people.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1—15. Various methods did God employ to bring Israel to repentance. One of which he called Jeremiah more than perhaps any other of his prophets to adopt, was to teach them by similitudes taken from sensible, expressive signs: see chap. xiii. 1—9. xviii. 1—10. xxxii. 6—15. This method was admirably calculated to awaken the attention of a people whose hearts were perverse, prejudiced, and wholly engrossed

to declare his message in all the most public places of Jerusalem; that men of all ranks might learn its import. The duties of the sabbath are enforced, (neglect of which is a great proof of degeneracy, Neh. xiii. 15—22.) the divine blessing shall rest on those who regard them, (Isa. lviii. 13, 14.) while divine punishment shall overtake the disobedient.

EXPLANATORY NOTES. CHAP. XVIII. Ver. 1—10. There is not a more striking, instructive, or alarming portion of sacred writ to nations than this. Truly righteousness exalteth a nation, but sin is the ruin of any people. The proper application of the similitude in this passage to the scheme of salvation by Christ, we have in Rom. ix. 18—24. Ver. 12. and chap. ii. 25. are explained, Isa. lvii. 10. Ver. 14—18. Though no man will prefer the waters of a dirty puddle to those that come from the rocks of Lebanon, my people Israel have preferred to me the most filthy and useless idols, which, by their worship and votaries, seduced them into abominable courses, neither used by the saints of old

PRACTICAL OBSERVATIONS.—\* CHAP. XVII.] Sinful corruptions are deeply rooted in men's hearts, and fixed in their practice, though sin effectually rob us of every thing valuable. Alas! what an unsearchable fund of all manner of deceiving and desperate wickedness is an unrenowned heart! But all is naked and open before the righteous Judge of all, and punisher of the wicked. Dreadful is the curse annexed to ill-gotten riches, as well as to resting on self-righteousness. Great is the esteem which saints have for the temple, the ordinances, the Christ of God. And while he is the hope, the praise, the healer, and the Saviour of his people, he is the awful, but just punisher of his and their enemies. A fearful portion of debasement, terror, and ruin, shall earthly men, and apostates from God, receive at the last. When they become incorrigible, their damnation slumbereth not. Alas, the folly and wickedness of nations and individuals, in disregarding God's Sabbath, when such important blessings to courts, kingdoms, and churches, attend the careful sanctification, and such fearful miseries attend the profanation of it.

PRACTICAL OBSERVATIONS.—† CHAP. XVIII.] All our miseries may be traced from our sins, whether public or private. It is proper that God should exercise an absolute sovereignty over men: and highly presumptuous is it in them to complain of his providence. Yet notwithstanding he is careful to shew them the equity as well as the sovereignty of his procedure. How absurd and dangerous is apostasy from God to idols. The wicked maliciously persecute, slander, and condemn, the faithful servants of Christ. But fearfully shall God resent the injuries done to them as done to himself; and he that despises them must be held as one that hates and despises him that sent him.



Before  
Christ  
cir. 605.  
† Heb.  
the sun-  
gate.

2 And go forth unto the valley of the son of Hinnom, which is by the entry of † the east gate, and proclaim there the words that I shall tell thee;

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

a 1 Sam.  
3. 11.  
2 Kings  
21. 12.

4 Because they have forsaken me, and have estranged this place, and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

b Chap.  
7. 31, 32.

5 They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but The valley of Slaughter.

c Chap.  
7. 33. &  
16. 4.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

d Chap.  
18. 16. &  
49. 13. &  
50. 13.

8 And I will make this city<sup>d</sup> desolate, and an habitation: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

e Levit.  
26. 29.  
Deut.  
28. 53.  
Lamen.  
4. 10.

9 And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

† Heb.  
be healed.  
f Chap.  
7. 32.

11 And shalt say unto them, Thus saith the LORD of hosts, Even so will I break this people, and this city, as one breaketh a potter's vessel, that † cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet:

g Chap.  
32. 29.

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they

have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophecy; and he stood in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it: because they have hardened their necks, that they might not hear my words.\*

## CHAP. XX.

1 Pashur for smiting Jeremiah receiveth a new name, and fearful doom.  
7 Jeremiah complaineth of the persecutions he met with, 14 and curseth the day of his birth.

NOW Pashur the son of a Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ‖ Magor-Missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover, I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed. I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor

by sensible earthly objects. This character is peculiarly applicable to the Jews of Jeremiah's age, and that of our Lord, who generally taught the multitude by parables. In this chapter the prophet informs us, that the Lord commanded him to get an earthen vessel, and with a few of the ancients among the people, and a few of the ancients among the priests, to proceed to the valley of Hinnom; and then to deliver his message. He obeyed; his subject corresponded well with the place where it was spoken: the latter increased the solemnity of the former. As the scene of Israel's idolatrous rites had been presented at Hinnom, there also were to be seen to the astonishment of all, the divine judgments against them. The bodies of the slain by the Chaldeans, or those deprived of life by famine, would be thrown in such numbers to Tophet, that it would no more be denominated the valley of Hinnom, but the valley of Slaughter. The certainty of the prophecy, and the completeness of the destruction which it foretold, were strikingly expressed by the prophet breaking the vessel in the presence of the witnesses. This done, he returned and declared the whole in the court of the temple, to all the people, that being warned fully, they might be inexcusable. How merciful, as well as just, is the divine conduct to man!

EXPLANATORY NOTES. CHAP. XX. Ver. 1—6. The prophet had

hitherto suffered much in his character, traduced by the enemies of righteousness; now he is called to endure not only severe affliction in his person, but the highest expression of contempt and ignominy. He who was his persecutor, ought according to all the rules of justice and propriety, to have been his protector from all insult or injury. It is however a lamentable fact, that those at the head of ecclesiastical affairs, who are bound in duty to plead and defend the cause of truth, have in innumerable instances discovered themselves the chief instruments in persecuting faithful men, and in preventing the progress of righteousness. The fate of such characters is indelibly inscribed on those judgments pronounced against Pashur, the son of Immer the priest, and the chief governor in the house of the Lord. Ver. 7—9. The Lord had engaged the prophet by promises, threatenings, and urgent entreaties, to execute his office with fidelity; and he had been disappointed in the comforts and respect which he had expected. But however many ill-founded hopes of his had been blasted, God had realized all the hopes which he called him to entertain. The Lord had told him plainly that the rulers and people would fight against him, but would not prevail. And he had found the truths of the divine warning and promise sufficiently verified. If he therefore meant to say that the Lord had deceived him,

PRACTICAL OBSERVATIONS.—\* CHAP. XIX.] By methods unnumbered the Lord tries to awaken ignorant, stupid, and self-hardened sinners to repentance, that their ruin may be prevented, or at least appear wholly owing to themselves. And it is proper that rulers in church and state should be warned with peculiar faithfulness and solemnity; and warnings had need to be again and again repeated.



Before Christ  
cir. 605. speak any more in his name: but *his word* was in mine heart as a <sup>c</sup> burning fire shut up in my bones, and I was weary with forbearing, and <sup>d</sup> I could not stay.

c Psalm  
39. 3. 10 ¶ For I heard the defaming of many, fear on every side. Report, say they, and we will report it. † All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

d Job  
32. 18. † Heb.  
Every man of my peace. 11 But the LORD *is* with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not <sup>e</sup> prevail: they shall be greatly ashamed; for they shall not prosper: *their* <sup>f</sup> everlasting confusion shall never be forgotten.

e Chap.  
16. 20 & 17. 18. f Chap.  
23. 40. 12 But, O LORD of hosts, that <sup>g</sup> triest the righteous, and seeest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD; for he hath delivered the soul of the poor from the hand of evil-doers.

h Job  
3. 3. 14 ¶ <sup>h</sup> Curfed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

Chap.  
15. 10. 15 Curfed *be* the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad.

i Gen.  
19. 25. 16 And let that man be as the cities which the LORD <sup>i</sup> overthrew, and repented not; and let him hear the cry in the morning, and the shouting at noon-tide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great *with me*.

k Job  
3. 20. 18 <sup>k</sup> Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?\*

## CHAP. XXI.

1 Zedekiah sending to Jeremiah to enquire the event of Nebuchadnezzar's war, 3 the prophet foretelleth a calamitous siege, miserable captivity, &c.

cir. 589. THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us, (for Nebuchadnezzar king of Babylon maketh war against us,) if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah;

he was not only criminal, but very forgetful. It was however his mercy, that the convictions of his conscience, the fear of God, zeal of the divine glory, indignation against sin, and compassion for the souls of his people, impelled to rise superior to all despondency, and to persevere in the path of duty. Ver. 14—18. Whether the strength of those expressions may not in part have proceeded from the mode of the ancients in pouring out their lamentations, rather than wholly from the impatience of the prophet, is perhaps not easy to be determined, 2 Sam. i. 21. Job iii. It is however certain, that while he informs us in the preceeding verses of his great afflictions, he declares his unreserved confidence and joy in God as his protector and deliverer.

PRACTICAL OBSERVATIONS.—\* CHAP. XX.] False prophets and ungodly priests have ever been the bitterest persecutors of God's faithful ministers. They who boldly remonstrate against the wickedness of an abandoned generation, must scarcely expect the common formalities of justice. But God can soon make those, who would frighten his ministers, a terror to themselves. Ridicule and contempt are the common weapons of the ungodly against the preachers of truth. It is grievous to a faithful soul to hear the word of God treated with levity and derision. The fairest professions often cloak the foulest designs. To faint in the Lord's way, or to wish that we had never entered into it because we meet with difficulties, is extremely weak and cowardly. Alas what vanity and vexation of spirit fill up human life! But absurd is sinful passion when allowed to ramble. And it is dangerous to have an unbridled tongue while our passions are strong.

PRACTICAL OBSERVATIONS.—† CHAP. XXI.] God often honours his ministers when they think their days are consumed in shame. The gracious interpositions of God in behalf of the penitent and faithful, are precedents to embolden the hope of the unhumiliated. An ignominious slavery, or a miserable death is but a dreadful alternative. They who are trusted with the administration of justice, should be speedy as well as impartial in their decisions; the delays of justice

4 Thus saith the LORD God of Israel, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an <sup>a</sup> outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath. a Exod. 6. 6.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and *such as are* left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life; and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you the way of life, and the way of death.

9 He that <sup>b</sup> abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and <sup>c</sup> his life shall be unto him for a prey. b Chap. 38. 2. c Chap. 39. 18. & 45. 5.

10 For I have set my face against this city for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD, <sup>d</sup> † Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. d Chap. 22. 3. † Heb. Judge.

13 Behold, I *am* against thee, O <sup>e</sup> † inhabitant of the valley, and rock of the plain, saith the LORD: which say, Who shall come down against us? or who shall enter into our habitations? e Heb. inhabitress.

14 But I will <sup>f</sup> † punish you according to the <sup>e</sup> fruit of your doings, saith the LORD; and I will kindle a fire in the forest thereof, and it shall devour all things round about it. f Heb. visit upon, e Prov. 1. 31.

EXPLANATORY NOTES. CHAP. XXI. Ver. 1—14. Jehovah had determined to lay waste Jerusalem, and to deliver all the inhabitants of Judea into the hand of their enemies the Babylonians; and of this he had given Israel timely warning, which however had no other effect on them than to excite their resentment against the servants of God, employed to declare his mind. But when Nebuchadnezzar approaches with his army, the most insensible are alarmed, and the most hardened consult the prophet; who pronounces the divine judgments against them inevitable. The only prospect that presented the king, rulers, or subjects of mitigating their misery, was immediate and voluntary submission to the Chaldeans—a dreadful alternative! an ignominious slavery, or a miserable death.



Before  
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## CHAP. XXII.

1 An exhortation to the king's house to execute justice, &c. enforced with promises and threats. 10 The judgment of Shallum, 18 of Jehoiakim, 20 and of Coniah.

**T**HUS saith the LORD, go down to the house of the king of Judah, and speak there this word.

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

a Chap.  
1. 12.

3 Thus saith the LORD, <sup>a</sup> Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

b Chap.  
17. 25.

† Heb.

for David  
upon his  
throne.

4 For if ye do this thing indeed, <sup>b</sup> then shall there enter in by the gates of this house kings sitting † upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire.

c Deut.  
29. 24.

1 Kings  
9. 8.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, <sup>c</sup> Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, he shall not return thither any more:

d Levit.

19. 13.

Deut. 24.

14. 15.

Habak.

2. 9.

† Heb.

thorough-

aired.

¶ Or, my

windows.

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; <sup>d</sup> that useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house, and † large chambers, and cutteth him out ‖ windows: and it is ceiled with cedar, and painted with vermilion!

15 Shalt thou reign because thou clovest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him?

16 He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.

17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for ‖ violence, to do it.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, <sup>e</sup> drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy † prosperity; but thou † saidst, I will not hear: this hath been thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall ‖ eat up all thy pastors, and thy ‖ lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O † inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they † desire to return, thither shall they not return.

28 Is this man Coniah a despised broken idol? <sup>f</sup> is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD:

30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.\*

Before  
Christ  
cir. 599.Or,  
incursion.Fulfilled  
599.

599.

† Heb.  
prosperi-  
ties.Or,  
seed.† Heb.  
inhabi-  
tress.† Heb.  
lf. up  
their  
mind.

**EXPLANATORY NOTES.** CHAP. XXII. Ver. 1—19. Jehoiakim the king is reminded of the duties of his office; he is warned that if he continue to despise divine authority, nothing could prevent destruction to his country, so great and unparalleled as to force exclamations of astonishment from every traveller, who had witnessed its former prosperity. The people are called to bewail the lot of Shallum or Jehoahaz, the immediate successor of Josiah; he was, after reigning only three months, carried captive to Egypt, never to behold again his native country. The condition of his successor Jehoiakim, who was unjust, haughty, covetous,

bloody, and oppressive, is denominated still more wretched; having finished a miserable existence, his body shall be cast without the gates of Jerusalem, disgraced without a burial, exposed as the carcase of an ass for meat to every ravenous bird or animal. Subjects in Judea, chose this method of shewing their abhorrence and contempt of such kings as had been distinguished by their wickedness. Ver. 23. *How gracious shalt thou be?* may be rendered, what favour wilt thou find; which forcibly expresses their hopeless and deplorable condition, and agrees best with the context. Ver. 29, 30. Compare Isa. i. 2.

are almost as intolerable as oppressions. It is but a disgrace for men to be descended of godly ancestors when they indulge themselves in impiety. Faithful prophets and ministers will not fear great men's faces, but plainly rebuke their sins.

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXII.] They who forsake God are justly forsaken of him. That great men should dwell in palaces is becoming; but when pride rears the structure, condemnation lies against the soul. Covetousness is the root of all evil: from hence springs rapine, bloodshed, and every evil work. Men's sins are sometimes so plainly marked in their judgments, that even heathens can justify his procedure, for he never casts them off till they first cast off him. Dying saints may be justly envied, whilst living sinners are to be pitied. No education or example can change men's hearts; but it is a terrible aggravation of men's wickedness that it is contrary to their pious education. Proud and mischievous rebellion against God entails upon multitudes the most lasting shame and disgrace; nay, distinguished pride is generally followed by distinguished dishonour and misery, either in life or death. None are more apt to appear mean, or to pretend piety under adversity, than those who boast highly amidst prosperity. It were well if what we suffer should bring us to a serious repentance.



Against false prophets.

CHAP. XXIII.

Before Christ cir. 599. 1 Jeremiah prophesieth judgment upon the evil pastors, and a restoration of the scattered flock. 5 Christ the righteous Branch is promised. 9 God's fearful judgments against false prophets, &c.

a Ezek. 34. 2. **W**OE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up <sup>b</sup> shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, <sup>c</sup> the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 <sup>d</sup> In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

7 Therefore, behold, <sup>e</sup> the days come, saith the LORD, that they shall no more say, the LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But the LORD liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of <sup>f</sup> swearing the land mourneth; the pleasant places of the wilderness are dried up, and their <sup>g</sup> course is evil, and their force is not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, <sup>h</sup> even the year of their visitation, saith the LORD.

13 And I have seen <sup>i</sup> <sup>j</sup> folly in the prophets of Samaria: they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem <sup>k</sup> an horrible thing: they commit adultery, and walk

in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me, as <sup>l</sup> Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is <sup>m</sup> profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, <sup>n</sup> Ye shall have peace; and they say unto every one that walketh after the <sup>o</sup> imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the <sup>p</sup> counsel of the LORD, and hath perceived and heard his word? who hath marked his word and heard it?

19 Behold, <sup>q</sup> a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked.

20 The <sup>r</sup> anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 <sup>s</sup> I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any <sup>t</sup> hide himself in secret places that I shall not see him? saith the LORD: do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall <sup>u</sup> this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, <sup>v</sup> as their fathers have forgotten my name for Baal.

28 The prophet <sup>w</sup> that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, <sup>x</sup> I am against the prophets,

Before Christ cir. 599. f Isaiah 1. 9.

g Chap. 8. 14. & 9. 15. h Or, hypocrisy.

h Chap. 6. 14. & 8. 11. Ezek. 13. 10.

Zech. 10. 2.

i Or, stubbornness.

j Or, secret.

k Chap. 30. 23.

l Chap. 50. 24.

m Psalms 139. 7, &c. Amos 9. 2, 3.

n Psalms 139. 7, &c.

o Deut. 18. 20.

p Deut. 18. 20.

q Deut. 18. 20.

r Deut. 18. 20.

s Deut. 18. 20.

t Deut. 18. 20.

u Deut. 18. 20.

v Deut. 18. 20.

w Deut. 18. 20.

x Deut. 18. 20.

y Deut. 18. 20.

z Deut. 18. 20.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 3, 4. This prophecy may primarily refer to the restoration of Israel from the Babylonian captivity, when God raised up for them rulers, whom he approved, and whose labours he blessed; but more than probable it ultimately respects the conversion and blessedness of the Jews, under the reign of Messiah, who is promised in the following verses. Ver. 5, 6. These verses contain a clear and animating prophecy or promise of Messiah. The time has come, when instead of the degenerate branches from the stock of David, who brought Judah to ruin, a righteous branch has sprung from him to bless the world, Jews and Gentiles with righteousness, joy, and peace. Ver. 7, 8. See Chap. xvi. 14, 15. Considering this passage, in connection with the preceding verses, which evidently relates to the days of Messiah, it seems probable, that it foretells the restoration of the Jews to their own land after they have believed in Christ, and become subject to his blessed

government. Ver. 18. This is considered by some as the words of Jeremiah, demanding of the false prophets, which of them had received any revelation from God or indeed understood any thing of his word? By others this is supposed to be the language of the false prophets, deriding the pretensions of Jeremiah and the few true prophets of the Lord, and enquiring scornfully, which of them was of the Lord's privy counsel and made acquainted with his secrets? They thought it not likely, that two or three such inconsiderable persons should know more of the Lord's will, than the numbers of respectable persons, among the priests and prophets, who prophesied peace and prosperity. Ver. 20. In the latter days; that is, during the captivity the execution of the prediction of judgments would effectually convince the people, that the prophet spoke by the authority of Jehovah. Or perhaps this may ultimately refer to the latter age of Messiah, when the Jews shall see all the prophecies of the true prophets fully



Before Christ  
cir. 599. faith the LORD, that steal my words every one from his neighbour.

Or, that smooth their tongues. 31 Behold, I am against the prophets, faith the LORD, || that use their tongues, and say, he faith.

32 Behold, I am against them that prophecy false dreams, faith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness: yet I sent them not, nor commanded them: therefore they shall not profit this people at all, faith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, faith the LORD.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even † punish that man and his house.

† Heb. visit upon. 35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, what hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more; for every man's word shall be his burden: for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, what hath the LORD spoken?

38 But since ye say, the burden of the LORD; therefore thus faith the LORD, Because ye say this word, The burden of the LORD, And I have sent unto you, saying ye shall not say, the burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

p Chap. 20. 11. 40 And I will bring p an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.\*

## CHAP. XXIV.

1 Under the type of good and bad figs, 3 the prophets foresheweth the restoration of them that were in captivity; 8 the desolation of Zedekiah and the residue of Jerusalem.

cir. 593. a 2 Kings 24. 12, &c. 2 Chron. 36. 10. THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar a king of Babylon had carried away captive Jeconiah the son of Jehoiakim king

accomplished in the universal establishment of his kingdom. Ver. 21, 22. The ministry of the false prophets was evidently disapproved of by God, for its tendency was the reverse of the law of Moses and of the writings of preceding prophets who were confessed commissioned by God; compare Deut. xii. 3. Ver. 30. *Steal my words*; the false prophets; it seems caught up some of the phrases of the true prophets, and such things as suited their purpose; and this served to give plausibility to the lying predictions which they intermingled with them. Ver. 33—40. The prophets frequently called their prophecies "burdens," especially when they related to divine judgment; this term their opposers ridiculed, by saying, "What is the burden of the Lord?" To this Jeremiah replied, That the Lord would forsake them, and then their miseries would indeed be a heavy burden. And if any of them dared to use that expression of derision any more, the Lord declared that he would severely punish that man and his house.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 1—10. Another exam-

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] At their own infinite hazard, rulers neglect to execute their office to the honour of God and the welfare of his people. But though they should not, he will at last, see to these ends. And often he mercifully gathers his people, after he has wrathfully cut off their rulers. The church's peace, happiness and honour, are not founded in the external pomp of her rulers, but in having Jesus Christ as her Prophet, Priest, and King. And his spiritual deliverances are more remarkable than the temporal ones granted to the Jewish nation. That sinners dishonour God, and ruin themselves, are very grievous considerations to gracious souls. But no guilt is so aggravated as that of profane clergymen. And nothing so emboldens and hardens sinners, as when teachers by their example or doctrine, encourage them in wickedness. It has been the common effort of the wicked in all ages, to make God's word the butt of their wit; but he will honour and magnify his gospel in the destruction of the mockers and perverters of it.

PRACTICAL OBSERVATIONS.—† CHAP. XXIV.] The ways of providence are mysterious; what seemed the greatest affliction proves often in its issue the most substantial blessing. The same dispensation is to some a blessing, and to others a ruinous plague. Exact is his knowledge of, and care for, his people in the worst of times. It is he, who by his almighty grace, must renew our heart, and draw us to himself, as well as receive us with open arms to his favour, and to the enjoyment of all the privileges of his people. But alas, what vengeance in time and eternity, must await impenitent transgressors!

of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs which could not be eaten, † they were † Heb. for badness. so bad.

3 Then said the LORD unto me, What seeest thou, Jeremiah? and I said, figs; the good figs, very good: and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus faith the LORD, the God of Israel, Like these good figs, so will I acknowledge them † that are † Heb. the captivity. carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down: and I will plant them, and not pluck them up.

7 And I will give them an b heart to know me, that b Deut. 30. 6. I am the LORD; and they shall be my people, and I will be their God: for they shall return unto me Chap. 32. 39. with their whole heart. Ezek.

8 ¶ And as the evil a figs which cannot be eaten, 11. 19. & they are so evil; surely thus faith the LORD, So will 36. 26, 27. I give Zedekiah the king of Judah, and his princes, c Chap. 30. 22. & the residue of Jerusalem, that remain in this land, 31. 33. & and them that dwell in the land of Egypt; 32. 38.

9 And I will deliver them † to be e removed into all d Chap. 29. 21. the kingdoms of the earth for their hurt, to be a re- † Heb. proach and a proverb, a taunt, and a curse, in all places for remon- ing, or, whither I shall drive them. vexation.

10 And I will send the sword, the famine, and the pestilence, among them till they be consumed from off the land that I gave unto them and to their fathers. † e Deut. 14. 25. Chap. 15. 4.

## CHAP. XXV.

1 Jeremiah reproving the Jews' disobedience to God's messages by the prophet, 8 foretelleth the seventy years' captivity, 12 and after that the 607 destruction of Babylon. ending.

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Je- 606 begin- ning.

ple of God's method of instruction by similitude, See Chap. xiii. 1—11. xviii. 10. The Lord shewed the prophet in vision, before the temple, two baskets of figs, after the events recorded, 2 Kings xxiv. 10—20. The one basket contained good figs, representing those whom Nebuchadnezzar carried away into captivity; their adversities proved blessings to them; for conscious of their guilt, they cheerfully submitted to the just judgments of God, who according to his tender mercy promises to do them good. The bad figs represent those who were permitted to remain still in their own land: they learned not the evil of sin by all the sufferings which they had experienced or witnessed; and as they persisted in their evil courses till the measure of their iniquity was full, wrath came upon them unmixed with mercy. Thus in God's conduct to his people, he illustrated Solomon's declaration, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy."

EXPLANATORY NOTES. CHAP. XXV. Ver. 1—10. Jeremiah had been



Before  
Christ  
cir. 606. hoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that is the three and twentieth year,) the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, <sup>a</sup> rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5 They said, <sup>b</sup> Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me saith the LORD: that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover, <sup>†</sup> I will take from them the <sup>c</sup> voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill-stones, and the light of the candle.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, <sup>d</sup> when seventy years are accomplished, that I will <sup>†</sup> punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall <sup>e</sup> serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me, Take the <sup>f</sup> wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me;

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; (as it is this day);

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 <sup>g</sup> Edom, and <sup>h</sup> Moab, and the children of <sup>i</sup> Ammon,

22 And all the kings of <sup>k</sup> Tyrus, and all the kings of Zidon, and the kings of the <sup>l</sup> isles which are beyond the <sup>1</sup> sea,

23 <sup>m</sup> Dedan, and Tema, and Buz, and all <sup>†</sup> that are in the utmost corners,

24 And all the kings of Arabia, and all the kings of the <sup>n</sup> mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of <sup>o</sup> Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Shephach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink.

29 For, lo, <sup>p</sup> I begin to bring evil on the city <sup>†</sup> which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophecy thou against them all these words, and say unto them, The LORD shall <sup>q</sup> roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth: for the LORD hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from <sup>r</sup> one end of the earth even unto the <sup>s</sup> other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ <sup>t</sup> Howl, ye shepherds, and cry: and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like <sup>†</sup> a pleasant vessel.

preceded by several faithful prophets, who like him had called Israel to repentance without success; three and twenty years he had already laboured, oppressed with grief, amidst much opposition. But now God employs servants of another character, as successful in their labours, as the consequences of these would be calamitous to Israel. Ver. 11. Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are seventy years; at which

time the nations conquered by Nebuchadnezzar were restored to liberty. Some of them were conquered sooner, some later; but the end of this period was the common term for the deliverance of them all, compare Isa. xliii. 15. Ver. 12—14. The destruction of Babylon is here briefly foretold, which was to be accomplished by the combined power of many nations, the Medes and Persians, with their numerous allies. The subject is more fully illustrated, chap. xlv. and li.



Before Christ  
cir. 609.

35 And † the shepherds shall have no way to flee, nor the principal of the flock to escape.

† Heb. flight shall perish from the shepherds, and escaping from, &c.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down, because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is † desolate, because of the fierceness of the oppressor, and because of his fierce anger.\*

† Heb. a desolation.

## CHAP. XXVI.

1 Jeremiah exhorteth the people to repentance, 8 is apprehended, and arraigned before the princes; 12 his apology, &c.

610 ending, 609 beginning.

**I**N the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD, Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; <sup>a</sup> diminish not a word:

a Acts 20. 27.

3 If so be they will hearken, and turn every man from his evil way, that I may <sup>b</sup> repent me of the evil which I purpose to do unto them, because of the evil of their doings.

b Chap. 18. 8.

4 And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me, to walk in my law which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;

c 1 Sam. 4. 10, 11. Psalm 78. 60.

6 Then will I make this house like <sup>c</sup> Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

Chap. 7. 12, 14.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

**EXPLANATORY NOTES.** CHAP. XXVI. Ver. 1—15. The prophet specifies the period of his delivering the prophetic warning contained in this passage: it was in the beginning of Jehoiakim's reign, at the season of one of the great festivals, when all the males of Judea were commanded to appear before the Lord in Jerusalem. The universal opposition shewed him discovered most strikingly the general degeneracy of the people; but his most bitter enemies still were the false prophets and ungodly priests, who lived by the influence which their deceit and falsehood obtained them over a licentious people. Their reasoning against him discovered as much the baseness of their characters as the injustice of their cause; they ask not whether he spoke the truth, but condemn him for declaring that Jerusalem would be laid desolate, because of their iniquities: they endeavour not to prove his charge false, but reject it as militating against them. Ver. 17—24. These respectable elders of Israel

**PRACTICAL OBSERVATIONS.**—\* CHAP. XXV.] They who declare God's messages ought to be earnest and diligent in delivering them, that they may at least be freed from the blood of all men. He does not usually strike without warning; but if we will not hear, we must perish. God will remember against the sinner all the means of grace he hath abused, as his greatest condemnation in the day of judgment. They who will not be ruled by God's word must be ruined. When judgment begins at the house of God, it ordinarily makes fearful and overturning work among all, even the mightiest nations around, before it cease. That God, to whom all nations are accountable, can easily, by a small sip of his unbounded wrath, by a stroke of his sword, or the roaring of his voice, terrify, perplex, and destroy them, however numerous, powerful, or secure. And they who have plagued their neighbours, and especially the people of God, shall have their fill of vexation and misery at last.—Men who are ambitious of power, generally become troublers and destroyers to the world around. But great earthly pomp and power are very uncertain, and often of very short continuance. But, if the ravages of war be so tremendous, what infinitely more fearful work must the unrestrained fury of the Almighty God make in hell for ever and ever! Let then wars and troubles, however distant, make me to bear and fear, and embrace his new covenant of peace offered in the gospel, that I may at last enter into that peaceable habitation, into which no fire or sword, no violence or destruction, can ever enter.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down ¶ in the entry of the new gate of the LORD's house.

Before Christ  
cir. 609.

11 Then spake the priests and the prophets unto the princes, and to all the people, saying, † This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

† Heb. Or, at the door. The judgment of death is for this man.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, the LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now <sup>d</sup> amend your ways and your doings, and obey the voice of the LORD your God: and the LORD will <sup>e</sup> repent him of the evil that he hath pronounced against you.

d Chap. 7. 3. e Ver. 19.

14 As for me, behold, I am in your hand; do with me † as seemeth good and meet unto you:

† Heb. as it is good and right in your eyes.

15 But know ye for certain, that, if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests, and to the prophets, This man is not worthy to die; for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 <sup>f</sup> Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, <sup>g</sup> Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high-places of a forest.

f Micah 1. 1. cir. 710. g Micah 3. 12.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought † the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

† Heb. the face of the LORD.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah;

21 And when Jehoiakim the king, with all his

reasoned according to the principles of truth, integrity and moderation, than which nothing has a greater tendency to promote the welfare of any people. The examples referred to justify the principles enforced. Hezekiah and all Judea, moved with fear by the faithful warnings of Micah the Morasthite, turned to the Lord their God, who mercifully regarded them, and turned away the fierceness of his wrath. Jehoiakim, his warriors, and counsellors, persecuted Urijah, another upright prophet; the power and malice of his enemies reached him in Egypt whither he had fled; he was brought back as a wretched captive, put to death, and his dead body treated most contemptuously by the commandment of his king and by such conduct had only indulged a revengeful temper, or exhibited his folly to all men. Among the elders who befriended Jeremiah, and pleaded the cause of righteousness, Ahikam the son of Shaphan, was most distinguished; and his influence and efforts were most successful. The names of such men deserve to



Before  
Christ  
cir. 606.

mighty men, and all the princes heard his words, the king sought to put him to death; but when Urijah heard it, he was afraid and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him, into Egypt:

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the † common people.

† Heb.  
sons of the  
people.

24 Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.\*

## CHAP. XXVII.

1 Jeremiah prophesieth the subjection of the neighbouring kings unto Nebuchadnezzar: 8 he exhorteth them to submit quietly. 11 Zedekiah advised. 15 The priests and people advised.

cir. 598.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me, Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

|| Or,  
concern-  
ing their  
masters  
saying.

4 And command them || to say unto their masters, Thus saith the LORD of hosts, the God of Israel, Thus shall ye say unto your masters;

a Daniel  
8. 17, 25.

5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and <sup>a</sup> have given it unto whom it seemed meet unto me.

b Chap.  
25. 9. &  
43. 10.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, <sup>b</sup> my servant: and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor

to your diviners, nor to your † dreamers, nor to your enchanters, nor to your forcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

Before  
Christ  
cir. 598.  
† Heb.  
dreams.

10 For they prophecy a lie unto you, to remove † you far from your land: and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the Pestilence, as the LORD hath spoken against the nation, that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, ye shall not serve the king of Babylon: for they prophecy a lie unto you.

c Chap.  
14. 14. &  
23. 21. &  
29. 8.  
† Heb.  
in a lie, or  
lyingly.

15 For I have not sent them, saith the LORD, yet they prophecy † a lie in my name; that I might drive you out, and that ye might perish, ye and the prophets that prophecy unto you.

16 Also I spake to the priests, and to all this people, saying, thus saith the LORD, Hearken not to the words of your prophets that prophecy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophecy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried <sup>d</sup> away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

d 2 Kings  
24. 14, 15.

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house

be held in everlasting remembrance by every benevolent mind; and to be recorded with approbation and honour to the latest posterity; for their worth is as invaluable as their number is small in this unjust and wicked world. Comp. Acts v. 33—40. xix. 35—41. 2 Theff. iii. 1, 2.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 1—22. Comp. chap. xxiv. 1—10. The prophets of the Lord frequently addressed those nations whose situation or state of affairs affected the interest of Israel. Jeremiah is commanded to call the ambassadors from some of these nations to intimate to their masters the necessity of submitting to the king of Babylon, as God had delivered them into his hand. As a sign of their complete subjection to that monarch, the prophet was to deliver his message in the attire of a captive, destined to slavery.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVI.] There is nothing in the most terrible denunciations of wrath to quarrel with, when the only end of these terrors of the Lord is to lead us to pardon and everlasting peace. If men will not be warned they must be condemned. They who are zealous for God, will sometimes be subjected to the most imminent danger. How often has it happened since this period that the faithful ministers of the gospel have been in great peril from mobs and tumults, instigated by apostate and wicked priests. To preach courageously, and suffer patiently for well doing, is the true spirit of the ministers of Christ. We should decidedly abide by the Scripture of truth, not receding one step, though we should sustain thereby the greatest loss or damage, even should death itself threaten us for our faithfulness. There are a number who own the truth of the word of God, who, notwithstanding, continue unhumiliated in their sins. If we trust in God who hath the hearts of all men in his hands, he will raise up friends to us in the day of trial where we least expected them.

They were to serve Nebuchadnezzar, and Evil-merodach his son, and Belshazzar his grandson; and then came the time fixed by God for the overthrow of the Chaldean monarchy, when the Medes, Persians, and their allies reduced it and rendered the Chaldeans tributaries and slaves. The prophet solemnly warns those whom he addressed that more dreadful calamities than the power of Babylon could inflict, would come upon them immediately from God, if they submitted not readily to his determination respecting them; he entreats them not to listen to these subtle, superstitious guides, who, supported by their bounty, studied to gratify their inclinations and flatter their unbounded expectations, while they were destitute of unfeigned regard for their best interests. Similar instructions and warnings he imparted to his own sovereign and fellow-



Before Christ  
cir. 598. of the LORD, and in the house of the king of Judah and of Jerusalem;  
e 2 Kings 25. 13. 2 Chron. 36. 18. 22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD: then will I bring them up, and restore them to this place.\*  
f 2 Chron. 36: 21. Chap. 29. 10.

## CHAP. XXVIII.

1 Hananiah's false prophecy of the return of the vessels, &c. within two years. 5 Jeremiah wishing to be true appealeth to the event. 10 Hananiah breaketh Jeremiah's yoke, &c.

cir. 596.

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

† Heb. two years of days.

3 Within † two full years will I bring again into this place all the vessels of the LORD's house that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon;

† Heb. captivity.

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people:

8 The prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

subjects; they were condemned to captivity; the temple in which they trusted robbed of all its glory, its vessels carried to Babylon; there however God promiseth to visit and restore them to their own land.

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 1—17. The arguments with which Jeremiah opposes Hananiah, who prophesied falsely, are well worthy of serious attention. Israel had hitherto been a rebellious people; and hence those prophets whom God had sent were generally known by calling them to repentance, and warning them of approaching judgments. Now as it is evident, that in the age of Jeremiah the people exceeded their fathers in wickedness, it was most improbable that Hananiah was commissioned by God to speak peace, while he did not so much as hint the necessity of repentance. Some prophets indeed had appeared in Judea, whose example he might plead; but their prophecies never having been fulfilled, proved decisively that they were deceivers. There is however no need of daring, that those who hypocritically pretend to be the servants of the Most High, will not perform, in order to accomplish their own ends

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him. Before Christ 596.

10 ¶ Then Hananiah the prophet took the a yoke a Chap. 27. 2. from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, thus saith the LORD even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah the prophet, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah,) saying,

13 Go and tell Hananiah, saying, Thus saith the LORD, thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD, Behold, I will b Deut. 16. 5. cast thee from off the face of the earth: this year 16. 5. thou shalt die, because thou hast taught † rebellion Chap. 29. 32. against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.† † Heb. revolt. cir. 595.

## CHAP. XXIX.

1 Jeremiah by a letter, adviseth the captives in Babylon to live quietly there, and not to believe the illusions of their false prophets, 10 and assureth them of a gracious return, &c.

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,

in defiance of truth, and their own and others' best interests. Hananiah presumptuously seizes the symbols of subjection to a haughty conqueror, wore by Jeremiah, and with all the boldness of a true prophet, attests to the truth of his prophecy, that Babylon's power over the nations would cease within two full years; in token of which he broke the yoke, in presence of all the people, whose favour he sought by teaching them lies. They and he might exult; and to endeavour fastening conviction of guilt or danger on his conscience or theirs was perhaps hopeless; however the triumphing of the wicked is short. He had broken yokes of wood, but had made to the people yokes of iron; for the resisting through his influence of the dominion of Babylon, shall only issue in their feeling more terribly its vengeance, and as for himself, his future fate shall as fully testify to the truth of what he denied, as it shall exemplify the righteous judgment of God. Compare Acts xiii. 8—11.

EXPLANATORY NOTES. CHAP. XXIX. Ver. 1—32. Jeconiah the king, the principal persons in the government, and the most distinguished warriors in

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII.] The earth is the Lord's and the fulness thereof, and he may do as he pleases with it without giving any a just cause for murmuring at his disposal. Generally the wicked enjoy the greatest share of the word's riches. To fight against the providence of God is to kick against the pricks; for when he judges he will overcome. Patience will alleviate the burthens which perverseness but aggravates. They who embolden sinners in their evil ways shall perish with them; the deceived and the deceiver together. True prophets will be advocates before God in prayer for those to whom they preach. They who maintain no communion with God can have no commission from him. The general ruin of sinners arises from false hopes, with which their lying and lazy teachers flatter them, who cry peace, when there is no peace. In wrath God still remembers mercy. Even should the church's distress be long and heavy we ought not to despair as God has assured us that her deliverance shall come; "the vision being for an appointed time at the end it shall speak: blessed are all they that wait for it".

PRACTICAL OBSERVATIONS.—† CHAP. XXVIII.] The smooth tongues of unfaithful ministers never speak reproof but flattery. By this, ye shall know them. Falsehood advanced with solemnity and confidence often passes for truth. Many dare affirm that to be God's truth, which will shortly be found a lie to their own condemnation. God will not suffer his prophets or ministers to be insulted with impunity. None may look for severer judgments, than those who endeavour to hinder the word of God from affecting men's consciences. Sudden death is terrible indeed when viewed as God's judgment for transgressing his commandments.



Before Christ  
cir. 599.  
2 Kings  
24. 12.  
† Heb.  
chamber-  
lains.

2 (After that <sup>a</sup> Jeconiah the king, and the queen, and the <sup>†</sup> eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem.)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon, saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell in them: and plant gardens, and eat the fruit of them:

6 Take ye wives, and beget sons, and daughters; and take wives for your sons, and give your daughters to husbands that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whether I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, <sup>b</sup> deceive you, neither hearken to your dreams, which ye cause to be dreamed.

9 For they prophesy <sup>†</sup> falsely unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after <sup>c</sup> seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 ¶ For I know the thoughts that I think toward you, saith the LORD; thoughts of peace, and not of evil, to give you an <sup>†</sup> expected end.

12 Then shall ye <sup>d</sup> call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts, Behold, I will send upon them the <sup>e</sup> sword, the famine, and the pestilence,

the army, to the number of ten thousand, with the most useful men in the nation, had according to the will of God, surrendered themselves to Nebuchadnezzar, who carried them captive to Babylon. To these Jeremiah sent the letter before us, for their instruction, comfort and encouragement. Separated from their country which they loved, and the temple service, sincerely and ardently esteemed by every pious individual among them, they were doubtless oppressed with grief, perhaps tempted to envy their brethren, permitted to remain in Judea through the influence of the deceitful Zedekiah, who had insinuated himself into the Babylonish king's favour, at the expense of his brethren's welfare; and distracted in mind by false expectations of speedy deliverance from captivity, excited by the prophecies of men like Hananiah. That their minds might be set at ease, they are directed to observe the duties of domestic life, and particularly to pray for the prosperity (in which they themselves would share) of the country in which God had appointed them for a long time to sojourn. They are warned against

and will make them like <sup>f</sup> vile figs, that cannot be eaten they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, <sup>†</sup> to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whether I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which <sup>g</sup> I sent unto them by my servants the prophets, rising up early, and sending them; but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon;

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophecy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes:

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness saith the LORD.

24 ¶ Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is <sup>h</sup> mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks:

27 Now, therefore, Why hast thou not reprov'd Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long; build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

paying any attention to those prophets, who consulted only to strengthen their foolish wishes and unfounded hopes; while they are assured of restoration at the end of seventy years; for they were the objects of Jehovah's love, and for them he has abundance of good in reserve, which they would in due time receive. There were however, some among the captives who were indisposed to listen to Jeremiah, as they put great confidence in prophets of another description, who appeared among themselves. He solemnly assures these that their conduct was altogether wrong, for the Lord had determined to verify all his denunciations on the house of Judah, especially on those who were not yet carried captive to Babylon. And as for those false prophets among the captives, who sought to deceive the people, the Lord had appointed them victims of Nebuchadnezzar's vengeance, because of their great wickedness; and would thus shew to the people that his word by Jeremiah was truth. Nor would Shemaiah escape the righteous judgment of God, whose servants he had denominated mad, and then



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31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie ;

32 Therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed : he shall not have a man to dwell among this people ; neither shall he behold the good that I will do for my people, saith the LORD ; <sup>1</sup> because he hath taught <sup>†</sup> rebellion against the LORD.\*

## CHAP. XXX.

1 God sheweth Jeremiah the return of the Jews, 4 and their deliverance out of trouble ; 10 he comforteth Jacob, 18 and promiseth the Jews a gracious re-establishment, &c.

cir. 606. **T**HE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD ; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these are the words that the LORD spake concerning Israel, and concerning Judah.

5 For thus saith the LORD, We have heard a voice of trembling, ¶ of fear, and not of peace.

¶ Or, there is fear and not peace.  
† Heb. a male.

6 Ask ye now, and see whether <sup>†</sup> a man doth travail with child ? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness ?

a Joel  
2. 11.  
Amos  
5. 18.  
Zeph.  
1. 14, &c.

7 <sup>a</sup> Alas ! for that day is great, so that none is like it : it is even the time of Jacob's trouble ; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him :

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

b Ezek.  
54. 23. &  
57. 24.  
Hosea  
5. 5.  
c Isaiah  
41. 13. &  
43. 5. &  
44. 2.  
Chap.  
46. 28.

10 ¶ Therefore <sup>c</sup> fear thou not, O my servant Jacob, saith the LORD ; neither be dismayed, O Israel : for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I am with thee, saith the LORD, to save thee : though I make a full end of all nations whither I have scattered thee, yet will I not make a full end

of thee ; but I will correct thee <sup>d</sup> in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, thy bruise is incurable, and thy wound is grievous.

13 There is none to plead thy cause, <sup>†</sup> that thou mayest be bound up : thou hast no healing medicines.

14 All thy lovers have forgotten thee ; they seek thee not : for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity ; because thy sins were increased.

15 Why <sup>e</sup> criest thou for thine affliction ? thy sorrow is incurable for the multitude of thine iniquity : because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee <sup>f</sup> shall be devoured ; and all thine adversaries, every one of them, shall go into captivity ; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD ; because they called thee an outcast, saying, This is Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places ; and the city shall be builded upon her own ¶ heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voice of them that make merry : and I will multiply them, and they shall not be few ; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them ; and I will cause him to draw near, and he shall approach unto me : for who is this that engaged his heart to approach unto me ? saith the LORD.

22 And ye shall be <sup>g</sup> my people, and I will be your God.

23 ¶ Behold, the <sup>h</sup> whirlwind of the LORD goeth forth with fury, a <sup>†</sup> continuing whirlwind ; it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return until he have done it, and until he have performed

persecuted them, while he strengthened the hands of the false prophets, not only at home, but also among the captives, by sending them prophetic letters of falsehood to deceive the people.

EXPLANATORY NOTES. CHAP. XXX. Ver. 1—7. The prophet is commanded to write in a book God's gracious purpose of restoring his people ; a subject which was formerly adverted to, but is stated largely in this and the following chapter. The Jews had in general felt inexpressible terror and misery from the invasion by the Chaldeans, and the dreadful effect that followed ; it was even the time of Jacob's trouble, but he shall be delivered out of it. Ver. 8, 9. They had worn the cruel yoke of Babylon, alluding to chap. xxvii. 2. but Messiah shall be raised up, who shall rule them with compassion, being bone of

their bone, and flesh of their flesh ; descending from one of their best kings, Ezek. xxxiv. 23. xxxvii. 24. Ver. 17. Their captivity was incurable, that is, it was inevitable from God's fixed determination, which rendered all human efforts to prevent it, of none effect. He had, as if he were their enemy, delivered them up to the indignation, or contempt of all nations ; those who had courted their favour in prosperity, deserted them in the day of their distress, regarding them as abandoned to destruction. The cause of their miseries was the multitude of their iniquities, which God promises graciously to forgive ; by which he would heal their diseases, considered incurable by all men ; Isa. i. 6, 18. xxxiii. 24. Ver. 18—24. This passage in the true spirit of prophecy, obviously respects more periods of fulfilment than one ; the restoration of the Jews from Babylon, and

PRACTICAL OBSERVATIONS.—\* CHAP. XXIX.] Though God visits the iniquities of his people with a rod, and their sin with scourges, he is still their God, and will not take his loving-kindness from them. The consideration from whose hand all our sufferings come should silence every murmuring thought. Wherever we are cast by God's Providence, or into whatever state of affliction, it is our wisdom not only to submit, but make the best of our situation, and live in hopes of better days. If we must submit to the power of oppressors, and pray for the peace of the land of our captivity, how much more are we bound to be loyal subjects when under a mild government, and in a land of liberty to seek and pray for the happiness and peace thereof. They who trust in the promises of God shall never be disappointed. As nothing can hasten any event for a moment sooner than the divine decree hath fixed it, neither can any difficulties retard the execution of it when the appointed season arrives. God's promises should excite, not supercede our prayers. Secret as men's sins may be in the commission, the day is near when no darkness shall hide the workers of iniquity : there is a fire kindled for them where they must burn eternally, and none shall quench it.



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the intents of his heart : in the latter days ye shall consider it.\*

## CHAP. XXXI.

1 The restoration of Israel. 15 Rachel mourning is comforted. 18 Ephraim repenting is received into favour. 22 The miracle of Christ's birth promised.

**A**T the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

† Heb.  
from afar.  
|| Or,  
have I  
extended  
loving-  
kindness  
unto thee.  
a Exod.  
15. 20.  
Judges  
11. 34.  
|| Or,  
timbrels.  
† Heb.  
profane  
them.

3 The LORD hath appeared † of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore || with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy <sup>a</sup> || tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall † eat them as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD, sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

|| Or,  
favours.

9 They shall come with weeping, and with || supplications will I lead them: I will cause them to walk by the rivers of waters in a strait way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my <sup>b</sup> first-born.

b Exod.  
4. 22.

10 ¶ Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

c Isaiah  
58. 11.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their souls shall be as a <sup>c</sup> watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with

their recovery from their present dispersion; its full import therefore shall be seen in the latter days. Prosperity, gladness, increase, and liberty, under rulers from among themselves, exercising their office by the authority of Messiah, the object of Jehovah's love, awaits them. Then they shall enjoy the friendship and delight in the service of the God of their fathers, and the wicked shall see and feel his indignation.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 1—3. The favour of

fatness, and my people shall be satisfied with my goodness, saith the LORD.

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15 ¶ Thus saith the LORD, <sup>d</sup> A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.

d Matth.  
2. 18.

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

19 Surely <sup>e</sup> after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

e Deut.  
30. 2.

20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still: therefore my bowels † are troubled for him: I will surely have mercy upon him, saith the LORD.

† Heb.  
sound.

21 Set thee up way-marks, make thee high heaps: set thine heart toward the high-way, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD blest thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 ¶ In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

f Ezek.  
18. 2.

30 But every one shall die for his own iniquity:

God to the Jews in delivering them from Egypt, and blessing them in Canaan, is set before them as a pledge of redemption from their present state, Compare Isa. l. 1—3, 9—14. Ver. 9—14. This expresses their repentance in the latter days, (Zech. xii. 10.) to which the attention of all nations is called as an event peculiarly interesting; an event which as strikingly illustrates the power of the gospel, and the liberality of God, as it will attest to the truth of divine revelation. Ver. 15—17.

PRACTICAL OBSERVATIONS.—\* CHAP. XXX.] They who take Christ for their king, are bound to prove their professions by their fidelity. Loyalty consists not in words but deeds. If God's people sin, they may not hope for impunity; the scourge shall overtake them as well as others. In our sufferings we are too apt to conceive God unmerciful. Sin hath an awful sting; none but God can heal the guilty soul.



Before  
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g Heb.  
8. 8. &  
10. 16.

|| Or,  
should I  
have con-  
tinued an  
husband  
unto them.  
h Chap.  
24. 7. &  
50. 22.

i Isaiah  
54. 18.  
John  
6. 46.  
k Chap.  
35. 8.  
Micah  
7. 18.  
Acts  
10. 43.  
l Gen.  
1. 16.  
m Isaiah  
51. 15.  
n Isaiah  
54. 9.  
Chap.  
53. 20.  
o Chap.  
33. 22.

Before  
Christ  
cir. 590.

a Chap.  
54. 2.

b Chap.  
34. 2.

c Lev.  
25. 24, 25.  
Ruth  
4. 4.

|| Or,  
seven she-  
kels and  
ten pieces  
of silver.  
† Heb.  
wrote in  
the book.

every man that eateth the four grape, his teeth shall be set on edge.

31 ¶ Behold, the <sup>s</sup> days come saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah :

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand, to bring them out of the land of Egypt ; (which my covenant they break, || although I was an husband unto them, saith the LORD ;)

33 But this *shall be* the covenant that I will make with the house of Israel ; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts ; <sup>b</sup> and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD : for <sup>i</sup> they shall all know me, from the least of them unto the greatest of them, saith the LORD : for <sup>k</sup> I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, <sup>l</sup> which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth <sup>m</sup> the sea when the waves thereof rear ; The LORD of hosts *is* his name ;

36 <sup>n</sup> If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, <sup>o</sup> If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse-gate toward the east, *shall be* holy unto the LORD : It shall not be plucked up, nor thrown down any more for ever.\*

### CHAP. XXXII.

1 Jeremiah imprisoned by Zedekiah for his prophecy against Jerusalem, 6 by God's direction he buyeth Hanameel's field. 16 Jeremiah in his prayer expostulateth with God.

**T**HE word that came to Jeremiah from the LORD, in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem : and Jeremiah the prophet was shut up in

the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophecy, and say, Thus saith the LORD, <sup>a</sup> Behold, I will give this city a Chap. into the hand of the king of Babylon, and he shall take it ;

4 And Zedekiah king of Judah <sup>b</sup> shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes ;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD : though ye fight with the Chaldeans, ye shall not prosper ?

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel, the son of Shallum, thine uncle, shall come unto thee, saying, Buy thee my field that *is* in Anathoth ; for the <sup>c</sup> right of redemption *is* thine to buy it.

8 So Hanameel, mine uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin : for the right of inheritance *is* thine ; and the redemption *is* thine ; buy it for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel, my uncle's son, that *was* in Anathoth, and weighed him the money, *even* || seventeen shekels of silver.

10 And I <sup>†</sup> subscribed the evidence, and sealed it, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed according to the law and custom, and that which was open :

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel, mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, (both which is sealed,) and this evidence which is open, and put them in an earthen vessel, that they may continue many days :

15 For thus saith the LORD of hosts, the God of Israel, houses, and fields, and vineyards, shall be possessed again in this land.

16 ¶ Now, when I had delivered the evidence of

The terrible mourning occasioned by the captivity in Babylon, the slaughter of the infants at Bethlehem, or rejection of the Jewish nation, shall be turned into joy, by the restoration of the Benjamites and other Jews, and by the accession of multitudes to the gospel church. Ver. 18—20. Deeply penitent for their sins, and earnestly desirous for spiritual blessings, shall the Jews return from Babylon, and especially from their present dispersion ; and graciously will I receive them into favour, and abundantly bless them. Ver. 21—26. Return with the utmost care and dispatch to your country, and erect marks by the way to direct such as may follow you ; yea, though for your sinful apostacies ye have been long tossed to and fro, prepare for a return to your country, where the Messiah shall be born ; and

after you return, great shall be your reformation in righteousness and holiness ; numerous shall be your flocks of cattle, and as numerous your worshippers of God ; for I will refresh and supply you with every good thing.—Upon this Jeremiah awaked and was delighted with the comfortable revelations which had been made to him in his dream or vision.

EXPLANATORY NOTES. CHAP. XXXII. Ver. 1—44. Jehovah's justice, faithfulness, absolute knowledge, almighty power, and unchangeable grace, with the prophet's fidelity, and compassion towards the Jews are illustrated in this chapter. Jerusalem is at length besieged by the enemy ; the inhabitants are warned of its certain destruction, the king of his future fate ; he continues

PRACTICAL OBSERVATIONS.—\* CHAP. XXXI.] Long afflictions are ready to cause despondency ; but we should remember the past experience of God's people, and comfort our souls in hope. It is the abiding ground of consolation that God's love is everlasting. When we follow a divine call we are sure of divine protection. They who have God for their father cannot want any thing that is necessary for their welfare. If we have hope in our death we ought to be comforted under the trials of our pilgrimage. The incarnation of Jesus is the foundation of every blessing to God's Israel:



Before  
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Or,  
hid from  
thee.

d Exod.  
20. 6. &

34. 7.

Deut.

5. 9. 10.

† Heb.

dring.

e Job

24. 21.

Prov.

5. 21.

Chap.

16. 17.

f Exod.

6. 6.

2 Sam.

7. 23.

1 Chron.

17. 21.

Or,

engines of

shut.

g Numb.

16. 22.

h Chap.

10. 13.

the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah LORD God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee;

18 Thou shewest a loving-kindness unto thousands, and recompencest the iniquity of the fathers into the bosom of their children after them: The Great, The Mighty God, The LORD of hosts is his name;

19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day;

21 And thou hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them.

24 Behold the mountains, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass, and, behold, thou seest it.

25 And thou hast said unto me, O LORD God, Buy thee the field for money, and take witnesses: for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel, and the children of Judah, have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me as a provocation of mine anger and of my fury, from the day that they built it even unto this day, that I should remove it from before my face;

32 Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face; though I taught them, rising up early and reaching them, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house which is called by my name, to defile it.

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto

Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence.

37 Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely;

38 And they shall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them;

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.

42 For thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south, for I will cause their captivity to return, saith the LORD.\*

hardened in iniquity, and shuts up his admonisher in prison; who is there commanded to purchase a field belonging to his native city, and particularly to observe all the usual forms necessary to secure the property for himself, as a token of the future restoration of the Jews to their own land. He obeys while grief oppresses his soul on account of the calamities of his country, the deliverance of

which seemed so like an impossibility; and the only gleam of hope that inspired his bosom arose from reflections on God's gracious conduct to his fathers, which he makes matter of prayer before the Lord. The answer given him was calculated to silence every murmur, and excite the largest expectations; his people suffered, and must suffer for the multitude of their transgressions.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXII.] They who go on God's message must not be shocked at a prison. How obstinately men persist in persecution, and other wickedness, even when the Lord is punishing them for it. No afflictions can drag men from their lusts. By what strange tokens God confirms his own oracles! An exact honesty, prudent discretion, and a firm dependence on the promise and providence of God, ought to meet together in all our civil transactions. The more honourable views we have of God and his mercies, the more humble and penitent will be our views of our own and others' rebellion against him. When we have God's orders, we have nothing to do but obey, and trust him with the issue. And, if we are in the dark concerning his dispensations, we may humbly beg his instructions. No crimes are too horrid for apostate professors to commit; and no judgments too severe to punish them. If the final perseverance of the saints depended on themselves, their stability would rest on a precarious foundation; the faithfulness of God's promises secures the certainty of the event.



Before  
Christ  
cir. 590.

## CHAP. XXXIII.

1 God reneweth his promise to the captive Jews of a gracious return. 10 A joyful state, 12 and settled peace. 13 Christ the Branch of Righteousness is promised, &c.

a Chap.  
23. 2, 8.  
b Isaiah  
37. 26.  
|| Or,  
JEHO-  
VAH.  
|| Or,  
hidden.

**M**OREOVER, the word of the LORD came unto Jeremiah the second time, (while he was yet <sup>a</sup> shut up in the court of the prison,) saying,

2 Thus saith the LORD, the <sup>b</sup> maker thereof, the LORD that formed it, to establish it; || The LORD is his name;

3 Call unto me and I will answer thee, and shew thee great and || mighty things which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword:

5 They come to fight with the Chaldeans: but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will <sup>c</sup> pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.

10 ¶ Thus saith the LORD, Again there shall be heard in this place, (which ye say, *shall be* desolate, without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate, without man, and without inhabitant, and without beast,)

d Chap.  
7. 34. &  
16. 9.

11 The <sup>d</sup> voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 ¶ Thus saith the LORD of hosts, Again in this place, which is desolate, without man and without beast, and in all the cities thereof, shall be an habitation of Shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south; and in the

land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the <sup>e</sup> Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, <sup>f</sup> the LORD our Righteousness.

17 ¶ For thus saith the LORD, <sup>g</sup> David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD, <sup>h</sup> If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As <sup>i</sup> the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ Moreover, the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD, If my covenant *be* not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them.\*

## CHAP. XXXIV.

1 Jeremiah prophesieth the destruction of Jerusalem, and the fate of Zedekiah, &c. 12 Jeremiah proclaimeth liberty to the sword, and prophesieth the return of the Babylonians.

EXPLANATORY NOTES. CHAP. XXXIII. Ver. 1—13. The Lord a second time appeared to his servant in prison, which unquestionably rendered the place more desirable to him than the palace of his enemy. The subject of the preceding chapter is continued but enlarged; for the restoration of the Jews here promised, is accompanied with the addition of all nations, which obviously respects their future state under Messiah, when Jew and Gentile shall form one

family: a pledge of which was given in the apostolic age. Ver. 14—21. All the prosperity of the church depended on the Messiah promised in this passage; for all the promises are truth in him; and it is under his dominion that the great, precious, and numerous promises respecting the blessed union of Jew and Gentile were to be chiefly fulfilled. His throne and priesthood shall not be superseded by any successor.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIII.] God's power and goodness in creation and providence should encourage us to believe his promises; and fervent prayer is an excellent means of obtaining divine and marvellous instructions. Dreadful is the ruin procured by sin! but where sin abounded grace can much more abound. Saving instructions, and gracious forgiveness, must introduce all other new covenant favours. No case on this side hell is so deplorable but God's mercy can relieve from it. And the greater the deliverance the more will he be glorified in it. But it is Jesus Christ alone that is the substance of all divine favours, that communicate sweetness, value, and usefulness in them; and notwithstanding all opposition and contempt, his kingdom shall be established and flourish. Not only while Judea lies in desolation, but when the earth, and all the works therein shall be burnt up, it shall stand and flourish in its perfect and everlasting glory.



**THE** word which came unto Jeremiah from the LORD, <sup>a</sup> (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth <sup>†</sup> of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof,) saying,

<sup>2</sup> Thus saith the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him; Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

<sup>3</sup> And <sup>b</sup> thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and <sup>†</sup> he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

<sup>4</sup> Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

<sup>5</sup> But, thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

<sup>6</sup> Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

<sup>7</sup> When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defended cities remained of the cities of Judah.

<sup>8</sup> ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim <sup>c</sup> liberty unto them;

<sup>9</sup> That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.

<sup>10</sup> Now, when all the princes, and all the people, which had entered into the covenant heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more; then they obeyed, and let them go.

<sup>11</sup> But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

<sup>12</sup> ¶ Therefore the word of the LORD, came to Jeremiah from the LORD, saying,

<sup>13</sup> Thus saith the LORD, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-men, saying,

<sup>14</sup> At the end of <sup>d</sup> seven years let ye go every man his brother an Hebrew, which <sup>||</sup> hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

<sup>15</sup> And ye were now <sup>†</sup> turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house <sup>†</sup> which is called by my name:

<sup>16</sup> But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

<sup>17</sup> Therefore thus saith the LORD, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you <sup>†</sup> to be <sup>e</sup> removed into all the kingdoms of the earth.

<sup>18</sup> And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.

<sup>19</sup> The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

<sup>20</sup> I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their <sup>f</sup> dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

<sup>21</sup> And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

<sup>22</sup> Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.\*

### CHAP. XXXV.

<sup>1</sup> By the obedience of the Reubenites to their father's command, <sup>12</sup> the disobedience of the Jews to God's command is condemned. <sup>10</sup> God blesseth the Rechabites.

**THE** word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah, king of Judah, saying,

<sup>2</sup> Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the

EXPLANATORY NOTES. CHAP. XXXIV. Ver. 1—5. Compare 2 Chron. xvi. 14. xxi. 19. Ver. 8. This ceremony had been neglected; but in time of distress, Zedekiah had recourse to it as a method of professing repentance towards God. When however the cause of alarm seemed to subside, the solemn covenant granting universal liberty was disregarded, on which account the king and people were given over to disease and slavery. Ver. 18. This verse defines

the usual sacrificial rite, observed by the ancients in making covenants, and was perhaps originally an emblematical expression of the parties staking their hopes of salvation on the great sacrifice, on the performance of their respective conditions.

EXPLANATORY NOTES. CHAP. XXXV. Ver. 1—19. The prophet is commanded to try another method of instruction with the Jews; to instruct and reprove them from the example of the house of the Rechabites. These

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIV.] God mixes his judgment here with mercy even to the wicked. It is a great advantage for kings, and others to have faithful ministers to tell them the fatal consequences of their sins, that they may repent and live. They who at last, though late, return to God, will find peace with him; and, however severe their afflictions may have been, they will have reason to bless God for them as their chief mercies. To be confined in a prison when it leads to repentance, is far preferable to the palace that is the scene of iniquity. God's compassion towards us ought to influence ours towards our inferiors and neighbours. But reformations occasioned by fear and danger are seldom sincere and permanent. The most solemn vows will not long restrain them whose hearts are not right with God. But, if his reprieves from vengeance be abused, he will quickly proceed to execution. If men will not subject themselves to his law, he must subject them to his wrath and curse. If judgments depart from us before we are humbled, they will return with redoubled force.

Before  
Christ  
cir. 590.

d Revel.  
21. 2.  
Deut.  
15. 12.

Or,  
hath sold  
hims lf.  
† Heb.  
to day.

† Heb.  
where-  
upon my  
name is  
called.

† Heb.  
for a re-  
moving.  
e Deut.  
28. 64.  
Chap.  
29. 18.

f Chap.  
7. 53. &  
16. 4.

Before  
Christ  
cir. 591.

a 2 Kings  
25. 1, &c.  
Chap.  
52. 4.

† Heb.  
the domi-  
nion of his  
hand.

b Chap.  
32. 4.

† Heb.  
his mouth  
shall speak  
to thy  
mouth.

c Exod.  
21. 2.



Before  
Christ  
cir. 607.

LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniab, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Ig-daliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maa-seiah the son of Shallum, the keeper of the † door.

† Heb.  
threshold,  
or, vessel.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days, ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying,

Return ye now, every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you, and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

Before  
Christ  
cir. 607.  
a Chap.  
18. 11. &  
25. 5.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: Because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

† Heb.  
There  
shall not a  
man be  
cut off  
from Ja-  
nadab the  
son of Re-  
chab to  
stand, &c.

19 Therefore thus saith the Lord of hosts, the God of Israel, † Jonadab the son of Rechab shall not want a man to stand before me for ever.\*

## CHAP. XXXVI.

1 Jeremiah causeth Baruch to write all his threatening prophecies, and to read them publicly. 20 Jehoia-kim burneth the roll: 27 his judgment. 32 Baruch writeth a new copy.

AND it came to pass, in the fourth year of Jehoia-kim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of <sup>a</sup> Josiah, even unto this day.

a Chap.  
25. 3.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD, in the ears of the people, in the LORD's house

people. originally strangers; had been incorporated among the Israelites, and had at an early period devoted their attention to the study of the scriptures, and taught in the temple, whither they of course frequently resorted, Judges i. 19. 1 Chron. ii. 55. Jer. xxxvi. 10. The manner of life enjoined them by their father Jonadab, was well fitted to promote a studious and contemplative turn of mind; it resembled the law of God respecting the Nazarites, Numb. vi. 3. Their ready and persevering obedience to their father's injunction, exhibited in a strong light the depravity and wickedness of the Jews in disobeying God. The former regarded the precepts of a fallible creature handed down by tradition; the latter violated and profaned the laws of the God of truth enforced by miracles, signs, and a succession of prophets, explaining infallibly their true import. The one performed a piece of self-denial, abstaining from what the grant of the

Creator rendered lawful; the other by disobedience dishonoured God, burst the best bands of society, and exposed themselves to the greatest misery. The Rechabites held little comparatively from their father; he left them sojourners in tents; the Jews had every distinguishing favour shewed them by God; he had given them all things richly to enjoy, necessary to life and godliness; the former were influenced by natural affection; but on the latter gratitude or duty had no influence. God declares his determination to reward them according to their works; his continued approbation shall rest on the family of Jonadab; and he shall bring on his disobedient people the judgment of his word.

EXPLANATORY NOTES. CHAP. XXXVI. Ver. 6. This order corresponds with God's method and the prophet's practice, in revealing his will in the most public manner; comp. Isa. xlv. 19. xviii. 1—7. Ver. 22. Great men in the

PRACTICAL OBSERVATIONS.—\* CHAP. XXXV.] Never let us be ashamed of the honest employment of our ancestors however mean. And let us prudently accommodate ourselves to our place, rank, and condition, but never live above it. Humility and contentment in obscurity are often the best policy and surest protection. If we be strangers in this world, we should abstain from fleshly lusts, and treat the objects of sense with a precious and generous disdain. The more we are confirmed in so doing, temptation will have less force. The more mortified we are in this world, the more meet we are for the next, and the more willing shall we be to part with it. To neglect proper means of safety is to tempt God. It is superlatively absurd and wicked to refuse doing as much in obedience to God, as we would be ready to do in obedience to a progenitor who is long since dead, and can never remind us of our obligation; and such as are guilty may expect vengeance sure, however slow. But, while sinners are ruined, the temperate and obedient are often preserved in this world. Nay, temperance and mortification to this world, much befriended the exercises of piety, and help to transmit the observance thereof to posterity, as their principal honour.



Before  
Christ  
cir. 607.  
Heb.  
their sup-  
plication  
shall fall.

upon the fasting day : and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be † they will present their supplication before the LORD, and will return every one from his evil way : for great is the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass, in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the † entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Micaiah the son of Gemariah the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber : and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of She-maiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 ¶ Therefore all the princes sent Jehudi the son of Nathaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll : and he took it out of Elishama the scribe's chamber ; and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house in the ninth month : and there was a fire on the hearth burning before him.

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with a pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless, Elnathan, and Delaiah, and Gemariah, had made intercession to the king that he would not burn the roll ; but he would not hear them.

26 But the king commanded Jerahmeel the son of Or, Hammelech, and Seraiah the son of Azriel, and She-lemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet : but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah, He shall have none to sit upon the throne of David ; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will † punish him, and his seed, and his servants, for their iniquity ; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them : but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah ; who wrote therein from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire : and there were added besides unto them many † like words.\*

cast had rooms adapted to the warmth of summer, and the cold in winter, Judg. iii. 20. Amos iii. 15. The conveniences of life are desirable ; but it is lamentable when rulers are solicitous to possess them for themselves rather than consult their subjects' welfare. Ver. 23—26. Doubtless that nation is not far from destruction, when one part of its chief men cannot bear to be warned, and are as regardless of God's will as their subjects' good ; while the other part have not fortitude to maintain truth, nor to protect the innocent. It is however consoling in the prospect of calamity, that God will never forsake, nor cease to defend and plead the

cause of his servants. Ver. 27—32. Jehoiakim by his infamous conduct could not make the purpose of God of none effect ; but as he added fresh aggravations to his guilt, so he drew heavier judgments on his own head. His person condemned to lasting disgrace ; he shall be ranked among the basest kings, having no burial assigned him, (chap. xxii. 19.) and none of his posterity shall reign on the throne of David ; his son Jeconiah reigned only three months, when he was dragged into captivity and written childless.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVI.] We have abundant reason to be grateful to God for causing his word to be written, whereby we are not left to place our belief upon uncertain tradition. A serious and believing consideration of the certain and fatal consequences of our sin promotes a cordial repentance ; and in all their work, ministers ought to endeavour at the conversion of sinners from their evil ways. For this the writing of God's word is designed ; and all the writing or preaching of sermons must be directed to the same. Such as truly discern the need of repentance will supplicate God for it. But there may be great pretences even to extraordinary devotion, while men continue enemies to the power of it. And national fasts without national reformations, will never turn away national judgments. When we profess to be supplicating for mercy, it is very useful to be faithfully told of our sins and our duty ; and we ought to communicate to others those divine truths which have been peculiarly affecting to ourselves. God's ministers should lay hold on every opportunity, private or public, for teaching and warning their hearers. And there is need of very close dealing, as by delay or otherwise, sinners will do all they can



Before  
Christ

cir. 599.

## CHAP. XXXVII.

2 Kings  
24. 17.  
2 Chron.  
36. 10.  
Chap.  
22. 24.† Heb.  
by the  
hand of  
the pro-  
phet.  
cir. 590.

1 The Egyptians having raised the Chaldeans' siege, Zedekiah sending to Jeremiah; 6 who prophesieth the Chaldeans' return and victory: 11 he is taken for a fugitive, beaten and put in prison.

AND king <sup>a</sup> Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake † by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people; for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

† Heb. your souls. 9 Thus saith the LORD, Deceive not † yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

† Heb. thrust through. 10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but † wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

† Heb. made to ascend. 11 ¶ And it came to pass, that when the army of the Chaldeans was † broken up from Jerusalem, for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem, to

go into the land of Benjamin, † to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, It is † false; I fall not away to the Chaldeans. But he hearkened not to him; so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison, in the house of Jonathan the scribe; for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon; and into the † cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from the LORD? And Jeremiah said, There is; for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: † let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.\*

## CHAP. XXXVIII.

1 Jeremiah cast into the dungeon of Malchiah, 7 Ebed-melech getteth him some enlargement; 14 he giveth the king counsel; 24 he concealeth the conference from the princes.

EXPLANATORY NOTES. CHAP. XXXVII. Ver. 1—21. This chapter contains a plain narrative. Zedekiah, though exceedingly wicked appears in rather a more amiable light than his courtiers or warriors. The Chaldeans, having heard of the approach of the Egyptians to assist the Jews, raise the siege of Jerusalem, and march against them. The king sends for Jeremiah out of prison and entreats him to pray for the success of the Egyptians. The prophet, unmoved by the experience of past, or the dread of future sufferings, declares, that hope of relief by the Egyptians was vain; and that the destruction of Jerusalem was inevitable. This is expressed in the most striking manner. The Chaldeans shall return, take, and burn the city with fire; and so easily shall they do this, that nothing could prevent them; though none but the wounded returned, their tents would be transported within the city; every man would rise in his tent and burn it with fire. When the Chaldeans renewed the siege, the liberated prophet endeavours to escape from a place and people devoted to destruction; but on his way to his native place he is seized by one of his countrymen as a traitor to his country: the last crime surely with which he could be charged. Examined on this affair by

the princes he is unjustly condemned, maltreated, thrust into the prison assigned for criminals, into the dungeon, the worst and most dismal cell, where he continued many days. The king, however, moved by his fears, but ashamed to make them known, sends for him secretly, to learn if there were yet any ground of hope. The prophet continues faithful in his warning, and, being heard, reasons on the injustice and cruelty of the treatment which he suffered, for speaking the word of the LORD, and entreats that at least he may not be sent back to the dungeon. The king hears him with candour and regards him favourably; and therefore, though he ventures not to revoke the unjust sentence of the princes, he orders the prophet to be confined in the most honourable prison, and to be provided with the conveniences of life, while any remained in the city. Thus the devices of his enemies to render him miserable, contributed to his happiness; and while they were exposed to pestilence and the sword, comfort, peace, and safety, were his lot. "God judgeth the righteous, and saveth the upright in heart; but he is angry with the wicked every day."

to evade convictions; or to shake them off. Nay hardened sinners, especially in high stations, stick at nothing to disgrace the oracles of God, to destroy his messengers, and discover their determinate resolution to continue in sin. And, while they who for God's cause boldly put their life in their hands are wonderfully protected; they who contend with God, and obstinately resist his counsels, do only treasure up for themselves wrath against the day of wrath. By contending with his curses, they but prepare heavier ones for themselves. And silent accomplices in guilt may look for a share in the punishment.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVII.] Often they who despise God's ministers when in health and prosperity are glad to fly to them and entreat their prayers and counsels in the day of distress. Many would be gladly rid of their sufferings who have no heart to part with their sins. And often they use the intermissions or slow progress of God's judgments to harden themselves, when they easily credit the flatteries and lies which their corrupt inclinations wish to be true. Even Satan could not deceive men if they deceive not themselves. No created help can avail but as God pleases; and no created power can withstand the weakest instruments in his hand. When we have no call from God to stay, it is prudent to retire into privacy, and shun the evils which we foresee. But the purest characters and conduct may be blackened with the vilest aspersions; and every lie, however improbable, is easily believed against a man obnoxious for his piety and science's sake. But God can provide them relief from whence they little expected it.



Before  
Christ  
589.a Chap.  
21. 9.† Heb.  
peace.¶ Or, of  
the king.† Heb. he  
will die.† Heb.  
in thine  
hand.¶ Or,  
principal.

**T**HEN Shephatiah the son of Mattan, and Gedaliah, the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, <sup>a</sup> He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the <sup>†</sup> welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand; for the king is not *he that can do any thing against you.*

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son <sup>¶</sup> of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now, when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate of Benjamin.)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, <sup>†</sup> whom they have cast into the dungeon; and <sup>†</sup> he is like to die for hunger in the place where he is; for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men <sup>†</sup> with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine arm-holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the <sup>¶</sup> third entry that *is* in the house of the LORD: and the king said unto

Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, if thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king, said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house, *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, <sup>†</sup> Thy friends have set thee on, and have prevailed <sup>†</sup> against thee; thy feet are sunk in the mire *and* they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and <sup>†</sup> thou shalt cause this city <sup>†</sup> to be burnt with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these <sup>†</sup> words that the king had commanded. So <sup>†</sup> they left off <sup>†</sup> speaking with him; for the matter was not perceived.

EXPLANATORY NOTES. CHAP. XXXVIII. Ver. 1—13. It appears from this passage, that many came to Jeremiah in prison, whom he warned and instructed, and by whom his counsels and admonitions were spread over the city; which coming to the ears of some of the king's chief servants, they accuse him again before the king; who, unable to resist their power, delivers him into their hand. They inflict on him calamities much greater than he had hitherto endured; but the Lord raises up one, of all others the most unlikely to be his deliverer; Ebed-melech, the Ethiopian, an eunuch, pleads his cause without fear, and is successful by his influence with the king. He restores the prophet to his former situation in the prison; perhaps he judged him whom he venerated and loved more safe and comfortable there than any where else. Considering this noble-

minded and faithful Ethiopian, in contrast with the timid and irresolute Zedekiah, and the more wicked and unjust princes of Israel, do we not perceive that truth illustrated, "Many who are first shall be last, and the last first." Ver. 22. The king is informed, that if he persisted to withstand the Babylonians, after they had taken the city, and brought forth the inhabitants, the women themselves would reprove him for having listened to his pretended friends, the false prophets and ungodly princes, till he had plunged himself, as well as the citizens, into inevitable ruin, and unspeakable woe. Ver. 27. The king still, alas! betrays more fear of offending his servants than his God: more dread of their wrath than of divine judgments. He prohibits the prophet from relating to them any part of his private conversation, except what they already knew, chap. xxxvii. 20.

Before  
Christ  
589.† Heb.  
Men of  
thy peace.† Heb.  
thou shalt  
burn, &c.† Heb.  
they were  
silent from  
him.



Before  
Christ  
590.  
28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.\*

## CHAP. XXXIX.

1 Jerusalem is taken. 4 Zedekiah fleeth, is taken, his eyes put out, and sent to Babylon. 8 The city laid in ruins. 9 The people captivated. 11 Nebuchadrezzar's charges concerning Jeremiah, &c.

a 2 Kings 25. 1. Chap. 52. 4. 588. IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarfchim, Rab-faris, Nergal-sharezer, Rabmag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah, in the land of Hamath, where † he gave judgment upon him.

† Heb. spake with him judgments. 6 Then the king of Babylon flew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon flew all the nobles of Judah.

7 Moreover, he put out Zedekiah's eyes, and bound him † with chains, to carry him to Babylon.

† Heb. with two brazen chains, or, fetters. 8 ¶ And the Chaldeans burnt the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

¶ Or, chief marshal. † Heb. chief of the executioners, or, slaughtermen; and sover. 11. &c. 9 Then Nebuzar-adan the † captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards and fields at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah, † to Nebuzar-adan the captain of the guard, saying, Before  
Christ  
cir 588.

12 Take him and † look well to him, and do him no harm; but do unto him, even as he shall say unto thee. † Heb. by the hand of. † Heb. set thine eyes upon him.

13 So Nebuzar-adan the captain of the guard sent and Nebushasban, Rab-faris, and Nergal-sharezer, Rabmag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the LORD.†

## CHAP. XL.

1 Jeremiah, being set at liberty, Nebuzar-adan goeth to Gedaliah; 7 The dispersed Jews repair to Gedaliah. 8 Johanan revealing Ishmael's conspiracy, is not believed.

THE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him, being bound in † chains among all that † Or, were carried away captive of Jerusalem, and Judah, which were carried away captive unto Babylon, manacles.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

EXPLANATORY NOTES. CHAP. XXXIX. Ver. 11—18. "The righteous Lord loveth righteousness, and with a very pleasant countenance he beholdeth the upright." The only two who had chiefly distinguished themselves as his servants while Jerusalem was besieged, were the objects of his peculiar regard. The Lord comforts Ebed-melech with the assurance of protection from all the machinations of his enemies among the Jews, and from the power and vengeance

of the common adversary. As for Jeremiah, though hated by his own countrymen, the Lord preserved him from all evil, and disposed the inveterate and powerful enemy of his country to shew him favour, according to what he had promised him, chap. xv. 11.

EXPLANATORY NOTES. CHAP. XL. Ver. 1—6. This is a more particular account of the Babylonians' conduct to Jeremiah. As soon as they knew

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVIII.] Zeal for God makes men bold as lions. When ministers act decidedly they shall often find more favour than they expected. It forebodes evil when magistrates are daily growing worse; (compare chap. xxvi, xxxiv, and xxxvi.) when great men weakly yield to their inferiors in the cause of God and truth; and when they, who have a friendship for his faithful servants, will not own it as they might in time of need, when perhaps their enemies attempt privately to murder them. But, lo, how God cares for them, and raises up and emboldens friends beyond expectation. How early Ethiopia stretches out her hands to God. And what sense of justice and piety is found in a Gentile, living amidst the most degenerate professors. With speed and compassion we ought to relieve the distressed; and with great meekness and earnestness should ministers instruct such as oppose themselves and render good for evil. Nor is a readiness to die in the cause of truth inconsistent with every prudent precaution to preserve ourselves. Sinners fondly desire that God would alter his purpose or threatenings for their sake, even when they continue deaf to his admonitions, and refuse submission, the only real means of deliverance. For fear of being laughed at many dare not seek to be saved. Many terrify themselves with groundless apprehensions of danger, when the path of duty is the only path of safety. To avoid shame many will not avow before men the regard which their conscience obliges them to have for the faithful servants of God; nay to preserve their reputation before wicked men, they will risk their eternal salvation. We had need then to be wise as serpents, as well as harmless as doves. And though we must never tell a lie, yet we must not tell all that we know to every impertinent enquirer.

PRACTICAL OBSERVATIONS.—† CHAP. XXXIX.] Alas, how the families of the north sit in the gates of Jerusalem, and the lords of the heathen where their gods had been worshipped! God's judgments fearfully convince such as would not believe his threatenings. And fruitless are all attempts to flee from his vengeance. But it will be awfully piercing to see our children murdered or damned through our obstinate ignorance of God's will! Marvellous, but just, are the changes and retributions of Providence; and the ruin of oppressors is the rise of the oppressed. God comforts his people, while their enemies are tormented; and heathens deliver them; yea, even persons protect and mark them out for particular favours. Nor shall a cordial kindness to God's servants in trouble ever pass without distinguished honour and reward; and he will suit his comforts to the fears and griefs of his people: None that trust in him shall ever perish or be confounded.



Before  
Christ  
588.

† Heb.  
I will set  
mine eye  
upon thee.

4 And now, behold, I loose thee this day from the chains which were upon thine hand, if it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whether it seemeth good and convenient for thee to go, thither go.

5 Now, while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

7 ¶ Now, when all the captains of the forces which were in the fields, even they and their men heard that the king of Babylon had made Gedaliah, the son of Ahikam, governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan, and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, sware unto them, and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

† Heb.  
to stand  
before.

10 As for me, behold, I will dwell at Mizpah, † to serve the Chaldeans which will come unto us: but ye, gather ye wine and summer-fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise, when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he

him they behaved to him in the most generous and kind manner. They were no strangers to divine revelation; and in some instances shewed more reverence for it than those, who, by enjoying it, were distinguished from all others. Nabuzar-adan gives the prophet his choice whether to live in Babylon, or his own land; and, perhaps observing him undetermined, advises him to retire with Gedaliah, whom the king of Babylon had appointed governor of Judea, to rule the poor inhabitants left to cultivate the land; with this advice he acquiesced, choosing afflictions with the people of God in their lowest state, rather than the treasures of Babylon. Ver. 12. This work assigned them, they diligently performed, 2 Kings xxv. 12, 22. Ver. 13—16. Gedaliah, upright himself, indulged generous, alas! too generous sentiments of mankind; he could not for a moment suspect a man whom he never provoked, guilty of deceit, malice, and revenge, towards him.

EXPLANATORY NOTES. CHAP. XLI. Ver. 1—7. Gedaliah in the fear of God had gone over to the Babylonians, whose king had exalted him to honour by appointing him governor in Judea. Ishmael, a descendant of the kings of Judah, viewing him guilty in submitting to serve the enemy of his country, or inflamed by envy that any one should be preferred before himself, determines on his destruction. He obtains the countenance and support of ten principal men

had set over them Gedaliah the son of Ahikam, the son of Shaphan;

Before  
Christ  
588.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer-fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah † to slay thee? But Gedaliah the son of Ahikam believed them not.

† Heb.  
to strike  
thee in  
soul.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it; wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing; for thou speakest falsely of Ishmael.\*

## CHAP. XLI.

1 Ishmael having treacherously slain Gedaliah and others, purposeth to flee with the residue unto the Ammonites. 11 Johanan recovereth the captives.

NOW it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elihama, of the seed-royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land. <sup>a 2 Kings 25. 25.</sup>

3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass, the second day after he had slain Gedaliah, and no man knew it,

5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having

in the late government of his country, to execute his diabolical purposes; and with them proceeds to Gedaliah under the mask of friendship, and receive from him all the kind and generous tokens of hospitality, congenial to the tender feelings of his heart, filled with love to his God and people. In the midst of the feast of unsuspected friendship, they with their retinue commence the horrid slaughter of him and his friends, and accomplish successfully the hellish plot which they had laid. Report of this deed having spread abroad, fourscore devout men, filled with the deepest anguish, shewn by the most expressive tokens of mourning, (comp. chap. xvi. 6, 7.) collect to bewail the fate of the last patriots and pillars of their country, and the expiring cause of righteousness in it. They proceed to pour out their complaints before the God of their fathers, and to offer atonement for the innocent blood in the house of the Lord, or the place of worship at Mizpah, erected most probably by Gedaliah, in imitation of that formerly instituted there by Samuel; (see 1 Mac. iii. 46. and observe that there were many sanctuaries or places of worship both in Judea and elsewhere, to which the Jews resorted in the time of their dispersions!) The assassins go forth to meet them with all the feigned symptoms of sorrow, and as friends lead them into the city, whence they could not escape: and having slain them, and perhaps some who had joined them on their journey, cast their bodies into the pit or cavern, formerly

PRACTICAL OBSERVATIONS.—\* CHAP. XLI.] Heathens sometimes honour God and his ministers more than many professors. It will at last appear that God is faithful and sin ruinous. And all loss sustained for God will be made up in the end. If his servants have hardships when sinners have liberty, they will obtain liberty when sinners shall be in misery—What honour God puts on the son of Jeremiah's late protector: (chap. xxvi. 24.) But short glimmerings of prosperity often introduce fearful strokes of adversity. It is only the deputies and servants of heaven's great Monarch, who are secured in complete and lasting protection. Charity hopeth all things, thinketh no evil, and they who are conscious of their own simplicity, believe others guiltless as themselves. O what baseness and barbarity can human minds contrive and perpetrate. No obligations can bind the swellings of ambition; such men would mount the throne over the corpses of those to whom they are even indebted for the very power of destroying them. Great men have need to be cautious of their own preservation, as well as charitable concerning their neighbours. But of little worth are earthly honours, which but tempt miscreants to murder us.



Before  
Christ  
588.

their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD.

† Heb.  
in going  
and weep-  
ing.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, † weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

|| Or,  
near Ge-  
daliah.  
† Heb.  
by the  
hand or,  
by the side  
of Geda-  
liah.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain, || † because of Gedaliah, was it which Aza the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now it came to pass, that when all the people which were with Ishmael, saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all

made By Aza king of Judah when attacked by Baasha king of Israel for a very different purpose indeed,—the protection of the Israelites; (1 Kings xi. 22.) What a dreadful contrast is seen in these men, in every shade of their character, to the ancient defenders of their country, whose noble example they pretended to copy! If men in obduracy of heart reject the infallible dictates of divine revelation, their course in wickedness has no bounds except the fixed counsel of that Almighty Being whom they despise. Ver. 8. The people of the east frequently buried articles of provision, in deep holes or caverns, which they dug and filled up so dexterously, that no person could perceive that the earth had been moved, nor could any find them out, but those who made them. These places became admirable depositories, perhaps places of refuge to the inhabitants, (Judg. vi. 2. 1 Sam. xiii. 6.) in seasons of sudden invasions or incursions by the enemy, to which all countries in ancient times were subject. The promise of a large quantity of provisions was a powerful temptation presented Ishmael, which easily overcame his bloody disposition: for the provision was a great acquisition to one in the east, who proposed like him to be chief ruler of a people; comp. Note on Isa. iiii. 6 Ver. 10—18. Ishmael appears to have been strengthened and protected by the alliance of Baalis king of the Ammonites; the ancient, inveterate, and perpetual enemies of Israel. This monarch seeing the Jewish people almost brought to nothing, purposes to take revenge for all the injuries that his ancestors had suffered from them, by giving them the finishing stroke in the death of their governor, and bringing them under his influence. But the counsels of the wicked come to an

the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.\*

## CHAP. XLII.

1 Johanan and the other captains desire Jeremiah to enquire of God, promising obedience to his directions. 7 Jeremiah assureth them of safety in Judea, 13 but of destruction in Egypt, &c.

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hothai, and all the people, from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, || Let, we || Or, beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass, after ten days, that the word of the LORD came unto Jeremiah.

end; issue, as in the case before us, in their own confusion and misery. Johanan the son of Kareah, saved for once his country from utter ruin; and executed the vengeance of God against murderers and apostates. Had he always maintained as good a cause, happy would it have been for himself, and those who joined him. He and they however, were not wholly right in heart with God, and therefore greater calamities than those that they already had experienced, awaited them. Afraid that they should be called to an account by the king of Babylon, for the murder of Gedaliah, and not having confidence that their God would plead the cause of innocence, righteousness, and truth, they remove to a part of Canaan, nearest Egypt, that on appearance of danger, they might have easy access thither, where they expected protection, as the Egyptians were enemies to the Babylonians. This was to them a source of many future miseries.

EXPLANATORY NOTES. CHAP. XLII. Ver. 1—22. This passage relates a striking contrast of the fear of man and love of life, with the duty of unfettered confidence in God, and perseverance in the path of obedience. Johanan and his associates alarmed, but not thoroughly reconciled to God by his judgments, with one consent resort to the prophet, intreat his prayers in their behalf, that they may learn from God what they ought to do, expressing their determination to abide by the instruction which might be communicated to them. They were not aware of the unbelief rooted in their hearts, or they basely dissimulated; for the promise of Jehovah's protection, if they sojourned in Judea, was insufficient to dissipate their unfounded fears of the Babylonian power. To Egypt

PRACTICAL OBSERVATIONS.—\* CHAP. XLI.] By the most unexpected and unnatural means God can punish men who have ripened themselves in wickedness. And a righteous God can make the malice, the baseness, the barbarity, of the most hardened monsters in iniquity, to glorify himself, and ruin his enemies. Misery, death, and damnation, often meet men when, where, and whence they least expected. And not the laws of God or men, but covetousness, frequently makes sinners to abstain from crimes. The most unnatural criminals may, for a time, escape punishment from men.



Before  
Christ  
588.

Before  
Christ  
588.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people, from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him saith the LORD: for I am with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts the God of Israel, If ye wholly set your faces to enter into Egypt; and go to sojourn there:

16 Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt; and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt, to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel, As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 The LORD hath said concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have admonished you this day.

20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

21 And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you.

22 Now therefore know certainly, that ye shall die by the sword, by the famine, and by the pestilence, in the place whether ye desire to go and to sojourn.\*

# CHAP. XLIII.

1 Jonathan, &c. discrediting Jeremiah's prophecy, carry him and all the others into Egypt. 8 Jeremiah, by a type, prophesieth the conquest of Egypt by the Babylonians.

AND it came to pass that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely; the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah, setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah,

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 Even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Anikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD. Thus came they even to Tahpanhes.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

condemned much, and loudly by many, who overlook in themselves one chief evidence of its existence, rejection of the commandments of God, because not suited to their inclinations, and an endeavour to justify their conduct by grasping at the shadow of an excuse. Ver. 9, 10. Bricks were from the earliest times principal materials used by the Egyptians in their buildings, Exod. i. 14. Though there was constant occasion for a brick-kiln near Pharaoh's palace, yet it might be a great distance from the dwelling house; the courts of great kings in ancient times being almost equal to a modern city in extent. The palace of Babylon is said to have been four miles in circumference. The prophet following from compulsion or compassion, his ill-fated countrymen, and continues to warn them even in Egypt. His conduct in placing large stones in the brick-kiln belonging to Pharaoh, must have awakened their attention and excited their enquiry, who were accustomed to his manner of teaching them

their hearts are inclined, and thither for safety they determine to proceed. Besides a direct violation of the will of God, several things rendered such a determination peculiarly criminal and dangerous. It was an exposure of themselves to powerful temptation of imitating the idolatrous and abominable practices of the Egyptians, to which they had in every past age shewed themselves strongly inclined; and by which their fathers had been defiled, who, on this very account were prohibited from having any commerce with that depraved people. And it betrayed disbelief of the prophecies repeatedly delivered them, that God had decreed Egypt, as well as the neighbouring countries, to the king of Babylon. They are therefore warned by the prophet, that proceeding to Egypt would involve them in all the calamities that they dreaded. The path of duty alone is the path of peace.

EXPLANATORY NOTES. CHAP. XLIII. Ver. 2, 3. Pride is a vice

PRACTICAL OBSERVATIONS.—\* CHAP XLII.] Ministers have need to be men of fervent prayer, faithfulness, and intimacy with God. And if people would profit by their ministers' prayers, they should seriously attend to their preaching. We can never be sincere with God if we do not obey his will so far as it is known to us. But what a cloak of religion will hypocrites put on to serve a particular purpose! They will own God as their God; and make great pretences to the unreserved readiness to obey his will in all things. How strange it is that he should return such dissemblers so plain, so gracious an answer! But his mercy is the foundation of all our hope and happiness. He can turn the hearts of kings to favour or to hate us, as he pleases. And they who carefully obey his will, may bumbly expect his blessing. But it is madness to dissemble with a God of truth, who searches our hearts; or to quit our station; especially in his holy land, because we find trouble in it. If we think to escape suffering by sinning, we only rush upon the thick bosses of his buckler. If we make him our enemy, we shall find him a consuming fire wherever we go; and that upon which we most set our hearts will prove most fatal to us.

† Heb. shall cleave after you.

† Heb. So shall all the men be.

† Heb. testified against you.  
‡ Or, ye have used deceit against your souls.

588 ending.



Before  
Christ  
587.

10 And say unto them, Thus saith the LORD of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, and deliver <sup>a</sup> such as are for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment and he shall go forth from thence in peace.

13 He shall break also the <sup>†</sup> images of <sup>||</sup> Beth-she-meth, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.\*

## CHAP. XLIV.

1 Jeremiah having shewn Judah's desolation for idolatry, he reproveth the Jews in Egypt; 11 Their destruction prophesied; 15 Their inflexible obstinacy, &c.

587. **T**HE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil, that I have brought upon Jerusalem, and upon all the cities of Judah; and behold this day they are a desolation, and no man dwelleth therein;

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are wasted and desolate, as at this day.

7 Therefore now thus saith the LORD, The God of hosts, the God of Israel, Wherefore commit ye <sup>†</sup> Heb. out of the midst of Judah. this great evil against your souls, to cut off from you man and woman, child and suckling, <sup>†</sup> out of Judah, to leave you none to remain;

by similitudes; though it would perhaps be disregarded or ridiculed by the Egyptians. In many instances has the wisdom of God been foolishness to man. Ver. 12, 13. The vanity and absurdity of idol worship are expressively taught by the idols being subject to captivity and destruction. Comp. note on Isa. xlv. 1—7.

EXPLANATORY NOTES. CHAP. XLIV. Ver. 1—23. Migdol is the same place in Egypt, which Moses makes mention of, Exod. xiv. 2. over against Baal-zephon, not far from the Red Sea. Tahpanhes is Daphne, not far from Pelusium, the first city in Egypt, on the road from Judea, and as it were its key. Noph is Memphis, situated above the parting of the Nile, and not a little famous for its pyramids; and the country is the same with Thebais, or the Upper Egypt, so called from the city Thebes, which was its first capital. In these places, the Jews, who left Judea in opposition to the will of God, took up the residence and conformed to the idolatrous practices of the inhabitants, notwithstanding that the most alarming judgments rested on their own country

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the <sup>†</sup> wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not <sup>†</sup> humbled, even unto this day, neither have they feared nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel, Behold, <sup>a</sup> I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword, and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine; and they shall be an execration, and an astonishment, and a curse and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah; which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they <sup>†</sup> have a desire to return to dwell there: for none shall return but such as shall escape.

15 Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee;

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the <sup>||</sup> Or, queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in 17. 8.

because of the wickedness of their brethren. By thus persevering in iniquity they acted as if they were determined to cut themselves off, to become a curse and a reproach among all the nations of the earth; for as they were neither humbled nor reformed by the threatenings of the prophet announced against them as well as their fathers, whose ungodliness they copied, and is wickedness even exceeded, nothing awaited them but desolation and destruction. So Jeremiah was commanded by God to warn them, but they would not hear. The women were distinguished in their zeal for idolatry, and their husbands came forward to vindicate their conduct. "We will certainly do," say they, "whatsoever thing goeth out of our own mouth," that is, whatsoever we have purposed, and what was their purpose? to serve the God of their fathers, Abraham, Isaac, and Jacob? Alas! alas! nothing was farther from the thoughts of their heart; they determined to worship the queen of heaven, the moon or whole frame of heaven, the celestial host. What follows is perhaps an unparalleled proof that the wickedness as well as the deceitfulness of the

PRACTICAL OBSERVATIONS.—\* CHAP. XLIII.] Pride is among the most damning sins.—a root of infidelity, and a sure road to hell. They, who are full of ill designs themselves, ordinarily reproach the true friends of their church and nation as traitors: They who hate to conform themselves to the scripture, are ready to deny the divinity of it: And they, who wish to contradict the ends of a gospel ministry, study to put it under an ill name. Proud men hate contradictions; and if they cannot obtain consent, they will enforce compliance: and even drag those who fear God along with them. But a sinful flight from God's judgments only hastens them upon us, and renders them heavier; and even draws down his wrath upon such as receive us into their friendship.



*Before Christ 587.* the streets of Jerusalem: for then had we plenty of  
 † victuals, and were well, and saw no evil.

*Heb. bread.* 18 But since we left off to burn incense to the  
 queen of heaven, and to pour out drink-offerings  
 unto her, we have wanted all things, and have been  
 consumed by the sword and by the famine.

*Chap. 18.* 19 And when we burnt incense to the queen of  
 heaven, and poured out drink offerings unto her, did  
 we make her cakes to worship her, and pour out drink-  
 offerings unto her, without our men?

*Or, husbands.* 20 ¶ Then Jeremiah said unto all the people, to the  
 men, and to the women, and to all the people which  
 had given him that answer, saying,

21 The incense that ye burnt in the cities of Judah,  
 and in the streets of Jerusalem, ye and your fathers,  
 your kings, and your princes, and the people of the  
 land, did not the LORD remember them, and came it  
 not into his mind?

22 So that the LORD could no longer bear, because  
 of the evil of your doings, and because of the abomi-  
 nations which ye have committed; therefore is your  
 land a desolation, and an astonishment, and a curse,  
 without an inhabitant, as at this day.

23 Because ye have burnt incense, and because ye  
 have sinned against the LORD, and have not obeyed  
 the voice of the LORD, nor walked in his law, nor in  
 his statutes; nor in his testimonies; therefore this  
 evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people,  
 and to all the women, Hear the word of the LORD,  
 all Judah that are in the land of Egypt;

25 Thus saith the LORD of hosts, the God of Is-  
 rael, saying, ye and your wives have both spoken  
 with your mouths, and fulfilled with your hand, say-  
 ing, We will surely perform our vows that we have  
 vowed, to burn incense to the queen of heaven, and  
 to pour out drink-offerings unto her: ye will surely  
 accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all  
 Judah that dwell in the land of Egypt; Behold, I have  
 sworn by my great name, saith the LORD, that my  
 name shall no more be named in the mouth of any

man of Judah in all the land of Egypt, saying, The  
 LORD God liveth.

27 Behold, I will watch over them for evil, and not  
 for good; and all the men of Judah that are in the  
 land of Egypt shall be consumed by the sword and  
 by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall  
 return out of the land of Egypt into the land of Ju-  
 dah; and all the remnant of Judah, that are gone into  
 the land of Egypt to sojourn there, shall know whose  
 word shall stand, † mine, or theirs.

29 ¶ And this shall be a sign unto you, saith the  
 LORD, that I will punish you in this place, that ye  
 may know that my words shall surely stand against  
 you for evil:

30 Thus saith the LORD, Behold, I will give Pha-  
 raoh-hophra king of Egypt into the hand of his ene-  
 mies, and into the hand of them that seek his life, as  
 I gave Zedekiah king of Judah into the hand of Ne-  
 buchadrezzar king of Babylon, his enemy, and that  
 sought his life.\*

# CHAP. XLV.

*Baruch being dismayed, Jeremiah instructeth and comforteth him with a  
 promise of safety.*

**T**HE word that Jeremiah the prophet spake unto  
 Baruch the son of Neriah, when he had written  
 these words in a book at the mouth of Jeremiah, in  
 the fourth year of Jehoiakim the son of Josiah king  
 of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto  
 thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD  
 hath added grief to my sorrow; I fainted in my sigh-  
 ing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith  
 thus, Behold, that which I have built will I break  
 down, and that which I have planted I will pluck up,  
 even this whole land.

5 And seekest thou great things for thyself? seek  
 them not: for, behold, I will bring evil upon all flesh,  
 saith the LORD, but thy life will I give unto thee <sup>a Chap. 39. 18.</sup> for  
 a prey in all places whither thou goest.†

human heart, exceeds all conception. They justify their determination, by plead-  
 ing the authority and practice of their principal men, for ages past, and by assert-  
 ing boldly a lie, that they and their fathers had been blessed with temporal good,  
 only while they continued devoted to the practices of the heathen; for this was  
 plainly contradicted, the heathens themselves being judges, by all their past his-  
 tory. These are the fruits of the human mind, having within its reach the most  
 proper means of religious knowledge and improvement. How foolish, how un-  
 reasonable, to boast of the dignity of human nature! Is there room to speak and  
 write, in order to prove the capacity, inclination, and diligence of man to attain  
 the knowledge, love, and fear of God, without divine revelation? Ver. 24—30.  
 The Jews seem to have joined the worship of the true God, with that of idols,  
 as the Samaritans; 2 Kings xvii. 41. God declares that he will no longer suffer  
 his name to be profaned by them, but will consume them by a sudden and general  
 destruction, excepting a few, who like Baruch, resisted the contagion of ido-  
 latry: these shall live to witness that in keeping the commandments of God there

is great reward, in opposition to the insolent, blasphemous sentiments of their  
 apostate brethren, of whose utter destruction the captivity of the king of Egypt  
 shall be a certain sign.

**EXPLANATORY NOTES.** CHAP. XLV. Ver. 1—5. Baruch, by faith-  
 fully assisting Jeremiah, had exposed himself to the fury of the enraged Jehoia-  
 kim. The troubles in which he was involved too deeply oppressed his mind, in conse-  
 quence of his ambitious thoughts being blasted; for indulging which he is re-  
 proved. He hoped probably to rise to honour and wealth by exercising his distin-  
 guished talents. Such hopes betrayed an improper spirit, and were altogether  
 unreasonable, seeing nothing but desolation and misery rested on his country;  
 for in a season of common distress he had abundant reason to be thankful for  
 personal safety; and of this blessing, God assures him in all places where he might  
 in future sojourn. The promise of the divine presence and protection for our  
 good is unquestionably preferable to all worldly prospects, Heb. xiii. 5, 6.

**PRACTICAL OBSERVATIONS.**—\* CHAP. XLIV.] Dreadful is the malignity of sin; infinitely God bates it, and earnestly should his ministers warn against  
 it. It is a dreadful sign of a reprobate mind when, with judgments upon us or around us, we harden ourselves in sin; and a certain mark that almighty vengeance is  
 at hand to destroy us. They who sin against God, sin against their own souls, and bring upon themselves sure and swift destruction. They who will not be ruled  
 by God's word, must be broken by his rod. And if men will prefer their own projects to God's promises and providence, it is just that they should meet with disappoint-  
 ments. No antiquity, authority or custom, can ever warrant the practice God's word forbids. And it is dreadful when the means which God uses to draw or drive  
 us from our sins are perverted to harden us in them! Disobedience is duty, when superiors enjoin or countenance what God forbids. It is grievous, when they who  
 should assist each other in the way to heaven, are mutual tempers, and harden each other in their sins. But God will effectually refute his obstinate opponents by the  
 ruinous strokes of his wrath. Nor can a greater curse light upon sinners than to be given up to the devices of their own heart. Quickly will God ruin the created  
 comforts and confidences which we put in his room. And indeed nothing is to us what we fancy it, but what he makes it.

**PRACTICAL OBSERVATIONS.**—† CHAP. XLV.] Alas, how unwilling our hearts are to take up our crosses and follow Christ! Very small difficulties are apt  
 to discourage young beginners in the service of God. And often it is more their unbelieving fears than their real dangers that make them to complain. If we  
 had less desire after, and less expectation from creatures, and more faith in Christ's word and views of the spiritual nature of his kingdom, external events would  
 trouble us less. While therefore God so exactly observes us, let us never seek our own more than the public welfare. Let us never seek great things here, where



Before  
Christ  
cir. 607.

## CHAP. XLVI.

1 Jeremiah prophesieth the overthrow of Pharaoh's army. 13 The conquest of Egypt by Nebuchadnezzar; 27 he comforteth Jacob.

THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

Fulfilled  
presently.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

5 Wherefore have I seen them dismayed, and turned away back? and their mighty ones are † beaten down, and are † fled apace, and look not back: for fear was round about, saith the LORD.

† Heb.  
broken in  
pieces.  
† Heb.  
fled a  
flight.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who is this that cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and his waters are moved like the rivers: and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

† Heb.  
Cush.  
† Heb.  
Put.

9 Come up ye horses: and rage ye chariots; and let the mighty men come forth; † the Ethiopians and † the Lybians, that handle the shield; and the Lydians, that handle and bend the bow.

10 For this is the day of the LORD God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the LORD God of hosts hath a sacrifice in the north country by the river Euphrates.

† Heb.  
no cure  
shall be  
unto thee.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for † thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye,

EXPLANATORY NOTES. CHAP. XLVI. Ver. 1. This title belongs to the five following chapters, and refers to the general denunciation of God's judgments on the countries round about Judea. Ver. 7, 8. The Egyptian army marching against the enemy, is here compared to a mighty flood, in allusion to the Nile, that in overflowing its banks threatens to desolate the country, but proves in the issue one of its greatest sources of wealth. Ver. 11. Gilead was famous for producing the celebrated balm of that name. In allusion to the practice of going thither for relief in dangerous cases, the Egyptians are directed to try all methods in their power to avoid their destruction, while they are warned that all their efforts would be vain. Ver. 18. Though Egypt were as inaccessible

every thing is less than nothing and vanity, and as uncertain as a shadow or a vapour. If God preserve and protect us in evil times, it is more than we deserve, or perhaps could expect.

PRACTICAL OBSERVATIONS.—\* CHAP. XLVI.] Sinners may expect a day of recompence. And alas, at what expense, and with what parade, they rush forward to their own destruction! Flight is vain from the sword of God's vengeance. At infinite hazard do kings in their pride march multitudes of their subjects into sudden death and eternal perdition. And the more confident they are, the nearer is their ruin. When God fights against an army, however numerous and brave, resistance is unavailing. And noisy blusterers are generally the greatest cowards. Whatever instruments are employed God's hand will appear in every judgment. Alas! what desolations sin makes in the most populous and wealthy countries! They who trust in any thing but God alone may expect disappointment. Amidst external preparations it is necessary to prepare for trouble, death and eternity.

Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant men swept away? they stood not, because the LORD did drive them.

16 He † made many to fall, yea, one fell upon † Heb. another; and they said, Arise, and let us go again multiplied the fuller, to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

18 As I live saith the King, whose name is The LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

19 O thou daughter dwelling in Egypt, † furnish † Heb. thyself to go into captivity: for Noph shall be waste make the instru- and desolate without an inhabitant. ments of captivi-ty.

20 Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.

21 Also her hired men are in the midst of her like † fattened bullocks: for they also are turned back, and † Heb. are fled away together: they did not stand, because bullocks of the stall, the day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish † the multitude of No, and † Or, Pharaoh, and Egypt, with their gods, and their kings; nourisher, † Heb. even Pharaoh and all them that trust in him: Amon.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ a But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save a Isaiah thee from afar off, and thy seed from the land of 41. 13. &amp; 43. 5. &amp; 44. 2. their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Chap. 30. 11.

28 Fear thou not, O Jacob my servant, saith the LORD; for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make b a full end of thee, but correct thee in measure: yet will I not leave thee wholly unpunished. \* off. Chap. 10. 24. &amp; 30. 11. † Or, not utterly cut thee off.

as the top of mount Tabor, and defended by the sea like Carmel; yet the enemy should come upon her and conquer her entirely. Ver. 22, 23. The destruction of a nation is frequently represented by the cutting down a large forest: Isa. x. 33, 34. Ver. 25. Forty years after the conquest of Egypt it became a great and populous nation, though it never rose to its ancient glory. Ver. 27, 28. This is confessedly a gracious promise which warrants the hope of a future restoration of the Jews. They remain doubtless for great and important purposes, a distinct people, though scattered among all nations, while mighty empires and distinguished kingdoms are no more, Chap. xxx. 10, 11.



CHAP. XLVII.

The destruction of the Philistines.

Before  
Christ  
cir. 600.  
cir. 600.  
† Heb.  
Azzah.  
a Ifaiah  
8. 7.  
Chapter  
46. 7, 8.  
† Heb.  
the fulness  
thereof.

† Heb.  
the isle.

† Heb.  
gather  
thyself.  
† Heb.  
How canst  
thou.

**T**HE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote † Gaza.

2 Thus saith the LORD, Behold, a waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and † all that is therein: the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth; for the LORD will spoil the Philistines, the remnant of † the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long will it be ere thou be quiet? † put up thyself into thy scabbard, rest, and be still.

7 † How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it.\*

CHAP. XLVIII.

1 The judgment of Moab, 7 for presuming upon her wealth; 11 her uninterrupted prosperity, 14 and her strength for war: 26 for her contempt of God, &c. 47 The restoration of Moab.

**A** GAINST Moab, thus saith the LORD of hosts, the God of Israel, Woe unto Nebo! for it is spoiled; Kiriathaim is confounded and taken; † Misgab is confounded and dismayed.

2 There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation: also thou shalt † be cut down, O madmen; the sword shall † pursue thee.

3 A voice of crying shall be from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 † For in the going up of Luhith † continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

EXPLANATORY NOTES. CHAP. XLVII. Ver. 1—7. The Philistines were ancient and inveterate enemies of Israel, who had frequently under king David humbled them; but they seem to have become powerful, enjoyed peace, and were strongly fortified, when this prophecy was delivered, that is, before Gaza was subdued by Pharaoh; an event supposed to have happened during his expedition to Carchemish. The terrible appearance of the Chaldean army deprives the defenders of Palestine so completely of courage and strength, that instead of fighting to preserve their children, they forget them altogether, their anxiety to save themselves by flight erases from their bosom the tender and strong sensations of natural affection. Not only are they themselves delivered to Babylon, but also all with whom they were in alliance. Enemies as they were to Israel, their miseries excite the commiseration of the prophet, who however, declares his conviction that it is inevitable. How can the sword lie quiet till it hath executed God's vengeance, and accomplished his purposes against a guilty people?

EXPLANATORY NOTES. CHAP. XLVIII. Ver. 1. This chapter contains a large prophecy of the judgments of God denounced on Moab, to be executed by Nebuchadnezzar, Jeremiah seems here to have borrowed from Ifaiah, who had previously prophesied against the same people: chap. xv. and xvi. and comparing together what these prophets have delivered, is unquestionably the

6 Flee, save your lives, and be like † the <sup>b</sup> heath in the wilderness.

7 ¶ For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken; and Chemosh shall go forth into captivity with his <sup>c</sup> priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste † remained in him, and his † scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of † Bethe-el their confidence.

14 ¶ How say ye, We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and † his chosen young men are gone down to the slaughter, saith the king, whose name is The LORD of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O † inhabitant of Aroer, stand by the way, and espy: ask him that fleeth, and her that escapeth, and say, What is done?

20 Moab is confounded; for it is broken down:

most probable method to ascertain the meaning of each. Ver. 2—10. Heshbon was a principal city of the Moabites, in the glory of which they had been accustomed to boast. The Chaldeans having taken and entered this city, it would appear, devised, consulted, and determined the spoiling of the other cities, and the desolation of the whole country. The inhabitants of the conquered cities escaped to Luhith, a city situated on a hill, but in vain; their loud lamentations are heard by the enemy, who pursue and destroy them. (Isa. xv. 5.) Moab is utterly laid waste, as an heath in the wilderness, productive of nothing valuable; chapter xvii. 5, 6. Chemosh, the idol in whom they trusted, shares to their shame, the same wretched fate with their rulers, priests, and people; is carried away into captivity; chapter xliii. 12, 13. He is pronounced cursed, miserable, who would not diligently execute the vengeance of God on the Moabites, which expresses strongly his fixed determination to fulfil his threatening against them. And indeed as the king of Babylon had resolved to destroy them, if any one of his soldiers obeyed not faithfully the mandates of such an absolute monarch, his future lot was not likely to be the best. Ver. 11, 12. As wines increase their strength by remaining on their lees sometime after fermentation has ceased, so the Moabites' national strength had increased according to the length of time since they had been formed into a nation; they had not suffered like Israel, or some other nations, great commotions, changes, or

PRACTICAL OBSERVATIONS.—\* CHAP. XLVII.] God exactly foresees the miseries of the strongest and most flourishing states. The strongest holds are of no avail against the artillery of a threatening, an angry God. He effectually reckons with the spiteful or treacherous enemies of his people at last; and, if he be against us, who can be for us? Every thing here below is under the immediate direction of God; even the ambition of kings and princes. And the destruction and horrid ravages of war, are instruments in his hand to execute the decrees of his providence on guilty nations, whose repeated provocations call for judgment.



Before Christ  
cir. 600. c howl and cry; tell ye it in Arnon, that Moab is spoiled.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath;

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him drunken; for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou || skippedst for joy.

|| Or, movedst thyself.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

29 We have heard f the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD: but it shall not be so: || his lies shall not so affect it.

|| Or, those on whom he stayeth, (Heb. his bars) do not right.

31 Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer-fruits, and upon thy vintage.

33 And g joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the vine-presses; none shall tread with shouting; their shouting shall be no shouting.

34 From the cry of Heshbon, even unto Elealeh, and even unto Jahaz have they uttered their voice, h from Zoar even unto Horonaim, as an heifer of three years old; for the waters also of Nimrim shall be f desolate.

|| Heb. desolations.

35 Moreover, I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished.

37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.

38 There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

39 They shall howl, saying, How is it broken down! how hath Moab turned the † back with shame! so † shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD, Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 || Kerioth is taken, and the strong holds are || surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD

43 k Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force: but † a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the † tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken † captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.\*

## CHAP. XLIX.

1 The judgment of the Ammonites, 6 and their restoration. 7 The judgment of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 34 and of Elam, 35 Elam's restoration.

|| CONCERNING the Ammonites; thus saith the LORD, Hath Israel no sons? hath he no heir? why then doth || their king inherit a Gad, and his people dwell in his cities? || Or, Against. || Or, Melcom.

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

|| Or, Against. || Or, Melcom.

a Amos 1. 31.

b Amos 1. 14.

captivities; but now are they delivered to the wanderers, the Chaldeans, who had wandered far from their own country to scatter and destroy nations not a few. Ver. 27—30. The wickedness of the Moabites was particularly discovered in their mischievous conduct to Israel, by which they set themselves against God, who had chosen Israel as his peculiar people. This is mentioned as one principal cause of their destruction, Isa. xvi. 6—14. Zeph. ii. 8—10. Ver. 32. The wines of Sibmah and Heshbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighbouring countries; who indulged themselves even to intemperance in the use of them. So that their vines were so much in request, as not only to be propagated all over the country of Moab, to the sea of Sodom; but to have cions of them sent even beyond the sea into foreign countries; compare Isa. xvi. 8. Ver. 34. Compare Isa. xv. 5. Ver. 37. Compare Isa. xv. 2. Ver. 43, 44. An allusion is here made to the ancient mode of hunting, for a similar purpose, as in Isaiah chap. xxiv. 17, 18. where it is applied to express the complete overthrow of the Jewish, as it is here to that of the Moabitish nation. Ver. 47. This gracious promise may respect their release from captivity, when Cyrus took Babylon, or more probably their spiritual deliverance by Messiah, conferred on them in common with other nations; for even Moabites are not excluded from his kingdom.

EXPLANATORY NOTES. CHAP. XLIX. Ver. 1—6. When the ten tribes were punished for their sins by being sent into captivity, their country became by right the property of the remaining two tribes; but part of it was seized by the Ammonites, which was not only an unjust but a most ungrateful deed; for they were permitted to live in the quiet possession of their own land, by the command of God to Israel, to whom he gave Canaan for an inheritance. The prophet is therefore called to denounce the destruction of the Ammonites, and

## PRACTICAL OBSERVATIONS.—\* CHAP. XLVIII.]

With what tremendous exactness, activity, and fury do God's agents perform their work. Worldly prosperity is a dangerous snare to men's souls; and by it the wicked encourage themselves to more ungodliness. The enemies of God often enjoy here below that affluence and worldly ease to which his own people are strangers. When God has borne long with sinful nations, they may expect calamities surprising, terrible, lamentable, shameful, and complicated, but all of them righteous. And it is of infinite mercy if they issue not in everlasting destruction. Nor need presumptuous mockers of God and his people to wonder if their hands be made strong, or if their presumption become the prelude of their ruin.



Before  
Christ  
cir. 600.

Or,  
Melcom.  
c Chap.  
48. 7.  
Or,  
thy valley  
floweth  
away.

Obad.  
verse 8.

Or,  
they are  
turned  
back.  
Obad.  
verse 5.  
Heb.  
their suffi-  
ciency.

Obad.  
verse 1.

Obad.  
verse 4.

Chap.  
50. 13.

Gen.  
19. 25.  
Chapter  
50. 40.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges: for || their king shall go into captivity, and his <sup>c</sup> priests and his princes together.

4 Wherefore gloriest thou in the valleys; || thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the LORD God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 ¶ And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts, <sup>d</sup> Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, || turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.

9 If <sup>e</sup> grape-gatherers come to thee, would they not leave some gleanings? if thieves by night, they will destroy <sup>f</sup> till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.

11 Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.

12 For thus saith the LORD, Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a <sup>f</sup> rumour from the LORD and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen and, despised among men.

16 Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though <sup>g</sup> thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation; <sup>h</sup> every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 <sup>i</sup> As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong:

but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? for who is like me? and who will || appoint me the time? and who <sup>k</sup> is that shepherd that will stand before me?

20 ! Therefore hear the counsel of the LORD that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman; Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the <sup>†</sup> Red sea. 22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah, and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Hamath is confounded, and Arpad; for they have heard evil tidings; they are <sup>†</sup> faint-hearted: there is sorrow || on the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a <sup>m</sup> fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, Thus saith the LORD, Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

30 ¶ <sup>n</sup> Flee, <sup>†</sup> get ye far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation || that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are <sup>†</sup> in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there: nor any son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold, I will break the bow of Elam, the chief of their might.

to intimate to them, that their own country would be given to the Jews whom they had disinherited. The fulfilment of the latter part of this prophecy seems referred to, 1 Mac. v. 6—8. God mercifully promises to restore them as well as the Moabites, which perhaps intimates their future conversion to Christ. Chap. xlviii. 7. Ver. 7. The descendants of Esau were famous for their wisdom and learning, especially those of them who dwelt in Teman, (See Obadiah 8.) but they had exulted in the calamities of Israel; and are therefore delivered up to the power of Nebuchadnezzar; and consigned to destruction, from which neither their power nor wisdom could save them. Ver. 16. Jerome, who lived in the neighbourhood, tells us, that Edom, or Idumea, was a rocky country, and that the inhabitants dwelt in caves cut in the rocks and hills. Ver. 19. I will

suddenly make him run away from her, or, I will cause him to run suddenly upon her. Comp. chap. xlvii. 5, 6. Ver. 23—27. Syria is next brought to the bar and doomed to a terrible overthrow. Damascus was its capital city; Isa. vii. 8. xvii. 3. The prophets often describe the ruin of a country by one or more of its principal cities. Compare verse 18. Amos i. 8. Ver. 28, 29. Compare Notes on Isa. xlii. 11. and xxi. 13—17. Ver. 31. The wealth of the Arabians chiefly consisted in their flocks, which however, was no inconsiderable object to a large army marching through a desert. The Lord will not suffer those whom he employs, whatever be their character, to want any thing necessary to execute his purposes. Ver. 33. The chief city is devoted to utter desolation. Ver. 34—39. See Note on Isaiah xlii. 6. The Persians were celebrated for their



Before  
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595.† Heb.  
big, or,  
corpulent.o Chap.  
48. 47.  
Verse 6.b Chap.  
49. 17.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, *even* my fierce anger, saith the LORD: and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass <sup>o</sup> in the latter days, that I will bring again the captivity of Elam, saith the LORD.\*

## CHAP. L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

**T**HE word that the LORD spake against Babylon, and against the land of the Chaldeans, † by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and † set up a standard: publish *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion, with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant, *that* shall not be forgotten.

6 My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their † resting place.

7 All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice: *even* the LORD, the hope of their fathers.

8 <sup>a</sup> Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For lo I will raise, and cause to come up against Babylon, an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty ‖ expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown † fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: <sup>b</sup> every <sup>b</sup> one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow shoot at her, spare no arrows; for she hath sinned against the LORD.

15 Shout against her round about; she hath given her hand: her foundations are fallen, her walls are thrown down; for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done do unto her.

16 Cut off the sower from Babylon, and him that handleth the ‖ sickle in the time of harvest: for fear ‖ of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* a scattered sheep: the lions have driven *him* away: first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore Thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land ‖ of Merathaim, *even* ‖ against it, and against the inhabitants of ‖ Pekod; waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath

archers, Isaiah xiii. 18. They are delivered up to Nebuchadnezzar, who as God's servant, would place his throne among them, and bring them into subjection. A promise of deliverance is however given, which was fulfilled to them as a nation, when under Cyrus they extended their dominion over the Babylonish empire. Some of them in the latter days became subject to Messiah, in whom they obtained a liberty, which monarchs cannot grant, nor confederate powers on earth take away, Acts ii. 9.

EXPLANATORY NOTES. CHAP. L. Ver. 1—3. Babylon was a mighty empire, every day augmenting its resources, enlarging its dominions, adding to its energies, and rising into more marked distinctions, when Isaiah and Jeremiah pronounced its utter ruin. From the first of Hezekiah, in whose reign Isaiah prophesied, to the first of Nebuchadnezzar, under whom Babylon reached the utmost point of her prosperity, were about 120 years. It is of great impor-

tance therefore to compare these prophecies and observe their exact fulfilment which is confessedly an indisputable testimony to the truth of Divine Revelation. Ver. 4—8. Ezra and Nehemiah attest the fulfilment of this prophecy of the Jews' repentance on their own restoration from captivity. Ver. 9. Several of these nations are named, chap. li. 27. Compare Isa. xlv. 1. Ver. 15. The walls of Babylon were built of brick or bitumen. It is easy to conceive the necessary consequence of a wall of this sort out of repair and neglected; in a long course of ages, it must be totally destroyed by the heavy rains and at length washed away, and reduced to its original earth. Such has been the fate of Babylon's walls; two hundred feet high and fifty broad. Ver. 16. To cut off the sower from a city seems to be an unmeaning phrase, but is strictly proper in reference to Babylon; which is said to have been a regular square, forty-five miles in compass; a considerable part of which was cultivated; and

PRACTICAL OBSERVATIONS.—\* CHAP. XLIX. ] They who are weak will often be oppressed: but there is a day coming when judgment shall sit, and justice be impartially administered. It is therefore vain for backsliders from God to indulge pleasure, or to trust in any created enjoyment. When God lays countries desolate, widows and children are peculiarly miserable. O how great is the kindness of God, that invites such to be trusted to his care.



<sup>Before Christ  
cir. 595.</sup> brought forth the weapons of his indignation; for this is the work of the LORD God of hosts, in the land of the Chaldeans.

<sup>† Heb.  
from the  
end.</sup> 26 Come against her † from the utmost border, open her storehouses; ‖ cast her up as heaps, and destroy her utterly: let nothing of her be left.

<sup>† Or,  
tread her.</sup> 27 Slay all her bullocks; let them go down to the slaughter; woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompence her according to her work: according to all that she hath done, do unto her; for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

<sup>† Heb.  
pride.</sup> 31 Behold, I am against thee, O thou † most proud, saith the LORD God of hosts; for thy day is come, the time that I will visit thee.

<sup>† Heb.  
pride.</sup> 32 And † the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer is strong; The LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wife men.

<sup>† Or,  
chiefstays.</sup> 36 A sword is upon the ‖ † liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

37 A sword is upon their horses and upon their chariots, and upon all the mingled people that are in the midst of her: and they shall become as women; a sword is upon her treasures; and they shall be robbed.

38 A draught is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein, and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

produced provisions sufficient to support the inhabitants during a long siege. Ver. 26. Compare Isa. xiii. 19—22. Cyrus took the city, by diverting the waters of the Euphrates, which ran through the midst of it, and entered the place at night by the dry channel. The river, never being restored afterwards to its proper course, overflowed the whole country, and made it little better than a morass; this and the great slaughter of its inhabitants, with other bad consequences of the taking of the city was the first step to the ruin of the place. Those who afterwards became its masters either destroyed or neglected it, till at length it served only for the enclosure of a park or forest for the king's hunting. And now Babylon is so utterly annihilated, that even the place where this wonder of the world stood, cannot be determined with certainty. So all the enemies of God and his people shall be destroyed. Ver. 38. Compare Isa. xlv. 27. The Euphrates in the middle of summer, from the melting of the snows on the mountains of Armenia, like the Nile overflows the

40 \* As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance; they are cruel, and will not shew mercy: their voices shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs, as of a woman in travail.

44 \* Behold he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will ‖ appoint me the time? and \* who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes that he hath purposed against the land of the Chaldeans; Surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.\*

## CHAP. LI.

1 The severe judgment of God against Babylon in revenge of Israel. 59 Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.

**T**HUS saith the LORD, Behold I will raise up against Babylon, and against them that dwell in the † midst of them that rise up against me, a def-<sup>† Heb.  
heart.</sup> troying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine; and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 \* Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; 18. 4.

country. In order to diminish the inundations, and to carry off the waters, two canals were made by Nebuchadnezzar, a hundred miles above the city; the first on the eastern side, called Naharmalca, by which the Euphrates was let into the Tigris; the other on the western side called Pallacopas, by which the redundant waters were carried into a lake forty miles square, which served for a reservoir to water the barren country on the Arabian side. Cyrus, by turning the whole river into this lake, laid the channel where it ran through the city almost dry; so that his army entered in both above and below, by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the sluices and dams were destroyed; and being never repaired afterward, the water spread over the whole country below, and reduced it into a morass in which the river is lost.

EXPLANATORY NOTES. CHAP. LI. Ver. 13. Thou Babylon, situated upon the great river Euphrates, and who rulest over many nations, the wealth

PRACTICAL OBSERVATIONS.—\* CHAP. L.] Certain but dreadful is the ruin of arrogant sinners, and especially those who oppress or murder the people of God. How unstable are all earthly things. The Medes and Persians, whom the Chaldeans had but lately subdued, now tread their conquerors under their feet.



Before Christ 595. for this is the time of the LORD's vengeance, he will render unto her a recompence.

7 Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is suddenly <sup>b</sup> fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness; come, and let us declare in Zion the work of the LORD our God.

11 Make <sup>†</sup> bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen; prepare the <sup>†</sup> ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 <sup>c</sup> The LORD of hosts hath sworn <sup>†</sup> by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall <sup>†</sup> lift up a shout against thee,

15 <sup>d</sup> He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there is* a <sup>||</sup> multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 <sup>e</sup> Every man <sup>||</sup> is brutish by *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 <sup>f</sup> The Portion of Jacob *is* not like them; for he *is* the former of all things; and *Israel is* the rod of his inheritance; the LORD of hosts *is* his name.

20 Thou *art* my battle-axe, *and* weapons of war: for <sup>||</sup> with thee will I break in pieces the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces

the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be <sup>†</sup> desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burnt her dwelling-places; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end;

32 And that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon *is* like a thrashing-floor; <sup>||</sup> *it is* time to thrash her: yet a little while, and <sup>||</sup> the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 <sup>†</sup> The violence done to me and to my <sup>||</sup> flesh *be* <sup>†</sup> upon Babylon, shall the <sup>†</sup> inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD, Behold I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall <sup>||</sup> yell as lion's whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake, saith the LORD.

of which thou hast collected by the conquest, now the time fixed by God for the increase of thy wealth is finished. Ver. 31. The assault was to be on two sides of the city. One messenger shall meet another, to shew to the king of Babylon that his city is taken at one, or each end. Cyrus commanded his troops to divide themselves into two equal detachments, to enter the city by each of the sides, through which the river passed, and to advance till they met at the centre: the alarm would therefore commence in two opposite parts of the city, and consequently messengers proceeding to the palace situated in the centre, would there meet each other. How astonishing that prophecy condescends to point out the most minute particulars! Verily known to God are all

his works from the beginning. Ver. 38—46. Their mad roaring at their drunken and idolatrous revels shall be turned into fearful howlings; and while they are inflamed with wine, the Persians shall murder them, their king, and their princes. At their idolatrous festival, in honour of their god Sheshack, shall Babylon be surprised by multitudes of irresistible enemies, and at last become quite desolate, and a fen or lake.—And while their idols shall be destroyed by the Persians, who hate images, the spoils which they took from the nations around, especially from the Jewish temple, and dedicated to their idols, shall be forced back, and restored to the owners; and no more shall multitudes bring presents, or come to worship their idols. Hasten out of Babylon, as far as ye



Before  
Christ  
595.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is Sheshach taken! and how the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon; she is covered with the multitude of the waves thereof:

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

44 And I will punish Bel in Babylon; and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

† Heb.  
visit upon.

47 Therefore, behold, the days come, that I will † do judgment upon the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that is therein, shall sigh for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

Or,  
Both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.  
Or,  
the country.

49 || As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all || the earth.

50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken; every one of their bows is broken: for the LORD God of recompences shall surely requite.

57 And I will make drunk her princes, and her

can, O ye Jews, and let not the rumours of Cyrus' invasion, or the revolt of the Chaldean lords, in the least terrify you, for God will by these very means work out your deliverance. Ver. 50, 51. O ye Jews, who have been preserved from the slaughter at the taking of Babylon, embrace the first opportunity of returning to Canaan, to rebuild your temple to God; deeply ashamed that, for your father's iniquities, it has so long lain in rubbish, and God been so much reproached on that account. Ver. 59. Zedekiah never went to Babylon till he was carried captive. The meaning of this verse is, that Jeremiah delivered this prophecy to Seraiah

wife men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake saith the King, whose name is the LORD of hosts.

Before  
Christ  
594.

58 Thus saith the LORD of hosts, || The broad || walls of Babylon shall be utterly || broken, and her high gates shall be burnt with fire; and the people shall labour in vain, and the folk in the fire; and they shall be weary.

Or,  
The walls of broad Babylon.  
Or,  
made naked.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maa-seiah, when he went || with Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And this Seraiah was a || quiet prince.

Or,  
on the behalf of.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

Or,  
prince of Monucha, or chief chamberlain.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words,

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be † desolate for ever.

† Heb.  
desolation.

63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus far are the words of Jeremiah.\*

## CHAP. LII.

1 Zedekiah's wicked reign, and rebellion against Nebuchadrezzar. 4 Jerusalem besieged and taken. 8 Zedekiah's sons killed, and his own eyes put out. 12 Nebuzar-adan burneth the city, &c.

**Z**EDEKIAH was <sup>a</sup> one and twenty years old <sup>599.</sup> when he † began to reign; and he reigned <sup>a</sup> 2 Kings 24. 18. eleven years in Jerusalem: and his mother's name † Heb. was Hamutal, the daughter of Jeremiah of Libnah. <sup>reigned.</sup>

2 And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekah rebelled against the king of Babylon. <sup>588.</sup>

4 ¶ And it came to pass, in the <sup>b</sup> ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, <sup>b</sup> 2 Kings 25. 1. Chapter 39. 1. he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah. <sup>588.</sup>

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men

when he was going not with but on behalf of, that is, ambassador from Zedekiah to Babylon. He is called a quiet prince, on account of the presents which he was appointed to bear according to the practice of the east, designed to conciliate the favour of the Babylonish king. Ver. 63, 64. This is according to the manner of the prophets; impressing on the mind by signs and similitudes, the important instructions which they communicated to men, Rev. xviii. 21.

EXPLANATORY NOTES. CHAP. LII. Ver. 1. This chapter contains the same narrative with 2 Kings chapters xxiv, xxv, and shews the fulfilment of

**PRACTICAL OBSERVATIONS.**—\* CHAP. LI.] Vain is every thing earthly, as all may issue at last in such misery and desolation. But, alas, how dreadful must be the last, the eternal destruction of the wicked, of which all the overthrows of cities and nations are but alarming preludes! Quickly should we flee from among them, that we share not in their sins and their plagues. In every affliction we suffer on earth, let us think on God and remember his mercy and truth. And though the accomplishment of his promises seems improbable, let us never stagger through unbelief.



Before  
Christ  
588. of war fled, and went forth out of the city by night, by the way of the gate between the two walls which was by the king's garden; (now the Chaldeans were by the city round about :) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon flew the sons of Zedekiah before his eyes: he flew also all the princes of Judah in Riblah.

† Heb. blinded.  
|| Or, fetters.  
† Heb. the house of the wards.  
|| Or, chief marshal.  
† Heb. chief of the executioners, or slaughter-men; and so verse 14, &c.  
† Heb. stood before. 11 Then he † put out the eyes of Zedekiah; and the king of Babylon bound him in || chains, and carried him to Babylon, and put him in † prison till the day of his death.

12 ¶ Now, in the fifth month, in the tenth day of the month, (which was the nineteenth year of Nebuchadrezzar king of Babylon,) came Nebuzar-adan, || † captain of the guard, which † served the king of Babylon, into Jerusalem,

13 And burnt the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burnt he with fire.

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan, the captain of the guard, carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan, the captain of the guard, left certain of the poor of the land for vine-dressers, and for husbandmen.

a Chap. 27. 19. 17 ¶ c Also the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

|| Or, instruments to remove the ashes.  
|| Or, basons.  
|| Or, censers. 18 The caldrons also, and the || shovels, and the snuffers, and the || bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the || fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

† Heb. their brass. 20 The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: † the brass of all these vessels was without weight.

many of the foregoing prophecies respecting the Jews. Ver. 24—27. Seventy-four principal men are said here to have been put to death in Riblah; while the account 2 Kings xxv. 18, 19. reckons but seventy-two, hence some imagine that Jeremiah and Ebed-melech were of the number seized, though afterwards released; or two of Issi's note might not be there reckoned. Ver. 28, 29. Of these captivities we have an account 2 Kings xxiv. 12, &c. though the numbers considerably differ; perhaps here the men of note are only mentioned, there the common

21 And concerning the † pillars, the height of one pillar was eighteen cubits; and a † fillet of twelve cubits did compass it; and the thickness thereof was four fingers; it was hollow.

22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with net-work and pomegranates upon the chapters round about, all of brass: the second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the net-work were an hundred round about.

24 ¶ And the captain of the guard took Seraiah, the chief priest, and Zephaniah the second priest, and the three keepers of the † door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that † were near the king's person, which were † found in the city; and the || principal scribe of the host, who mustered the people of the land; and three-score men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan, the captain of the guard, took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 ¶ This is the people whom Nebuchadrezzar carried away captive: In the seventh year three thousand Jews, and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two † persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons; all the persons were four thousand and six hundred.

31 ¶ And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake † kindly unto him, and set his throne † above the throne of the kings that were with him in Babylon,

33 And changed his prison garments; and he did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of the king of Babylon, † every day a portion, until the day of his death, all the days of his life.\*

people also: who were probably carried captive after the death of Gedaliah and the flight of Jobanan. The first captivity took place it is said here on the seventh of Nebuchadrezzar; there the eighth is mentioned: which is reconciled by supposing, that it was in the latter end of the seventh, and beginning of the eighth year. Ver. 51. Jehoiakim's deliverance is said to be 2 Kings xxv. xxvii. on the 27th day, here on the 25th, probably the orders were given on this day, though not executed till two days after.

PRACTICAL OBSERVATIONS.—\* CHAP. LII.] If sinners wilfully depart from him, he gives them up to their own folly; and often nothing more is necessary for their destruction. Iniquity not only deserves, but hastens men's ruin upon them. In this world all things are in a perpetual revolution, new kings, new laws, new conditions, new frames. And long nights of trouble often usher in joyful deliverances.



## THE ARGUMENT.

## CHAP. I.

Before  
Christ  
cir. 588.

a Jer.  
13. 17.  
b Job  
7. 3.

† Heb.  
for the  
greatness  
of servi-  
tude.

c Deut.  
28.43,4

d Jer.  
52. 28.

¶ Or,  
desirable

† Heb.  
become  
removing  
or wan-  
dering.

H Or,  
d'sirabl

e Deut  
28. 3.

Before  
Christ  
cir. 588.

Or, -  
to make  
the soul to  
come

Or,  
It is no-  
thing.  
+ Heb

|| Or,  
the wine  
press of  
the vir-

gin, &c.  
f Jer.  
13. 17. &  
14. 17.

Chap.  
2. 18.  
† Heb.  
*bring*

g Dan.  
9. 7.  
† Heb.

h Iſaiab.  
16. 11.  
Jerem.  
48. 36.

o  
y

y || Or,  
proclaim-  
ed

that they dreaded. Ver. 7. The years of rest to the land, which Israel were called to observe, were a decided evidence of God's special care of that people, who had always more than abundance to support them while they served God; this doubtless attracted the attention, excited the envy and astonishment of the neighbouring nations; and perhaps they would consider Israel fools to neglect cultivating the land any year. Hence their disposition to treat with scorn and contempt the captivity of the Jews, by calling it a long sabbath. But they were ignorant that one particular cause of the captivity was disobedience to Moses' law respecting the seasons of rest, Lev. xxvi. 34, 35, 45. Ver. 12. Jerusalem, or the church, in her disconsolate, forlorn condition, demands some compassion of spectators; for her misery was not a common affliction; it was the expression of the fierce yet just indignation of her God. Ver. 13. Wretched are they whom God forsakes. They spread out their hands for relief but none is to be found: heaven and earth and hell contribute to complete their misery: they are as those unclean by the law of Moses, excluded the presence of God and man. Ver. 22. Perhaps this is proph-



Before Christ  
cir. 588.  
do unto them as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.\*

## CHAP. II.

1 Jeremiah laments the misery of Jerusalem; 20 he complains thereof to God.

**H**OW hath the LORD covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied; he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath † brought them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

† Heb. made to touch.  
4 He hath bent his bow like an enemy; he stood with his right hand as an adversary, and slew † all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

a Psalms 80. 12. & 89. 40. Isaiah 5. 5. † Heb. Or, hedge.  
6 And he hath violently <sup>a</sup> taken away his † tabernacle, as if it were of a garden; he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest.

7 The LORD hath cast off his altar; he hath abhorred his sanctuary: he hath † given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

† Heb. swallow-ing up.  
8 The LORD hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from † destroying: therefore he made the rampart and the wall to lament; they languish together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the LORD.

b Psalm 74. 3.  
10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears: my bowels are

troubled: my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings † swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion! for thy breach is great like the sea; who can heal thee?

14 Thy <sup>c</sup> prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment.

15 All that pass † by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call <sup>d</sup> The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up; certainly this is the day that we looked for; we have found, we have seen it.

17 The LORD hath done that which he had <sup>e</sup> devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, <sup>f</sup> let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider to whom thou hast done this, Shall the women eat their fruit, and children † of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword: thou hast slain them in the day of thine anger; thou hast killed, and not pitied.

22 Thou hast called, as in a solemn day, my terrors round about; so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.†

tical, though delivered in the form of a prayer. God has determined to execute punishment on his enemies, who persecute his people; and we are warranted to pray that his will may be done, as in heaven, so in earth.

EXPLANATORY NOTES. CHAP. II. Ver. 1. The temple of Zion was the beauty of Israel, and the ark of the covenant was the footstool of Zion's king; which were profaned by the heathen. Ver. 6. The Lord abhorring the hypocritical services of his people, gave up the temple and its glory, which he loved,

to the hands of the adversary, who destroyed the whole as easily and utterly as a cottage in a garden, designed merely for a temporary place of shelter, Isa. i. 8. Ver. 10. Comp. Notes on Isa. iii. 26. xxiii. 2. Ver. 14. False burdens, or oracles, an allusion to the prophecies of the false prophets, who had deceived and plunged the people into irremediable ruin. Ver. 15. Comp. verse 1. Psalm l. 2. Ver. 22. Afflictions press on me from every quarter; as the multitudes were accustomed on solemn festivals to come up to Jerusalem, from every part of Judea.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] All afflictions are extremely severe when we perceive them as sent by God, not in mercy, but in wrath. Affluence abused is the ready way to pining want. Amidst desolating judgments, nothing is more painful to gracious souls than the violation and contempt of God's ordinances, and the loss of those comforts which they once enjoyed in him and his favour. Sin and ruin are inseparable. Whatever judgments weigh us down, we may be assured, our transgressions have wreathed the yoke, and bound on the burden. A praying heart, and a prayer hearing God, will quickly produce the destruction of our enemies and our own deliverance. And after he is glorified in our corrections, he will magnify himself in the tremendous ruin of our destroyers.

PRACTICAL OBSERVATIONS.—† CHAP. II.] Terrible is the issue when God becomes our enemy and fights against us. And correspondent to the counsels of his heart are the judgments of his hand; justly he debases by his judgments those who had debased themselves by their sins, and mingles the blood of sinners, with their sacrifices; yea, deprives of sabbaths and solemn ordinances those who would not religiously observe them. Alas! what a dreadful curse is it to be given up to the delusions of wicked and hypocritical priests, nor is any thing more destructive and soul-ruining.



CHAP. III.

Before  
Christ  
cir. 588.

1 The prophet bewaileth his own calamities. 22 The mercies of God a proper ground of patient hope. An humble confession of God's justice in his severe judgments, &c.

I AM the man that hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me into darkness, but not into light.

3 Surely against me is he turned; he turneth his hand against me all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed me with gall and travail.

6 He hath set me in dark places, as they that be dead of old.

7 He hath hedged me about, that I cannot get out; he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone; he hath made my paths crooked.

10 He was unto me as a bear lying in wait, and as a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

† Heb. sons. 13 He hath caused the † arrows of his quiver to enter into my reins.

a Jerem. 20. 7. 14 I was a <sup>a</sup> derision to all my people, and their song all the day.

† Heb. bitterness. 15 He hath filled me with † bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel-stones, he hath ‖ covered me with ashes.

‖ Or, rolled me in the ashes. 17 And thou hast removed my soul far off from peace: I forgot † prosperity.

† Heb. good. 18 And I said, My strength and my hope is perished from the LORD:

‖ Or, Remember. 19 ‖ Remembering mine affliction and my misery, the wormwood and the gall.

† Heb. bowed. 20 My soul hath them still in remembrance, and is † humbled in me.

† Heb. make to return to my heart. 21 This I † recall to my mind, therefore have I hope.

22 ¶ It is of the LORD's mercies that we are not consumed, because his compassions fail not.

23 They are new every morning; great is thy faithfulness.

b Psalms 16. 5. & 73. 26. & 119. 57. 24 The LORD is my <sup>b</sup> portion, faith my soul: therefore will I hope in him.

Jeremiah 10. 16. 25 The LORD is good unto them that wait for him, to the soul that seeketh him.

26 It is good that a man should both hope and quietly wait for the salvation of the LORD.

27 It is good for a man that he bear the yoke in his youth.

28 He sitteth alone, and keepeth silence, because he hath borne it upon him.

29 He putteth his mouth in the dust, if so be there may be hope.

30 He giveth his cheek to him that smiteth him; he is filled full with reproach.

31 For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict † willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of ‖ the most High,

36 To subvert a man in his cause, the LORD ‖ approveth not.

37 ¶ Who is he <sup>c</sup> that saith, and it cometh to pass, when the LORD commandeth it not?

38 Out of the mouth of the most High proceedeth not <sup>d</sup> evil and good?

39 Wherefore doth a living man ‖ complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with our hands unto God in the heavens.

42 We have transgressed, and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that our prayer should not pass through.

45 Thou hast made us as the <sup>e</sup> off-scouring and refuse in the midst of the people. e 1 Cor. 4. 13.

46 All our enemies have opened their mouths against us.

47 <sup>f</sup> Fear and a snare is come upon us, desolation and destruction. f Isaiah 24. 17.

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth † mine heart, ‖ because of † Heb. my soul. all the daughters of my city. ‖ Or, more than all.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; then I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice; hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day that I called upon thee; thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong; judge thou my cause.

60 Thou hast seen all their vengeance and all their imaginations against me:

61 Thou hast heard their reproach, O LORD, and all their imaginations against me:

62 The lips of those that rose up against me, and their device against me all the day.

Before  
Christ  
cir. 588.  
† Heb.  
from his  
heart.

‖ Or,  
superior.  
‖ Or,  
seeth not.  
c Psalm  
33. 9.

d Amos  
5. 6.  
‖ Or,  
murmur.

e 1 Cor.  
4. 13.

f Isaiah  
24. 17.

† Heb.  
my soul.  
‖ Or,  
more than  
all.

EXPLANATORY NOTES. CHAP. III. Ver. 1. The prophet laments his own troubles, or personates the church; but some view him, perhaps justly, speaking in the person of Messiah. Ver. 20—23. My soul hath them still in

remembrance, and is humbled within me, or thou wilt surely remember; for my soul meditates within me. The subject, which he recalls to mind by meditation, gave him hope of deliverance; and from what he adds, it is evident that nothing



Before Christ  
cir. 588.  
|| Or,  
obstinacy  
of heart.  
g Psalm  
8. 3.

63 Behold their sitting down, and their rising up :  
I am their music.  
64 Render unto them a recompence, O LORD, according to the work of their hands.  
65 Give them || sorrow of heart, thy curse unto them.  
66 Persecute and destroy them in anger from under the <sup>s</sup> heavens of the LORD.\*

## CHAP. IV.

1 The prophet bewaileth the wretched condition of Zion. 21 Edom is threatened. 22 Zion is comforted.

**H**OW is the gold become dim ! *how* is the most fine gold changed ! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter !

|| Or,  
sea-calves

3 Even the || sea-monsters draw out the breast, they give suck to their young ones : the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst : the young children ask bread, *and* no man breaketh it unto them.

5 They that did feed delicately are desolate in the streets : *they that were* brought up in scarlet embrace dunghills.

|| Or,  
iniquity.  
a Gen.  
19. 25.

6 For the || punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, *that was* <sup>a</sup> overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire :

† Heb.  
darker  
than  
blackness.

8 Their visage is † blacker than a coal ; they are not known in the streets : their skin cleaveth to their bones ; it is withered, it is become like a stick.

† Heb.  
flow out.

9 *They that be* slain with the sword are better than *they that be* slain with hunger : for these † pine away, stricken through for *want of* the fruits of the field.

b Deut.  
28. 57.  
2 Kings  
6. 29.

10 The hands of the pitiful women have sodden their own children ; they were their <sup>b</sup> meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury : he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

can afford more enlarged and solid hope in God, than that which enlarged his thoughts ; namely, the continued, eternal mercies, compassion and faithfulness of God. Ver. 64—66. These are prophetic imprecations, which are common in all the writings of the prophets.

EXPLANATORY NOTES. CHAP. IV. Ver. 10. How inconceivable must that misery be, which erases from the bosom of the tender sex, the strongest affection by which they are distinguished ; the attachment of a mother to her children ! Chap. ii. 20. 2 Kings vi. 28, 29. Ver. 15. This is obviously a reproach of the heathen thrown out on the Jews, when they were driven from Jerusalem

13 For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her.

14 They have wandered *as* blind men in the streets, they have polluted themselves with blood, || so that men could not touch their garments.

15 They cried unto them, Depart ye ; *it is* unclean ; depart, depart, touch not : when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

16 The || anger of the LORD hath divided them : he will no more regard them : they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help : in our watching we have watched for a nation *that could not save us*.

18 They hunt our steps, that we cannot go in our streets : our end is near, our days are fulfilled ; for our end is come.

19 Our persecutors are swifter than the eagles of the heaven : they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The <sup>d</sup> breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz : the cup also shall pass through unto thee ; thou shalt be drunken, and shalt make thyself naked.

22 ¶ || The punishment of thine iniquity is accomplished, O daughter of Zion : he will no more carry thee away into captivity : he will visit thine iniquity, O daughter of Edom ; he will || discover thy sins.†

## CHAP. V.

A pitiful complaint of Zion in prayer unto God.

**R**EMEMBER, O LORD, what is come upon us : consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money ; our wood † is sold unto us.

5 † Our necks *are* under persecution : we labour, *and* have no rest.

6 We have given the hand to the Egyptians, *and* to the Assyrians, to be satisfied with bread.

7 <sup>a</sup> Our fathers have sinned, *and* are not ; *and* we have borne their iniquities.

into captivity. Bishop Lowth translates it thus : " Depart : ye are polluted : depart ye, forbear to touch : yea, they are fled, they are removed : they shall dwell here no more." Ver. 17. This respects their eager, vain expectations of aid from Egypt. Ver. 20. King Zedekiah was taken by his enemies as hunters catch wild beasts ; though they escape one snare another seizes them, Isa. xxiv. 17, 18. Ver. 21. The Edomites exulted over the Jews' calamities ; they are ironically called to continue rejoicing, while warned of impending destruction, compare Eccl. xi. 9, 10.

EXPLANATORY NOTES. CHAP. V. Ver. 16. If this refer to the youths

PRACTICAL OBSERVATIONS.—\* CHAP. III.] How tremendous are the fatherly corrections of JEHOVAH ! and very criminal must be the sins which so provoke him against the objects of his love. The children of light, and heirs of joy, sometimes walk in the greatest darkness of calamity and grief, and even despondency ; and many and diversified are God's arrows of affliction, flying swift and piercing deep. Such will the crooked paths of sin be found ; the farther we go in them the more miserable we shall grow. If our troubles be heavy and sharp, let us eagerly claim and live upon God as our portion, and comfort ourselves with his compassion, and with a persuasion that no request of faith is so silent but he will hear it for our good. But woe to those, however powerful, haughty, merry, or scornful, against whom God's favourites plead ! And think, my soul, what of all these troubles Jesus underwent—and all for me !

PRACTICAL OBSERVATIONS.—† CHAP. IV.] When God forsakes a people their honour leaves them. And if rulers will not act for God, it is but just that he should make them contemptible. They who live in the greatest plenty and pomp, know not to what straits they may be reduced before they die. And delicate and high living renders hardships doubly grievous when they come to be experienced. Wicked priests and prophets, more than any others, conspire to hasten a nation's ruin. We cannot keep at too great a distance from their company whose evil communications tend to corrupt and destroy the soul.



Before Christ cir. 588. 8 Servants have ruled over us: *there is none that doth deliver us out of their hand.*  
 9 We gat our bread with *the peril of our lives*, because of the sword of the wilderness.  
 10 Our <sup>b</sup> skin was black like an oven, because of the || terrible famine.  
 11 They ravished the women in Zion, *and* the maids in the cities of Judah.  
 12 Princes are hanged up by their hand: the faces of elders were not honoured.  
 13 They took the young men to grind, and the children fell under the wood.  
 14 The elders have ceased from the gate, the young men from their music.  
 15 The joy of our heart has ceased; our dance is turned into mourning.

employed in grinding the corn, it shews that their condition was most wretched, Isa. xlvii. 2. Ver. 16. Our national dignity is laid in the dust. Woe unto us, nothing but trouble and sorrow is allotted us, for we have sinned. Ver. 18. Ravenous animals retire from the habitation of man; desolated indeed was Judea,

16 † The crown is fallen *from* our head; woe unto us that we have sinned!  
 17 For this our heart is faint: for these *things* our eyes are dim.  
 18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.  
 19 Thou, O LORD, <sup>c</sup> remainest for ever: thy throne from generation to generation.  
 20 Wherefore dost thou forget us for ever, *and* forsake us so † long time?  
 21 <sup>d</sup> Turn thou us unto thee, O LORD, and we shall be turned; renew our days, as of old.  
 22 || But thou hast utterly rejected us; thou art very wroth against us.\*  
 Before Christ cir. 588. † Heb. The crown of our head is fallen. c Psalms 9. 7. & 10. 16. & 112. 12. & 145. 13. † Heb. for length of days? d Jer. 31. 18. || Or, For wilt thou utterly reject us?

when foxes walked through it without dread. Ver. 22. This verse is sometimes rendered by way of interrogation, "For wilt thou utterly reject us? wilt thou be very wroth against us?" Thou art the eternal God; thy purposes of grace to our nation cannot fail. Let us experience thy compassionate regard as in ages past.

PRACTICAL OBSERVATIONS.—\* CHAP. V.] This world is a scene of changes; we must look to a better for never fading crowns and permanent felicity. The bitterest griefs which affect the heart of the faithful are the desolations of Zion.—From sin proceeds all our sufferings, and more to be lamented than all the sorrows it occasions. Humble expostulations are allowable; we may reason with God concerning his judgments, though it is exceedingly sinful to quarrel with him on account of them. No sinner would ever return from the evil of his ways unless the effectual grace of God powerfully drew him. However dark the scene may close upon God's suffering saints on earth, let them commend their souls to him, in hope that they shall quickly awake up in glory, honour and immortality.

## THE BOOK OF THE PROPHET EZEKIEL.

### THE ARGUMENT.

Ezekiel prophesied in Chaldea, where he was with the Jews who had been carried thither with king Jehoiakim, about eleven years before the destruction of Jerusalem. He prophesied from the fifth year of the captivity, for the space of about twenty years; while Jeremiah at Jerusalem was foretelling the same things, Ezekiel was sent by God to instruct and exhort the Jews that were in Chaldea, and to foretel the desolation that was to come upon the Jews who were still in Judea, the taking of Jerusalem, the ruin of several nations, the deliverance of the captive Jews, the coming of the Messiah, the calling of the Gentiles, and the establishment of the kingdom of God.

#### CHAP. I.

1 The time of Ezekiel's prophecy by the river Chebar; 4 his vision of four cherubims, 26 and of God's glory.

Before Christ cir. 595. † Heb. captivity. **N**OW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the † captives by the river of Chebar, that the heavens were opened, and I saw visions of God.  
 2 In the fifth day of the month, (which was the fifth year of king Jehoiachin's captivity,)

3 The word of the LORD came expressly unto † Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him.  
 4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire † infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire:  
 5 Also out of the midst thereof came the likeness of

EXPLANATORY NOTES. CHAP. I. Ver. 1—3. Ezekiel, like Jeremiah, was a priest as well as a prophet. He seems to have been carried away captive with Jehoiakim, and those who were selected as pledges of the subjection of those whom the Babylonish king permitted to remain in the land after his first invasion of it, Compare Dan. i. He ministered in Chaldea, during the latter part of the time that Jeremiah was employed at Jerusalem, and for some time after the final

destruction of that city. He was called to his office in the thirtieth year of some new era of Judah or Chaldea, or perhaps of his own age, in the fifth year of Jehoiakim's captivity; consequently in the fifth year of Zedekiah's reign. Ver. 4. Natural amber loofeth, while artificial composed of gold and fine brass increaseth its brightness in the fire. Amber represents the glorious majesty to be revered; fire the invincible power of God to be feared, see Rev. i. 14, 15. Ver. 5—15.



Before  
Christ  
cir. 595.

four living creatures. And this was their appearance; || they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

† Heb.  
a straight  
foot.

7 And their feet were † straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went: they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.

|| Or,  
divided  
above.

11 Thus were their faces; and their wings were || stretched upward; two wings of every one were joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 ¶ Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides; and they turned not when they went.

|| Or,  
strakes.

18 As for their rings, they were so high that they were dreadful; and their || rings were full of eyes round about them four.

19 And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

|| Or,  
of life.

20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit || of the living creature was in the wheels.

These living creatures may denote angels, as ministering in the dispensations of providence, and ministers, as serving in the church. Their being living denotes their own life and liveliness, and the quickening influence of their work; their being four, denotes their sufficiency for all the ends of the earth, and under all the empires of it. Their four faces:—viz. of a man denotes their wisdom, prudence, and tender compassion;—of a lion, their courage, boldness, and might;—of an ox, their indefatigable labour and patience;—of an eagle, their clear and piercing knowledge, high contemplations, and holy affections. Their four wings covering their bodies, stretched upwards, and joined to their fellows, denotes their diligence, speedy success, consciousness of their own infirmities, and mutual harmony and love. Their straight feet, like those of a calf, and sparkling, denote their upright, steady, persevering, pure, and glorious ministrations and behaviour, their many hands under their wings, denote their great, but prudently directed, and humble activity in their whole work. Their fiery appearance, denotes their ardent love and holy zeal. The spirit moving among them, denotes the Holy Ghost

21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit || of the living creature was in || the wheels.

Before  
Christ  
cir. 595.  
|| Or,  
of life.

22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads when they stood, and had let down their wings.

26 ¶ And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.\*

## CHAP. II.

1 Ezekiel's commission; 6 his instructions. 9 The roll of heavy judgments spread before him.

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious † nation that † Heb. nations. hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

as calling them and qualifying them for, and directing and actuating them in, their work; and all directed by the voice of the Almighty, who is enthroned in heaven. Ver. 15—25. The four wheels, with four faces each, and coloured like beryl mysterious in their form, dreadfully high in their rings, full of eyes, and moved by the living creatures straight forward, may denote the manifold, precious, glorious, mysterious, dreadful, wise and prudent providences of God, perseveringly, self-consistently, and righteously conducted by the ministration of angels in all parts of the world. Ver. 26—28. This man, amber-coloured, and fiery in appearance, enthroned, in heaven, over the wheels and animals, and encircled with a rainbow, represents Jesus Christ in our nature, as terrible to his enemies but full of love to, and zeal for his people, exalted to his Father's right hand, and attending to and administering the covenant of grace to the world.

EXPLANATORY NOTES. CHAP. II. Ver. 1—6. The title Son of man so often given to Ezekiel, and sometimes to Daniel who also prophesied in Chaldea, might be given them to render them humble under their enjoyment of

PRACTICAL OBSERVATIONS.—\* CHAP. I.] They who diligently improve the time God hath set apart for his own service, in waiting upon him, will find him often manifesting himself to them in a different manner than he does to the world. Those ministers shall be enabled to deliver their message with the greatest confidence, who speak from the fullest conviction in their own souls. If God send us to preach his gospel, we may rest assured his hand will strengthen us for the important work. And if we speak agreeably to his word, he will cause it to have power and demonstration.



Before  
Christ  
cir. 595.† Heb.  
hard of  
face.|| Or,  
rebels.† Heb.  
rebellion.a Revel.  
10. 9.

4 For they are † impudent children, and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the LORD God.

5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though || briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are † most rebellious.

8 But thou, son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house: open thy mouth, and <sup>a</sup> eat that I give thee.

9 ¶ And when I looked, behold an hand was sent unto me; and, lo, a roll of a book was therein;

10 And he spread it before me: and it was written within and without: and there was written therein lamentations, and mourning, and woe.\*

## CHAP. III.

1 Ezekiel is made to eat the roll; 4 God encourageth him; 15 he is admonished of his duty as a watchman to Israel, 22 God further instructeth him concerning his typical bands.

**M**OREOVER, he said unto me, Son of man, eat that thou findest: eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

a Revel.

10. 9.

† Heb.

deep of lip,

and heavy  
of tongue,

and so

Ver. 6.

† Heb.

deep of lip,

and heavy  
of lan-

guage.

|| Or,

If I had

sent thee,

ſc. would

they not

have hea-

kene unto

thee.

† Heb.

stiff of

forehead

and hard

of heart.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I <sup>a</sup> eat it; and it was in my mouth, as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people † of a strange speech, and of an hard language, but to the house of Israel:

6 Not to many people † of a strange speech, and of an hard language, whose words thou canst not understand: || surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant, harder than flint, have I made thy forehead: <sup>b</sup> fear them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the LORD God, whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

13 I heard also the noise of the wings of the living creatures that † touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went † in bitterness, in the † heat of my spirit; but the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 <sup>c</sup> Son of man, I have made thee a watchman <sup>c</sup> unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but thou hast delivered thy soul.

20 Again, when a <sup>d</sup> righteous man doth turn from his † righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain; and, behold, the glory of the LORD stood there, as the

Before  
Christ  
595.b Jerem.  
8. 17.† Heb.  
kissed.† Heb.  
bitter.† Heb.  
anger hot.c Chap.  
33. 7.d Chap.  
18. 24.† Heb.  
righteous-

nesses.

so many divine visions; or as an honourable representation of them as types of the Son of God in our nature. And the Jews are called briers, thorns and scorpions, to represent what cursed, mischievous, malignant, subtle, fierce, frowning, venomous, and murderous persecutors they would be to him. Ver. 9, 10. Knowledge of divine truth is to the soul what food is to the body; it nourishes and strengthens it. The subjects of knowledge presented Ezekiel, consisted chiefly of the judgments of God without mercy, at least so far as they respected the Jews of that age.

EXPLANATORY NOTES. CHAP. III. Ver. 1—3. This roll noted his prophetic commission, or the messages he had to deliver. The eating imported his cordial reception of his messages and serious meditation on them, that he might

understand them. Its being sweet in his mouth, imported that his commission was delightful to him at first, though afterwards he was filled with grief and anguish, when he found that he was to deliver such terrible messages, and those to be so little regarded. 8, 9. I will endow thee with boldness to deliver my messages, and with courage and constancy to hold out against all opposition. Ver. 12—14. The great rushing, &c. denotes the great commotions and troubles which he was to foretel, and in which God would be glorified—The noise of the wings of the animals, and of the wheels, denotes the great activity of the angels, ministers and others, in executing God's threatenings and providence. Ver. 20. If a man who is but apparently righteous, without any real principle of grace, abandon his seemingly virtuous course, and give up himself to a continued practice of wickedness,

PRACTICAL OBSERVATIONS.—\* CHAP. II.] Sinners who persist in their iniquities, notwithstanding all the methods of providence and grace God hath favoured them with, will be left without excuse. None can speak with authority, except those who have received a divine commission. Even should sinners lend a deaf ear to the gospel, God will be glorified; and his faithful ministers honoured and approved of by him. They may expect to meet with unreasonable and wicked men, but they must not be intimidated to keep back any thing of the counsel of God, how much sorer they may be exposed thereby. They who are sent of God must carefully adhere to their instructions, and speak his word, without adulteration, not conniving with sinners, or in the least afraid of giving them offence.



Before  
Christ  
cir. 596. glory which I saw by the river of Chebar; and I  
fell on my face.

24 Then the spirit entered into me, and set me upon  
my feet, and spake with me, and said unto me, Go  
shut thyself within thine house.

25 But thou, O son of man, behold, they shall put  
bands upon thee, and shall bind thee with them, and  
thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof  
of thy mouth, that thou shalt be dumb, and shalt not  
be to them † a reprover; for they *are* a rebellious house.

† Heb.  
a man re-  
proving. 27 But when I speak with thee, I will open thy  
mouth, and thou shalt say unto them, Thus saith the  
LORD God, he that heareth, let him hear; and he  
that forbeareth, let him forbear; for they *are* a re-  
bellious house.\*

## CHAP. IV.

1 The prophet is directed to represent a mock siege of Jerusalem for a sign  
to the Jews; 9 his allotted provisions prefigure the people's defilement  
among the Gentiles.

**T**HOU also, son of man, take thee a tile, and lay  
it before thee, and pourtray upon it the city,  
even Jerusalem:

2 And lay siege against it, and build a fort against  
it and cast a mount against it; set the camp also against  
it, and set † *battering*-rams against it round about.

† Or,  
chief.  
leaders. 3 Moreover, take thou unto thee † an iron pan, and  
set it *for* a wall of iron between thee and the city;  
and set thy face against it, and it shall be besieged,  
and thou shalt lay siege against it. This *shall be* a sign  
to the house of Israel.

4 Lie thou also upon thy left side, and lay the ini-  
quity of the house of Israel upon it: *according* to the  
number of the days that thou shalt lie upon it thou  
shalt bear their iniquity.

5 For I have laid upon thee the years of their ini-  
quity, according to the number of the days, three  
hundred and ninety days: *a* so shalt thou bear the  
iniquity of the house of Israel.

† Heb.  
a day for  
a year,  
a day for  
a year. 6 And when thou hast accomplished them, lie again  
on thy right side, and thou shalt bear the iniquity of  
the house of Judah forty days: I have appointed thee  
† each day for a year.

and Providence lay in his way what his lusts shall improve to his destruction, whatever seeming good things once appeared about him, shall in no wise avail to prevent his punishment. But the prophet who hath not warned him, shall be punished as guilty of his destruction. Ver. 25. These *bands* may either denote the restraints which God put upon him during his four hundred and thirty days emblematical siege of Jerusalem, (chap. iv.) for the restraints which the Jews would lay upon him, in order to prevent his denouncing judgments against them.

EXPLANATORY NOTES. CHAP. IV. Ver. 1—4. It is most probable that these things were really done, and not in mere vision. If that year were their leap year of thirteen months, there was time enough between the dates, chap. i. 1, 2. and viii. 1. God could easily make the prophet lie still all the time specified, and live comfortably on his provision. The *brittle tile*, represented Jerusalem's weakness, and readiness to be irrecoverably ruined. The *pan* or *slice of iron*, represented the walls of Jerusalem, or the resolution and fortifications of the Chal-

7 Therefore thou shalt set thy face toward the  
siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophecy against it.

8 And, behold, I will lay bands upon thee, and  
thou shalt not turn thee † from one side to another, † Heb.  
till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and † fitches, and † Or,  
put them in one vessel, and make thee bread thereof, *spelt*,  
*according* to the number of the days that thou shalt  
lie upon thy side; three hundred and ninety days  
shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by  
weight, twenty shekels a day: from time to time  
shalt thou eat it.

11 Thou shalt drink also water by measure, the  
sixth part of an hin: from time to time shalt thou  
drink.

12 And thou shalt eat it *as* barley-cakes, and thou  
shalt bake it with dung that cometh out of man, in  
their sight.

13 And the LORD said, Even thus shall the chil-  
dren of Israel eat their defiled bread among the Gen-  
tiles whither I will drive them.

14 Then said I, Ah LORD God! behold, my soul  
hath not been polluted; for from my youth up, even  
till now, have I not eaten of that which dieth of itself,  
or is torn in pieces; neither came there abominable  
flesh into my mouth.

15 Then he said unto me, Lo, I have given thee  
cow's dung for man's dung, and thou shalt prepare  
thy bread therewith.

16 Moreover, he said unto me, Son of man, be-  
hold, I will break the *b* staff of bread in Jerusalem; *b* Levit.  
and they shall eat bread by weight, and with care *26. 26.*  
and they shall drink water by measure and with asto- *Chap.*  
nishment. *5. 16. &*  
*14. 13.*

17 That they may want bread and water, and be  
astoned one with another, and consume away for  
their iniquity.†

## CHAP. V.

1 Under the type of the prophet's hair, 5 is shewed God's judgment upon  
Jerusalem, 12 by pestilence and by famine, &c.

dean besiegers; the *three hundred and ninety days* on his left side, answering to the years of wickedness by the less regarded ten tribes after Jeroboam had become king, (1 Kings xii.) might also figure out three hundred and ninety days of siege, by the Chaldeans, before they went off to fight the Egyptians, (Jer. xxxvii. 3.) The *forty days* on his right side, answering to the Jews' year of wickedness under Manasseh, Jehoiakim, and Zedekiah; or beginning from the 13th or 18th year of Josiah might represent the forty days of siege after the Chaldeans returned before the city was taken.—His *setting his face against the portrait of Jerusalem*, and having his *arm bare*, marked how furiously the Chaldeans should besiege it, and how ready they would be to use their swords in murdering the inhabitants. Ver. 15. *cattle's dung* dried, was and is still used for fuel in the east, especially by the lower orders of the people. The articles of food and the fuel to prepare them which the prophet was commanded to adopt for himself, were designed to exhibit symbolically, the low wretched state, to which all ranks among the Jews were to be subjected because of their iniquities.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] God's word is the bread of life to his people, which ought to be received into the heart, and universally embraced and obeyed. Ministers are especially bound to digest their subjects, and make a solemn and serious preparation before they presume to deliver God's word. But the greatest abilities and most intense application will not suffice without he grants a spirit of wisdom and understanding, as all their sufficiency is from God. They who daily meditate on his word will find it sweeter than honey or the honeycomb. When ministers are called to difficult services they will be fitted for such undertakings; as their day is so shall their strength be. Though they should not perceive the fruit of their labours to be equal to their ardent wishes, yet they must not be discouraged but discharge their ministry with diligence and persevering zeal. Nothing is more discouraging to a faithful minister, than to see a hardened people remain unaffected under his discourses. They whom God appoint for watchmen on the walls of Zion must shun no fatigue or danger, and pray earnestly for aid, conscious that without the divine blessing, the watchmen waketh but in vain. It is a heavy judgment on a congregation or people when God removes from them their faithful minister.

PRACTICAL OBSERVATIONS.—† CHAP. IV.] When God's glory requires it, we must not hesitate to endure any difficulty, and deny ourselves the lawful comforts of life. The fear of sin affects the gracious soul more than any thing beside. God's condescension to the scruples of Ezekiel should teach us to use the like tenderness toward our brethren and not to grieve their weak consciences.



Before  
Christ  
594.

**A**ND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard: then take thee balances to weigh, and divide the hair.

594.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind: and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

† Heb.  
wings.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire: for thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the LORD God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her; for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the LORD God, because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

8 Therefore thus saith the LORD God, Behold, I, even I, am against thee, and will execute judgments in the midst of thee, in the sight of the nations.

9 And I will do in thee, that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

a Levit.  
25. 29.  
Deuter.  
28. 53.  
2 Kings  
6. 29.  
Lament.  
4. 10.  
Baruch  
2. 3.  
b Chap.  
7. 4, 9.

10 Therefore the fathers<sup>a</sup> shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the LORD God, Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee;<sup>b</sup> neither shall mine eyes spare, neither will I have any pity.

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into

all the winds; and I will draw out a sword after them.

Before  
Christ  
594.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted; and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.

14 Moreover, I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be<sup>c</sup> a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments in thee, in anger and in fury, and in furious rebukes. I the LORD have spoken it.

c Deuter.  
28. 37.

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your<sup>d</sup> staff of bread:

d Levit.  
26. 16.  
Chapter  
4. 26. &  
14. 13.  
e Levit.  
26. 22.

17 So will I send upon you famine and<sup>e</sup> evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.\*

## CHAP. VI.

1 The judgment of Israel for their idolatry. 8 A remnant shall be saved. 11 The prophet is directed to lament their abominations and calamities.

**A**ND the word of the LORD came unto me, saying, 2 Son of man, set thy face toward the<sup>a</sup> mountains of Israel, and prophecy against them,

a Chap.  
26. 1.

3 And say, Ye mountains of Israel, hear the word of the LORD God; Thus saith the LORD God to the mountains and to the hills, to the rivers and to the valleys, Behold I, even I, will bring a sword upon you, and I will destroy your high places:

4 And your altars shall be desolate, and your<sup>||</sup> images shall be broken; and I will cast down your slain<sup>||</sup> men before your idols.

|| Or,  
sun-im-  
ages; and  
fo ver. 6.  
† Heb.  
give.

5 And I will<sup>†</sup> lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places, the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you; and ye shall know that I am the LORD.

**EXPLANATORY NOTES. CHAP. V. Ver. 1—4.** Compare Isaiah vii. 20. l. 6. This imports that Jerusalem, which had been the head of the nation, full of inhabitants, and numerous, but now weak, as hairs, should undergo the foulest disgrace and bitterest grief; and being weighed in the balances of God's justice, should have punishment answerable to their guilt: the city should be taken and burnt; one third of the inhabitants consumed in the flames, or by the pestilence and famine; another slain during the siege, or in attempting to escape; the other be led captive to Chaldea, or flee for refuge to Egypt, Moab, and Ammon, whither the sword of the Chaldeans would pursue them. A few of them seemed reserved for mercy; but the slaughter of Gedaliah their governor, and others, and their flight into Egypt, not only issued in their own ruin, but provoked the Chaldeans to further cruelties against the remains of their nation. Ver. 5. Israel were separated from the nations, placed, as it were, in the centre of the then known world; and to them God gave the sacred oracles, bestowed on them the most distinguished favours, and performed for them the most wonderful works; that his name might be known in all the earth. Thus fitted to give light to the nations sitting in darkness,

their hypocritical and ungodly conduct, was rendered doubly criminal and destructive. Those nations whom they ought to have induced to serve God, they tempted by their wicked conduct to blaspheme his worthy name: Rom. ii. 34. Ver. 12. Compare Isa. i. 24. Throughout the scriptures, the sentiments, sensations, and affections; the bodily faculties, qualities, and members of men, and even of brute animals, are metaphorically attributed to God. The foundation of this is obvious; it arises from necessity; we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting; when therefore we would treat on these subjects, we find ourselves forced to express them by sensible objects. If a man has been greatly injured and dishonoured, he is comforted, that is, his mind is relieved from uneasiness, when he obtains satisfaction for the injury, and wipes away the disgrace. The Jews had greatly dishonoured God, and caused the heathen to blaspheme his holy religion; but his judgments on them manifested his majesty, holiness, and justice, and stopped the mouths of blasphemers, and reflected honour on his law and worship.

**EXPLANATORY NOTES. CHAP. VI. Ver. 1—3.** The country is ad-

**PRACTICAL OBSERVATIONS.—\* CHAP. V.]** If men will not be reformed, they must certainly be ruined. It is very awful when those who appeared as marked for monuments of mercy, are destroyed in wrath. How awful is it when idols, and their services, are admitted into God's land, his temple, his church, and the heart formed for himself! The immediate agents in the ruin of sinners are all the instruments of an angry God; and when his wrath is kindled who can abide it! If public rebukes cannot restrain public wickedness, public judgments must follow at last.



Before  
Christ  
594.

8 ¶ Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

b Chap.  
21. 14.

11 ¶ Thus saith the LORD God, Smite <sup>b</sup> with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword: and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

¶ Or,  
desolate  
from the  
wilderness.

14 So will I stretch out my hand upon them, and make the land desolate; yea, <sup>¶</sup> more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.\*

## CHAP. VII.

1 The final desolation of Israel. 16 The mournful repentance of them that escape. 20 The enemies are permitted to defile the sanctuary, because of their abominations, &c.

**M**OREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the LORD God unto the land of Israel, An end, the end is come upon the four corners of the land.

3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will <sup>†</sup> recompense upon thee all thine abominations.

† Heb.  
give.

4 And mine eyes shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.

5 Thus saith the LORD God, An evil, an only evil, behold, is come.

dressed as representing the people; mountain and hill, valley and river, that is, rich and poor, or high and low. Judea was in general a mountainous country, intersected by valleys and gentle rivulets, Exod. xv. 17. Deut. iii. 25. Isa. v. 1. And in a political and religious view, it was detached and separated from all the nations around it. Ver. 11. Compare Notes on Isa. lviii. 1—7. lxii. 6.

EXPLANATORY NOTES. CHAP. VII. Ver. 7. The beginning of desolation is come upon you who remain in Judea; and ye shall quickly meet with real and terrible trouble, and not mere fears and ill-grounded fancies of it. Ver. 10—15. Since pride and violence have come to such intolerable heights among all ranks, the haughty and cruel Chaldeans are in readiness to punish you; and all orders shall be equally involved in your misery; such as fell fields shall not return to them in the year of jubilee, being captives in Babylon; yea,

6 An end is come, the end is come: it <sup>†</sup> watcheth for thee; behold, it is come.

Before  
Christ  
594.

7 The morning is come upon thee, O thou that dwellest in the land: the time is come, the day of <sup>†</sup> Heb. trouble is near, and not the <sup>†</sup> Heb. founding again of the mountains. <sup>†</sup> Heb. awaketh against thee.

8 Now will I shortly pour out my fury upon thee, <sup>¶</sup> Or, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompence thee for all thine abominations. <sup>¶</sup> Heb. echo.

9 And mine eye shall not spare, neither will I have pity: I will recompense <sup>†</sup> thee according to thy ways <sup>†</sup> Heb. and thine abominations that are in the midst of thee; <sup>†</sup> Heb. upon them. and ye shall know that I am the LORD that smiteth.

10 Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed; pride <sup>¶</sup> Or, hath budded. <sup>¶</sup> Heb. tumult.

11 Violence is risen up into a rod of wickedness: none of them shall remain, nor of their <sup>¶</sup> Or, multitude, <sup>¶</sup> Heb. their multitude, nor of any of <sup>¶</sup> Heb. theirs; neither shall there be wailing <sup>¶</sup> Heb. though for them. <sup>¶</sup> Heb. their life were yet among the living.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. <sup>¶</sup> Or, whose life is in his iniquity.

13 For the seller shall not return to that which is sold, <sup>†</sup> although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself <sup>¶</sup> in <sup>†</sup> Heb. his iniquity. <sup>¶</sup> Heb. a Isaiah 15. 7.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof. <sup>¶</sup> Heb. Jerem. 6. 24.

15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword: and he that is in the city, famine and pestilence shall devour him. <sup>¶</sup> Heb. go into water. <sup>¶</sup> Heb. b Isaiah 15. 2, 3. Jerem. 48. 37.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. <sup>†</sup> Heb. for a separation, or, uncleanness.

17 All <sup>a</sup> hands shall be feeble, and all knees shall <sup>†</sup> be weak as water. <sup>¶</sup> Prov. 11. 4.

18 They shall also <sup>b</sup> gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. <sup>¶</sup> Heb. 1. 18. Zephani. 1. 18.

19 They shall cast their silver in the streets, and their gold shall be <sup>†</sup> removed: their <sup>c</sup> silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels, <sup>¶</sup> because it is the stumbling-block of their iniquity. <sup>¶</sup> Heb. because their iniquity is their stumbling block.

20 ¶ As for the beauty of his ornament, he set it

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] Terrible are the desolations which guilt and war make in nations. If men will not destroy idols, he will find a way even by idolaters, to destroy both together. His persevering patience, as well as both mercies and judgments, encourage and excite to a cordial and thorough repentance. And loathsome and abominable is the most beloved sin to a person truly penitent. And nothing more deeply wounds awakened consciences than a sense of their base ingratitude, and of grieving the Holy Spirit of God. The sins and judgments of others should affect us as well as our own. And ministers must often weep over them who never shed a tear for themselves.



Before Christ 594. in majesty; but they made the images of their abominations, and of their detestable things therein: therefore have I || set it far from them.

Or, made it into them an unclean thing. Or, burglars. 21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret place: for the || robbers shall enter into it, and defile it.

23 ¶ Make a chain; for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and || their holy places shall be defiled.

Or, they shall inherit their holy places. † Heb. Cutting off. 25 † Destruction cometh; and they shall seek peace, and there shall be none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients.

† Heb. with their judgment. 27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and † according to their deserts will I judge them; and they shall know that I am the LORD.\*

## CHAP. VIII.

1 Ezekiel brought in a vision of God to Jerusalem, 5 he is shewed the image of jealousy, 7 the chambers of imagery, 13 the chambers for Tammuz, 16 and the worshippers of the sun, &c.

AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the LORD God fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins, even downward, fire; and from his loins, even upward, as the appearance of brightness, as the colour of amber.

a Dan. 5. 5. 3 And he <sup>a</sup> put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

b Chap. 1. 28. 4 And behold the glory of the God of Israel was there, according to the vision that I <sup>b</sup> saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted

Before Christ 594. up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? But turn thee yet again, and thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and, when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man dig now in the wall; and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censor in his hand: and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'The LORD seeth us not; the LORD hath c Chap. 9. 9. forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house; and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then said he unto me, Hast thou seen this, O son of man? || Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose. Or, Is there any thing lighter than to commit.

phatically corresponds with the condition of the people from the destruction of Jerusalem by the Romans to the present day.

EXPLANATORY NOTES. CHAP. VIII. Ver. 2. Compare chap. i. 4. Ver. 3. The prophet is caught away in vision to Jerusalem, to observe what is there transacted. This seems to have been entirely visionary; not any real or local removal from Chaldea. He beheld the image of jealousy, probably the idol Baal, (2 Kings xxi. 7.) set up close by the northern gate of the inner court of the temple, where stood the altar of burnt-offering. This was indeed affronting to God, and an effectual method of provoking the eyes of his jealousy, well might he call the prophet to behold, with wonder and detestation, these abominations, and urge the justice of his departure from a people guilty of such atrocious wickedness. Ver. 10—12. How dreadful a picture of human depravity! representations of the meanest, basest idols, covering the inner parts of the temple of Jerusalem; and these worshipped by the chief men in secret, while it is probable they taught the divine law to the people. Such a conduct was, and it could be nothing else than the produce of the most unworthy thoughts of God: they believed, endeavoured

enemy; or, in the famine, it shall be unable to procure them sufficient food,—since they have made it the occasion of manifold wickedness and have employed it in the service of idols. And as for Jehovah's magnificent and beautiful temple, which has long been the glory of their nation, and which they have defiled with their idols and the service of them, he will quickly drive them far from it into Chaldea, and will give it into the hands of the most infamous heathens, to be defiled, plundered and destroyed. Ver. 23. The commandment to make a chain implied that the Jews, as condemned criminals, were to be delivered up into the enemies' hands. Bloody crimes refer either to such, as were to be punished by the death of the criminals; or those of the oppressors and persecutors that had filled Jerusalem with innocent blood. Ver. 26. When one alarming rumour or calamity succeeded to another, the people would obtain no information from their prophets; their priests would not be able to give them any instruction, or comfort; and their elders and rulers would be non-plussed, and insatuated. This related to the case of the Jews during the invasion of the land, the siege of the city, and afterwards during the Babylonish captivity; but it still more em-

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] God gives to sinners repeated warnings of their approaching ruin. But fearful and various are the plagues which men's diversified iniquities bring upon them. Sins and sorrows are inseparable. Blessed are they that weep now, for they shall be comforted. Money is a dangerous snare to such as inordinately love it, and altogether unprofitable in the day of God's wrath, or in the eternal state.



Before Christ 594. 18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.\*

5. 11. & 7. 4. e Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Mic. 3. 4.

## CHAP. IX.

1 The prophet in a vision seeth a mark set upon some, 5 and the destruction of the rest. 8 God rejecteth his intercession.

18. 594. HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, † which lieth toward the north, and every man † a slaughter-weapon in his hand; and one man among them was clothed with linen; with a writer's inkhorn † by his side: and they went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house: and he called to the man clothed with linen, which had the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and † set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in † mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity:

6 Slay † utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah LORD God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is † full of blood, and the city full of † perverseness: for they say, † The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine eye shall not spare,

to make themselves believe, that he neither knew nor regarded the affairs of mankind. Ver. 14. Tammuz supposed to be Adonis, or the Egyptian Osiris, the god whom they said presided over the fruits of the earth. His death was celebrated by mourning and lamentations.

EXPLANATORY NOTES. CHAP. IX. Ver. 2—11. The six armed destroyers, denote the Chaldeans, and other instruments of God's vengeance. The man with the inkhorn denotes Jesus Christ, who manages all the slaughter of apostate nations, nay, all the world, so as it may consist with the preservation of his people, especially those who faithfully mourn over, and testify against, abounding iniquities, Compare Rev. vii. In executing the vengeance pronounced by Eze-

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] When we set up the idols of pride, lust, and covetousness in our hearts, which should be the temple of the Holy Ghost, we become equally criminal with those who bowed to Baal. They who provoke God by their sins to depart from them, have only themselves to blame for the ruin which ensues. Many make a fair shew in God's house, who, if followed to their secret chambers, would be found to commit actions the sun would blush to behold. If once women transgress the natural modesty of their sex, they bid fair to stick at nothing horrid or obscene. But shortly shall the most secret abominations be discovered, and the most shocking and daring be sufficiently punished.

PRACTICAL OBSERVATIONS.—† CHAP. IX.] God's ministers of wrath, no less than of mercy, are always ready at his call. But even in the midst of ruin and destruction he takes peculiar care of the protection of his people, however weak and concealed their holiness and zeal may be. But, when he has gathered his wheat into his garner, nothing remains for the chaff but unquenchable fire. Those who persist in impenitence must die without mercy. A gracious soul cannot unmoved behold the miseries coming on the wicked, and vain would it be to avert the dreadful storm. If God spare us in mercy, we ought to intercede for our sinful and impenitent brethren.

neither will I have pity; but I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which had the inkhorn by his side, † reported the matter, saying, I have done as thou hast commanded me.†

## CHAP. X.

1 The vision of the coals of fire to be scattered over the city. 8 The vision of the cherubims, &c.

THEN I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill † thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD † went up from the cherub, and stood over the threshold of the house: and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubim's wings was heard even to the outer court as the voice of the Almighty God when he speaketh.

6 And it came to pass, that when he had commanded the man clothed with linen, saying, take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And one cherub † stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl-stone.

10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whether the head looked they followed it; they turned not as they went.

kiel, the executioners were to begin at the house of God. To this Peter seems to allude, (1 Pet. iv. 17, 18.) and therefore it is probable that the destruction of the city by the Romans as well as by the Babylonians was intended by the spirit of prophecy.

EXPLANATORY NOTES. CHAP. X. Ver. 1—7. The throne, verse 1. denotes God's coming in a way of judgment against the Jews. The man clothed in linen, taking the fire from between the cherubims to scatter over the city, ver. 2, 6, 7. denotes Christ as executing the destructive vengeance of God on Jerusalem, according to the predictions of his prophets, and by the ministration of angels. The bright cloud that filled the inner court, ver. 3, 4. might denote the terrible ven-



Before  
Christ  
594.  
† Heb.  
flesh.  
Or,  
they were  
called in  
my hear-  
ing,  
Wheel, or,  
Galgal.

Or,  
of life.

Before  
Christ  
594.  
Or,  
It is not  
for us to  
build  
houses  
near.  
a 2 Peter  
3. 4.

12 And their whole † body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, || it was cried unto them in my hearing, O wheel!

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. *This is the* living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood: and when they were lifted up, *these* lifted up themselves *also*: for the spirit || of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them; and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 *This is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likenesses of the hands of a man *was* under their wings.

22 And the likenesses of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.\*

### CHAP. XI.

1 Ezekiel is shewed the presumption of the princes of Judah: 4 their sin and punishment. 13 Pelatiah's death. 14 God sheweth Ezekiel his purpose of restoring the captives, and of punishing the idolaters. 22 The glory of God leaveth the city. 24 Ezekiel prophesieth to them of the captivity.

**M**OREOVER, the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and, behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city;

3 Which say, || *It is not* <sup>a</sup> near; let us build houses: *Before* this *city is* the caldron, and we *be* the flesh. *Christ*

4 ¶ Therefore prophecy against them, prophecy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD, Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them.*

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the LORD God, your slain, whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the LORD God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword: I will judge you in the border of Israel; and ye shall know that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: || for || ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you. *Or, which have not walked.*

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died; then fell I down upon my face, and cried with a loud voice, and said, Ah LORD God! wilt thou make a full end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD; unto us is this land given in possession.

16 Therefore say, Thus saith the LORD God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the LORD God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence.

geance of God on the priests; or his presence, as leaving the Jews and coming to the Gentiles. The terrible sound of the cherubims' wings, heard even to the outer court, ver. 4. may denote the terrible judgments of God on the Jews heard of among the heathen; or the gospel published by the apostles to the Gentiles. Ver. 13. The wheels are a fit emblem of the course of divine providence. The four are addressed as one, to denote the unity of design and operation, that there is in all the manifold and intricate dispensations of providence; innumerable parts from one great plan, which is continually executing. Or the term *wheel* may justly be rendered "more round," and then it implies, that they all move at the command of God; every event which happens in the vast universe, is under the immediate di-

rection of the Almighty. Ver. 20. *I knew*; that is, the prophet now perceived that these living creatures had the same likeness, in many respects that he had seen of the cherubim, on the walls and doors of the temple; for he could not have seen the cherubim in the most holy place.

EXPLANATORY NOTES. CHAP. XI. Ver. 1—3. Here the prophet in vision beheld twenty-five men, at the east gate of the temple, supposed to be the same with those mentioned, chap. viii. 16. They were ring-leaders of the people in their wickedness, and persuaded them, that if there were any truth in the prophets' predictions of divine judgments, they were not to be fulfilled for a long time. And in derision, probably of Jeremiah's seething pot, (J. r. i. 13) they said

PRACTICAL OBSERVATIONS.—\* CHAP. X.] How glorious and majestic are the appearances of God in his providence or church! awful is the ministration of angels, or messages of faithful ministers! and terrible are the denunciations of Jehovah's wrath, especially against apostate professors! And deep the concert of Jesus Christ, and his angels and ministers, in the execution of it! He hath all judgment committed to him; and at his last coming, he will scatter his coals of fire over our earth, and for ever over the world of the ungodly. Harmonious and uniform, steady and regular are the motions of Providence, and the divine management of churches amidst all their variations. All things are fixed by God's unalterable decree, and brought to pass by his irresistible energy;—but by slow degrees, and in seeming aversion, doth he remove his gracious presence and ordinances from a people, as one glad to return upon their gospel-repentance and humble request.



Before  
Christ  
594.

b Jerem.  
32. 39.  
Chapter  
86. 26.

19 And <sup>b</sup> I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh;

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the LORD GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 ¶ Afterwards the spirit took me up, and brought me in a vision by the spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.\*

### CHAP. XII.

<sup>1</sup> By the type of Ezekiel's removing, 8 is shewed the captivity of Zedekiah, &c. <sup>17</sup> Ezekiel's trembling sheweth the Jews' consternation. <sup>21</sup> The Jews' presumptuous proverb is reproved, &c.

**T**HE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house.

3 Therefore, thou son of man, prepare thee || stuff for removing, and remove by day in their sight; and thou shalt remove, from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, † as they that go forth into captivity.

5 † Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground; for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I † digged through the wall with mine hand;

|| Or,  
instru-  
ments.

† Heb.  
as the go-  
ings forth  
of captivi-  
ty.

† Heb.  
Dig for  
thee.

† Heb.  
digged for  
me.

that they were the flesh in this pot or caldron; the walls of the city would protect them against the Chaldeans, as the caldron keeps the fire from the flesh that is in it; and if attempted to take them out, it would be at their peril; and that they expected to remain unmolested as long as they lived. Thus they taught the people to harden themselves in rebellion against God. Ver. 13—21. Whilst the prophet was in vision delivering his message to the princes, Pelatiah one of them died suddenly. It is probable from his death being thus particularly noticed; that he died in so remarkable a manner, as to render the prophet's vision much noticed. But when Ezekiel noticed this speedy confirmation of his prophecy, as one who had the welfare of his people nearer his heart than his own character, he was greatly alarmed, and renewed his enquiries whether the Lord meant to destroy all the remnant of his people. In answer to his enquiry, the Lord directed his attention

I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying.

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the LORD GOD, This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign; like as I have done, so shall it be done unto them; † they shall remove, and go into captivity.

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face, that he see not the ground with his eyes.

13 My <sup>a</sup> net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave † a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come: and they shall know that I am the LORD.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the LORD GOD of the inhabitants of Jerusalem, and of the land of Israel, they shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from † all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

Before  
Christ  
594.

† Heb.  
by remov-  
ing go into  
captivity.

a Chap.  
17. 20.

† Heb.  
men of  
numbers.

† Heb.  
the fulness  
thereof.

to those who were carried with himself into captivity, and not to those who were left in the land; see Note on chap. i. 1—3. The latter treated their captive brethren with disdain; they considered them rejected of God; or concluded, that by their surrender to the Chaldeans they had forfeited all right to Canaan, which they intended to monopolize to themselves. But the Lord proposed to have mercy on them, to restore them to his service and in due time to their own land, from which their selfish and ungodly brethren would be soon cast out with severe deploring judgments.

EXPLANATORY NOTES. CHAP. XII. Ver. 1—7. The prophets frequently prophesied by signs, as being of greater force and efficacy than words with the people for whom their labours were primarily intended; see Note on Jerem. xix. 1—15. Ver. 8—16. This explanation of the sign was fully confirmed by the

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] The higher men are in office the more criminal is their unfaithfulness. Wicked counsellors hurry a deluded people to the precipice of ruin. But they who put far from them the evil day, will find it terribly surprise them before they are aware. Mockery at God's words will quickly end in misery. It is common for Satan to make sinners look on their punishment as either doubtful or distant. Proud transgressors often disclaim and detest their inferiors in guilt, and insult such as in obedience to God, have given place to wrath. To be banished from public ordinances is heavy to gracious souls; but God's presence and acceptance can more than balance the want. The most remarkable visions of God here are but short lived. But it is of great use when ministers faithfully impart to others, what themselves have heard and learned of the Father.



Before  
Christ  
594.

23 Tell them therefore, Thus saith the LORD GOD, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the LORD GOD.

26 ¶ Again the word of the LORD came to me, saying,

b 2 Pet. 3. 4. 27 Son of man, behold, they of the house of Israel say, The vision that he seeth, is<sup>d</sup> for many days to come, and he prophesieth of the times that are far off.

28 Therefore say unto them, Thus saith the LORD GOD, There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the LORD GOD.\*

### CHAP. XIII.

1 False prophets reprov'd, and their daubing with untemper'd mortar.  
17 Of prophetesses, and their pillars, &c.

† Heb. them that are prophets out of their own hearts. a Jerem. 23. 16. † Heb. walk after. ¶ Or, and things which they have not seen! ¶ Or, breaches. † Heb. hedged the hedge. **A**ND the word of the LORD came unto me, saying, 2 Son of man prophecy against the prophets of Israel that prophecy, and say thou unto † them that prophecy out of their own<sup>a</sup> hearts, Hear ye the word of the LORD;

3 Thus saith the LORD GOD, Woe unto the foolish prophets, that † follow their own spirit, ¶ and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the ¶ gaps, neither † made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas, ye say, 'The LORD saith it; albeit I have not spoken?'

8 Therefore thus saith the LORD GOD, Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the LORD GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the ¶ assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the LORD GOD.

10 Because, even because they have seduced my people, saying, <sup>b</sup> Peace, and there was no peace; and one built up ¶ a wall, and, lo, others daubed it with untemper'd mortar: <sup>b</sup> Jerem. 6. 14. ¶ Or, a slight wall.

11 Say unto them which daub it with untemper'd mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the LORD GOD, I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury, to consume it.

14 So will I break down the wall that ye have daubed with untemper'd mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untemper'd mortar; and will say unto you, The wall is no more, neither they that daubed it;

16 To wit, the prophets of Israel, which prophecy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the LORD GOD.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophecy out of their own heart, and prophecy thou against them.

18 And say, Thus saith the LORD GOD, Woe to the women that sew pillows to all ¶ arm-holes, and make kerchiefs upon the head of every stature, to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you. ¶ Or, elbows.

19 And will ye pollute me among my people, for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

accomplishment of the prophecy, 2 Kings xv. 4—11. Jer. xxxix. 4—9. Ver. 22. Compare 2 Pet. iii. 3, 4. The human heart is the same in all ages; deceitful above all things and desperately wicked. Ver. 23—25. The false prophets, who prophesied peace and safety, and the deluded people who gave them credit shall see the predictions in which they trusted, so fully refuted by the events that they shall cease to insult the prophets of the Lord, by saying, the days of prosperity are lengthened, and your threatening visions fail.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1—4. Ezekiel had already given some intimation of the divine displeasure against the false prophets (Chap. xii. 24.) but is here called more fully and directly to prophecy against them. Whether among the captives in Babylon or living in Jerusalem or Judea, they acted under the same principles of cunning selfishness and cruelty, and therefore justly deserved to share alike in the divine judgments pronounced against them. Ver. 9. Compare Isa. v. 3. Psa. lxxix. 29. lxxxviii. 6. The false prophets had abused the privileges of true Israelites; in righteous judgment they are excluded from among them; their names being erased out of the register of Israel, they could claim no privilege peculiar to that exalted people. And, therefore, henceforth they must be reckoned among the uncircumcision who were without

Christ, aliens from the commonwealth of Israel, strangers to the covenants of promise, without God, and without hope in the world: a more terrible curse could not be then possibly denounced against them. Neh. xiii. 1—3. vii. 63—65. Ver. 10—16. The people were ready to flatter themselves with false hopes, and the prophets concurred with them by their delusive promises of safety, notwithstanding that they continued in idolatry. They acted as if a man were to build a wall with loose stones, or bricks, without any cement; and others should labour to give to it an appearance of stability, by daubing it over with mortar made of clay, or sand alone without any lime or other adhesive substance, or not properly mixed, or tempered: and they should then expect that this wall would protect them, or that a house built of such walls would serve them for a secure habitation. Thus the people supposed themselves safe from the anger of God, and from the assaults of the Chaldeans; merely from their ill-founded confidence in God as their covenant God; not considering that they had forfeited his favour by their wickedness. But the threatenings of Jehovah's faithful prophets were accomplished, and then when too late, they became deeply sensible that the prophets in whom they trusted had deceived them. Ver. 27—33. As the Lord sometimes endued women with the spirit of prophecy: so there were

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] Ministers ought to accommodate themselves not only to the weakness but wilfulness of their hearers. God particularly observes what entertainment is given to his ministers or messages, and is highly displeased if they are overlooked and contemned. It is just that they who abuse plenty should be punished with want. Anxious cares and slavish terrors can strongly embitter our comforts and render them fore judgments. How dreadful it is when corrupt speeches become common proverbs, by which Satan hardens sinners against the word or ways of God! But they, who will not believe God's warnings, will too late be terribly convinced by the infliction of his judgments.



Before  
Christ  
594.  
|| Or,  
into gar-  
dens.

20 Wherefore thus saith the LORD God, Behold, I am against your pillows, wherewith ye there hunt the souls || to make *them* fly, and I will tear them from your arms, and will let the souls go; *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.

|| Or,  
that I  
should save  
his life.  
† Heb.  
by quick-  
ening him.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, || † by promising him life;

23 Therefore ye shall see no more vanity nor divine divinations: for I will deliver my people out of your hand, and ye shall know that I am the LORD.\*

## CHAP. XIV.

1 God reproveth those hypocrites who came to him with idolatry in their hearts; 6 they are exhorted to repent for fear of his judgments. 12 No intercession can save from God's judgment of famine, 15 of noisome brasts, 17 of the sword, 19 and of pestilence. 22 A remnant shall be reserved for the instruction and consolation of others.

**T**HEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of Man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the LORD God, every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

|| Or,  
others.

6 ¶ Therefore say unto the house of Israel, Thus saith the LORD God, Repent and turn || yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him

concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him <sup>a</sup> a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD <sup>b</sup> have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto* him;

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the LORD God.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the <sup>c</sup> staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 <sup>d</sup> Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the LORD God.

15 ¶ If I cause noisome beasts to pass through the land, and they || spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men were † in it, as I live, † saith the LORD God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or if I bring a sword upon that land, and say, Sword, go through the land: so that I cut off man and beast from it:

18 *Though* these three men were in it, as I live saith the LORD God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 *Though* Noah, Daniel, and Job, were in it, as I live, saith the LORD God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

others who pretended to it from secular motives. Against these the prophet was commanded to set his face, and to charge them with prophesying out of their own hearts. As a token of the security which they promised, they sewed pillows to their own arm-holes, or elbows, that they might repose themselves with ease. They put kerchiefs, or coverings, on the head of every statue, or of persons of every age indiscriminately, either in token of continued prosperity and honour, or perhaps as an amulet or charm that they employed to entice the people into their snares; denouncing divine wrath on those pious persons who would not bribe them, and assuring those who paid them well of safety for ever, whatever kind of life they led. These prophetesses seem indeed to have been a company of fortune-tellers who pretended to have life, death, heaven, and hell at their disposal. But the Lord speedily put an end to their delusions, punished them, and delivered his people.

EXPLANATORY NOTES. CHAP. XIV. Ver. 1—8. It is uncertain whether these elders were leading persons among the captives, or had come from Jerusalem to Babylon, to consult Ezekiel. But notwithstanding their fair

appearances, idols possessed the highest place in their affections. The Lord revealed to his prophet their true character, and called him to inform them that he had determined to answer all the Israelites, without respect of rank or station, that came with such idolatrous hearts to his prophets, according to the multitudes of their idols! either denouncing vengeance on them, according to their aggravated crimes, or giving them up to be deluded to their ruin. Ver. 9. *I the Lord have deceived*, by giving him up to strong delusion, because he loved not the truth, but had pleasure in unrighteousness. Ver. 13, 14. Noah, in an age of universal degeneracy and destruction found favour with God; by faith he was saved and his house, and he obtained a promise that the earth would be no more deluged by waters. Job was distinguished for piety and integrity in his day! by him many were blessed, and at his requests his friends were pardoned. Daniel was at this very time eminent for wisdom and confidence in God, who conferred on him the highest tokens of his approbation. Nothing can express the awful and irreversible nature of the divine purpose, to punish the Jews, more forcibly than the assertion, that the presence and intercession of these

PRACTICAL OBSERVATIONS.—\* CHAP. XIII.] God never places any in offices for which he does not qualify them. Nor have covetous and men-pleasing preachers any proper evidence of a divine mission. They who study to please men's ears, instead of faithfully addressing their consciences, are justly suspected as deceivers. The false refuges of sinners shall at last prove their curse. When God is the enemy, resistance is vain. They who deluded others to their destruction shall receive greater damnation. Men easily believe what they wish true. When sinners desire to be flattered, and hate to be reprov'd, it is just in God to give them up to deluders. But it is a great mercy to be delivered from such as would impose on, or tyrannize over our conscience.



Before  
Christ  
594.  
Or,  
Also  
when.

21 ¶ For thus saith the LORD God, ¶ How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way, and their doings: and ye shall be comforted concerning the evil that I have wrought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the LORD God.\*

### CHAP. XV.

1 By the unfitness of the vine branch for any work, 6 is shewed the utter rejection of Jerusalem.

AND the word of the LORD came unto me, saying, 2 Son of man, What is the vine-tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel: the fire devoureth both the ends of it, and the midst of it is burnt: † is it meet for any work?

† Heb.  
will it  
prosper?  
† Heb.  
made fit.

5 Behold, when it was whole, it was † meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the LORD God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them.

† Heb.  
trespassed  
a trespass.

8 And I will make the land desolate, because they have † committed a trespass, saith the LORD God.†

### CHAP. XVI.

1 Under the similitude of an helpless infant is represented the original state of Jerusa'em; 6 God's extraordinary love toward her; 15 her unnatural whoredoms. 35 God threateneth her with grievous judgment, 44 her sin equal to her mother the Hittite, shall not go unpunished, &c.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

† Heb.  
cutting  
out, or,  
habitation.

3 And say, Thus saith the LORD God unto Jerusalem, Thy † birth and thy nativity is of the land of

Canaan; thy father was an Amorite, and thy mother an Hittite.

Before  
Christ  
594.

4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water † to supple thee: thou wast not salted at all, nor † Or, when I swaddled at all. looked

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee † pol- † Or, luted in thine own blood, I said unto thee, when thou trodden wast in thy blood, Live; yea, I said unto thee, when thou under thou wast in thy blood, Live. foot.

7 I have † caused thee to multiply as the bud of † Heb. the field, and thou hast increased and waxen great, made thee a million. and thou art come to † excellent ornaments: thy † Heb. breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. of orna- ments.

8 Now, when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea I swore unto thee, and entered into a covenant with thee, saith the LORD God, and thou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy † blood from thee, and I anointed thee with oil. † Heb. bloods.

10 I clothed thee also with brodered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work: thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the LORD God.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

boly men could not rescue an individual, not their nearest relatives, besides themselves from the impending destruction. Ver. 21—23. Either the deep repentance and penitent acknowledgments of those who should be brought to Babylon, or their sinful obduracy and horrid vices, would convince those who had been formerly carried captive, that God had justly desolated their country, and make them glad that themselves had been so early carried captive.

EXPLANATORY NOTES. CHAP. XV. Ver. 2—5. Vine twigs are used for fuel in dressing food in the east; they are indeed unfit for any other important purpose; Isa. xxvii. 11. John xv. 6. Ver. 6—8. God's wrath is kindled, and his face, as an implacable enemy, set against the inhabitants of Jerusalem; as they were wholly unprofitable to him, he gave them up to calamity on calamity, till

they were brought to acknowledge him the supreme Lord, their judge and deliverer. Comp. Isa. v. 1—7. Psal. lxxx. 8—16.

EXPLANATORY NOTES. CHAP. XVI. The whole of this chapter emblematically represents the original sinfulness and misery, the gracious conversion, the fearful apostacy, severe corrections, and sovereign recovery of the gospel church, and of elect men. Ver. 3—5. Abraham and Sarah were originally idolaters; and their posterity lived in Egypt most wickedly and wretchedly. Ver. 6—14. These figurative expressions represent all the favours which God heaped upon them in the days of Moses, Joshua, David, and Solomon; their deliverance from Egypt; preservation in the wilderness; the adoption of them by covenant into his family; giving them his oracles, ordinances, tabernacle,

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] The very worst of men too often hypocritically put on specious appearances of religion. Of all sinners, the doom of hypocrites and deceitful preachers will be the most terrible. Heart idols are equally abominable in the sight of God, as those that are the work of men's hands; and covetousness and self-love, &c. as much idolatry as the bowing down to gods of silver or gold. The punishments of sinners on earth are intended to prevent others from the commission of sin. National sins, carried on to an enormous height, cannot long fail to bring on national judgments.

PRACTICAL OBSERVATIONS.—† CHAP. XV.] In great condescension God often explains his providences, for the satisfaction of his servants and people. But none are more unprofitable than degenerate professors. Wrath pursues sinners, till it is perfected in the everlasting burnings.



Before  
Christ  
594.  
† Heb.  
of a male. 17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images † of men, and didst commit whoredom with them;

18 And tookest thy broidered garments, and coveredst them, and thou hast set mine oil and mine incense before them.

† Heb.  
a savour  
of rest. 19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for † a sweet savour: and *thus* it was, saith the LORD God.

† Heb.  
to devour. 20 Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them † to be devoured. *Is* this of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, (woe, woe unto thee! saith the LORD God,)

|| Or,  
brothel-  
house. 24 That thou hast also built unto thee an || eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high places at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

|| Or,  
cities. 27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the || daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the LORD God, seeing thou doest all these things, the work of an imperious whorish woman;

|| Or,  
In thy  
daughters  
is thine,  
&c. 31 || In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 But as a wife that committeth adultery, which taketh strangers instead of her husband!

† Heb.  
bribe. 33 They give gifts to all whores; but thou givest thy gifts to all thy lovers, and † hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to

commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

Before  
Christ  
594. 35 ¶ Wherefore, O harlot, hear the word of the LORD;

36 Thus saith the LORD God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, † as women that break † Heb.  
wedlock and shed blood are judged; and I will give *with judge-  
ments of* thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take † thy fair jewels, and leave thee naked and bare. † Heb. in-  
struments  
of thine  
ornament.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. a 2 Kings  
25. 9.  
Jeremiah  
52. 13.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon *thine* head, saith the LORD God: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As is the mother so is her daughter.

45 Thou art thy mother's daughter, that loathest her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was an Hitiite, and your father an Amorite.

46 And thine elder sister is Samaria, she and her daughters, that dwell at thy left hand; and † thy † Heb.  
younger sister, that dwelleth at thy right hand, is *lesser than  
thou.* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations; but, || as if that were || Or,  
a very little thing, thou wast corrupted more than *that was  
loathed in  
a small  
thing.* they in all thy ways.

48 As I live, saith the LORD God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister

and temple; multiplication of their numbers; rendering them his only church, and a most wealthy, powerful, prosperous, and famous nation. Ver. 15—34. Proud of their privileges, they abandoned themselves to idolatry, and employed the wealth which God had given them in making and serving idols every where throughout their country. Their first-born children, who were sacred to God, they sacrificed to Moloch. By costly presents they courted the alliance of their heathen neighbours, Egyptians, Assyrians, Chaldeans, &c. and insatiably and

impudently vied with them in their idolatries. Ver. 35—43. For their filthy idolatries, murder of their innocent infants, shameless lewdness, base ingratitude, and long repeated provocations of God, the Chaldeans, and afterwards the Syro-Grecians and Romans, terribly destroyed them, and laid desolate their country, and thus forced them to cease from their wickedness. Ver. 44—59. In loathing God their covenanted husband, and murdering their children, they were as wicked as the ancient Canaanites. And however they had once con-



Before Christ 594. Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

b Gen. 19. 24. 50 And they were haughty, and committed abomination before me; therefore I took them away as I saw good.

51 Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame, for thy sins that thou hast committed more abominable than they: they are more righteous than thou; yea, be thou confounded also, and bear thy shame in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them;

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate,

† Heb. for a report, or, hearing. 56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride.

† Heb. prides, or, excellencies. 57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which do despise thee round about.

† Heb. Aram. 58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

† Heb. Or, spoil. 59 For thus saith the LORD God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

† Heb. borne them. 60 Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

c Galat. 4. 26. &c. 61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the LORD God.\*

CHAP. XVII.

1 Under the parable of two eagles and a vine, 11 is shewed God's judgments upon Zedekiah for revolting from Babylon to Egypt.

22 A promise of Christ's kingdom.

Before Christ 594.

ments upon Zedekiah for revolting from Babylon to Egypt. 22 A promise of Christ's kingdom.

AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel:

3 And say, Thus saith the LORD God, A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land and planted it in a fruitful field; he placed it by great waters, and set it as a willow-tree:

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings, and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the LORD God, Shall it prosper? Shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, Behold, being planted, shall it prosper? shall it not utterly wither when the east wind toucheth it? it shall wither in the furrows where it grew.

11 Moreover, the word of the LORD came unto me saying,

12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon:

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

15 But he rebelled against him, in sending his ambassadors into Egypt, that they might give him horses and much people; shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

16 As I live, saith the LORD God, surely in the

king of Babylon and Pharaoh-hophra king of Egypt, are represented as great eagles, because of their great power, high dignity, tyrannical murder, and oppression of their neighbours. Their great wings, represent their extensive dominions. King Jechoniah, and his family and princes carried to Babylon, were the highest branch, carried into a land of traffic. Zedekiah, made king by Nebuchadnezzar, as his sworn tributary over the Jewish multitudes in Judea, in a state of subjection to the Chaldeans, is the seed of the land planted, with circumspection in a fruitful field, that it might be a vine of low stature. Its bending its roots and branches toward the other eagle, refers to his sending ambassadors to Pharaoh-hophra, for procuring troops to assist him against the Chaldeans. Ver. 22—24. Out of the



Before  
Christ  
594.

place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh, with his mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut off many persons.

18 Seeing he despised the oath by breaking the covenant, (when, lo, he had given his hand,) and hath done all these things, he shall not escape.

19 Therefore thus saith the LORD God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

a Chap.  
12. 15. &  
32. 3.

20 And I will <sup>a</sup> spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives, with all his bands, shall fall by the sword, and they that remain shall be scattered toward all winds; and ye shall know that I the LORD have spoken it.

22 ¶ Thus saith the LORD God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

23 In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have brought down the high tree, I have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken, and have done it.\*

### CHAP. XVIII.

<sup>1</sup> God disalloweth the parable of sour grapes; <sup>5</sup> he sheweth his dealing with a just man, <sup>10</sup> with the wicked son of a just father, <sup>14</sup> and with the just son of a wicked father: <sup>19</sup> with a son and a father according to their deserts; <sup>21</sup> with the wicked if he repent; <sup>24</sup> with a just man revolting; <sup>25</sup> he defendeth his equity, &c.

THE word of the LORD came unto me again, saying,

a Jerem.  
31. 29.

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The <sup>a</sup> fathers have eaten four grapes, and the children's teeth are set on edge?

3 As I live, saith the LORD God, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

† Heb.  
judgment  
and justice.

5 ¶ And if a man be just, and do <sup>†</sup> that which is lawful and right,

6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of

royal family of David, Jehovah raised up the Messiah, exalted him to my right hand, and made him head of his church, and of all things to her; and to him shall multitudes of all nations be converted, for salvation and comfort, and become members of his church. And all the nations of the world shall remark God's power in exalting and prospering his once despised church, and in bringing down her most powerful enemies.

PRACTICAL OBSERVATIONS.—\* CHAP. XVII.] Ministers must use all their powers and gifts to promote the conviction or conversion of sinners; and plain similitudes are of great utility for the illustration of divine truths, and impression of them upon men's minds. What a despicable appearance, even as ravenous beasts, do the mightiest conquerors and kings make before a righteous God! And; if his providence reduce us to a low condition, it is our wisdom, and will be our comfort, to submit to our lot, and improve it in the best way we can. But it is dreadfully criminal and dangerous to violate oaths and covenants with God, or even rise for their help. And it is infinitely to the glory of his sovereign grace that scenes of wickedness and ruin introduce exhibitions of Jesus Christ, and his eternal redemption and glory.

Israel, neither hath <sup>b</sup> defiled his neighbour's wife, neither hath come near to <sup>c</sup> a menstruous woman,

Before  
Christ  
594.

7 And hath not <sup>d</sup> oppressed any, but hath restored to the debtor his <sup>e</sup> pledge, hath spoiled none by violence, hath <sup>f</sup> given his bread to the hungry, and hath covered the naked with a garment;

8 He <sup>g</sup> that hath not given forth upon <sup>h</sup> usury, neither hath taken any increase, <sup>i</sup> that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the LORD God.

10 ¶ If he begat a son <sup>j</sup> that is <sup>k</sup> a robber, a shedder of blood, and <sup>l</sup> that doeth the like to any one of these things,

11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

14 ¶ Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, <sup>†</sup> hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

17 That hath taken off his hand from the poor, <sup>‡</sup> that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did <sup>§</sup> that which is not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall <sup>h</sup> die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

EXPLANATORY NOTES. CHAP. XVIII. As the observance of God's law was the covenanted condition upon which the Jews held the land of Canaan, and prospered in it, the rewards and punishments here mentioned may immediately respect temporal safety and prosperity, annexed to sincere observance, and miseries annexed to gross violations of God's law. It is certain the righteousness, from which a person can fully and finally fall away, (ver. 24,

Before  
Christ  
594.  
b Lev.  
18. 20.  
c Levit.  
18. 19. &  
20. 18.  
d Exod.  
22. 26.  
Levit.  
19. 15. &  
25. 14.  
e Exod.  
22. 21.  
Deut.  
24. 12.  
f Deut.  
15. 7.  
Isaiah  
58. 7.  
Math.  
23. 35.  
g Exod.  
22. 25.  
Levit.  
25. 36, 37.  
Deut.  
23. 19.  
Palm  
15. 5.  
h Or,  
breaker  
up of an  
house.  
i Or,  
that doeth  
to his brother  
beside  
any of  
these.  
† Heb.  
bloods.  
‡ Heb.  
hath not  
pledged  
the pledge,  
or, taken  
to pledge.  
§ Deut.  
24. 16.  
2 Kings  
14. 6.  
2 Chron.  
25. 4.  
Jerem.  
31. 29.



Before  
Christ  
594.

21 ¶ But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

i Chap.  
33. 11.

23<sup>i</sup> Have I any pleasure at all that the wicked should die? saith the LORD God; and not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

k Chap.  
33. 17, 20.

25 ¶ Yet ye say, <sup>k</sup> The way of the LORD is not equal. Hear now, O house of Israel, Is not my way equal? are not your ways unequal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

l Matth.

3. 2.

¶ Or,  
others.  
m Jerem.

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the LORD God. <sup>l</sup> Repent, and turn <sup>m</sup> yourselves from all your transgressions; so iniquity shall not be your ruin.

32. 39.  
Chapter

11. 19. &amp;

36. 26.

n Chap.

33. 11.

2 Peter

3. 9.

¶ Or,

others.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For <sup>n</sup> I have no pleasure in the death of him that dieth, saith the LORD God: wherefore turn <sup>o</sup> yourselves, and live ye.\*

## CHAP. XIX.

<sup>1</sup> A lamentation for the princes of Israel under the parable of a lion's whelps taken in a pit, 10 and for Jerusalem, under the parable of a wasted vine.

26.) cannot consist in truly gracious dispositions of hearts, or conduct in life, the saints being infallibly preserved in these, 1 Pet. i. 5. Job xvii. 9. Prov. iv. 18. And, though men may reform their external behaviour, without supernatural influence from Christ, yet it is not supposed that they can truly repent of their sin, and renew their hearts: (ver. 29, 30—32.) but that it is their duty to have gracious and penitent hearts, and therefore to attend the ordinances of the gospel, and receive newness of heart and repentance, as the free gifts of Jesus Christ offered therein, and implanted therein by his Holy Spirit.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1—9. The kingdom of Judah, and family of David, abandoned to violence and oppression, associated themselves with their heathen neighbours, their princes and nobles, and learned their ways. Jehoahaz, son of king Josiah, was scarcely enthroned by the nation when he became a tyrannical oppressor. But the Egyptians quickly dethroned him, and carried him off a prisoner. The Jews, finding that there was no hope of his restoration, or of freeing themselves from their dependance on the

PRACTICAL OBSERVATIONS.—\* CHAP. XVIII.] Hardened sinners readily dare to strive with their Maker, and charge him with injustice, when he but justly punishes them. Nor can any thing less than the ruin they deserve, silence their presumptuous murmurings. How extensive is the amiable character of a truly good man. Cordial worship of the true God alone, chastity, honesty, equity, mercy, and withdrawing from fellowship in wickedness, jointly taken, are the necessary lines of it. And none can expect a glorious reward, unless by grace he persevere in his righteousness. But it is vain to seek righteousness as it were by the works of the law, which requires of us what only infinite power can effect.

PRACTICAL OBSERVATIONS.—† CHAP. XIX.] Faithful ministers have often mournful work put into their hands, to declare the awful consequences of sin. It is just and common for those who terrified and enslaved others, to be affrighted and enslaved in their turn. And they, who fill up the measure of their father's sins, lay up sorrows and lasting matter of lamentation for their children.

MOREOVER, take thou up a lamentation for the princes of Israel,

Before  
Christ  
593.

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of <sup>a</sup> Egypt.

a 2 Kings  
23. 33.

5 Now, when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

Jerem.  
22. 11, 12.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew <sup>||</sup> their desolate palaces, and he laid <sup>||</sup> waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

Or,  
their  
widows.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward <sup>||</sup> in chains, and brought <sup>||</sup> him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

Or,  
in hooks.

10 ¶ Thy mother is like a vine, <sup>||</sup> in thy blood, <sup>||</sup> planted by the waters; she was fruitful, and full of branches, by reason of many waters.

Or,  
in thy  
quietness,  
or, in thy  
likeness.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the <sup>b</sup> east wind dried up her fruit; her strong rods were broken and withered, the fire consumed them.

b Hosea  
13. 16.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.†

## CHAP. XX.

1 God refuseth to be consulted by the elders of Israel, he rehearseth their

Egyptians, did with their consent, make Jehoiakim their king. Converting with his heathen neighbours he soon became a most cruel oppressor, and rendered his kingdom every where miserable by his tyrannical rage. The Chaldeans and their allies quickly invaded the country, and by making him their prisoner, restrained his oppressive cruelties. Not long after they transported to Babylon king Jehoiachin his son, and almost all the princes of Judah; and after eleven years more, Zedekiah; and laid the land desolate. Ver. 10—14. Once the Jewish state and family of David wonderfully flourished, had many valiant princes fit to sway the sceptre, and in glory and power could have vied with any of the neighbouring nations. But by the Egyptians, and especially by the Assyrians and Chaldeans from the east, the nation is wholly ruined, and the princes either murdered or carried captive; and now the poor remains of the nation are miserable captives in Babylon. And king Zedekiah, by his rebellion against Nebuchadnezzar, hath occasioned the ruin of his family and nation; and never shall any of his family be honoured with an earthly sceptre.



Before  
Christ  
593.

rebellions in Egypt, 13 in the wilderness, 27 and in the promised land; 33 he threateneth to rule them with rigour, &c.

**A**ND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, Speak unto the elders of Israel, and say unto them, Thus saith the LORD God, Are ye come to enquire of me? As I live, saith the LORD God, I will not be enquired of by you.

|| Or,  
plead for  
them.

a Chap.

22. 2. &

23. 36.

|| Or,

sware;

and so

verse 6,

&c.

b Exod.

3. 8. &

4. 31.

4 ¶ Wilt thou <sup>a</sup> judge them, son of man? wilt thou judge *them*? cause them to know the abominations of their fathers:

5 And say unto them, Thus saith the LORD God, In the day when I chose Israel, and <sup>b</sup> lifted up mine hand unto the seed of the house of Jacob, and made myself <sup>b</sup> known unto them in the land of Egypt when I lifted up mine hand unto them, saying, I am the LORD your God;

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey which is the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

c Exod.

13. 18.

† Heb.

madethem

to know.

d Levit.

18. 5.

Romans

10. 5.

Gal.

3. 12.

e Exod.

20. 8. &

31. 13,

&c.

& 35. 2.

Deut.

5. 12.

f Exod.

16. 27.

g Numb.

14. 29. &

26. 65.

10 Wherefore I <sup>c</sup> caused them to go forth out of the land of Egypt, and brought them into the wilderness;

11 And I gave them my statutes, and <sup>†</sup> shewed them my judgments, <sup>d</sup> which if a man do, he shall even live in them.

12 Moreover also, I gave them my <sup>e</sup> sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

13 ¶ But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly <sup>f</sup> polluted: then I said, I would pour out my fury upon them in the wilderness to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also, I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which is the glory of all lands:

Before  
Christ  
593.

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths; for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols.

19 I am the LORD your God; walk in my statutes, and keep my judgments and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

21 Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness:

22 Nevertheless I withdrew mine hand, and wrought for my name's sake that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their father's idols.

25 Wherefore I gave them also statutes, that were not good, and judgments whereby they should not live:

26 And I polluted them in their own gifts, in that they caused to pass <sup>h</sup> through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD. <sup>h Chap. 16. 21.</sup>

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them. Thus saith the LORD God, yet in this your fathers have blasphemed me, in that they have <sup>†</sup> committed a trespass against me.

† Heb.  
trespassed  
a trespass.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then <sup>||</sup> I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day. <sup>|| Or, I told them what the high place was, or, Ba-</sup>

30 Wherefore say unto the house of Israel, Thus saith the LORD God, Are ye polluted after the man-

EXPLANATORY NOTES. CHAP. XX. Ver. 4. *Wilt thou judge or plead for them?* Do not intercede for, but reprove, convince, and condemn them for their own and their fathers' abominable iniquities, which they imitate. Comp. Note on Jer. xiv. 1—12. Ver. 11. *If a man do, he shall even live in them.* Compare Lev. xviii. 5. The moral law shewed Israel the extent of their duty; and proved their need of mercy; the ceremonial law shadowed forth Christ their righteousness and sanctification. And hence this expression is quoted by Paul (Rom. x. 5. Gal. iii. 12.) to shew that righteousness cannot be obtained by works; and this well suited the prophet's argument in this place; as it demonstrated to the people the contrariety between the holy law, the rule of their obedience, and their rebellious conduct. Ver. 12. *The sabbaths, or seasons of*

holy rest, appointed the Jews, were signs of their special relation to God; at those stated times they were to meet him with their worship; and he engaged to meet them with his blessings, if they served him uprightly. Ver. 21. Compare Lev. xxvi. Deut. xxviii. xxix. xxx. xxxi. xxxii. The predictions of the dispersions of Israel which were delivered by Moses, are here referred to: they had a partial accomplishment in the Assyrian and Babylonish captivities; but they are more exactly fulfilling at this day. Ver. 25, 26. The statutes which God gave by Moses were unquestionably good in themselves, but the Israelites rendered them bad by corrupting them, and engrafting on them the superstitious rites of the heathen. Hence they brought on themselves much misery by sacrificing their children to Moloch; or Baal. Ver. 29. The Lord exposeth the name of the



Before Christ 593. ner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; and shall I be enquired of by you, O house of Israel? As I live, saith the LORD God, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ As I live, saith the LORD God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face:

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the LORD God.

37 And I will cause you to pass under the rod, and I will bring you into ¶ the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the LORD.

39 As for you, O house of Israel, thus saith the LORD God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the LORD God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the ¶ first-fruits of your oblations, with all your holy things.

41 I will accept you with your † sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered: and I will be sanctified in you before the heathen.

42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the coun-

try for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled: and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the LORD God.

45 ¶ Moreover, the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophecy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the LORD God, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt therein,

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah LORD God! they say of me, Doth he not speak parables?\*

CHAP. XXI.

1 Ezekiel prophesieth the sword of the Lord against all flesh in the land of Israel, sighing bitterly for a sign. 8 Another prophecy of a bright and sharp sword. 18 The sword of the king of Babylon, by divination, is directed against Jerusalem. 28 The destruction of the Ammonites.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophecy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD, Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north;

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the break-

high places to odium, that it might be as offensive in the ears of his worshippers, as a brothel is in those of a virtuous woman: yet so attached were they to those high places, that they still retained the detestable name *Bamah*, or the high place, as the favourite appellation for the places where they sacrificed. Ver. 30—38. The Jews are here taught that they were not to suffer for the sins of their fathers but for their own sins; for they were polluted with the same iniquities. He would therefore glorify himself in their punishment, and make them pass under the rod, as the shepherd doth his flock, when he distinguishes between the sheep and the goats, or marks out some for slaughter; and he would bring them under the bond of the covenant, or deal with them according to it; enforcing the bond; exacting the penalty, as to obstinate rebels: and ratifying it with the penitent and obedient, by shewing them mercy. In this manner God hath dealt with his chosen people, Abraham's descendants, in every age. Ver. 39—44. To testify

strongly his displeasure with his rebellious people, the Lord calls them to follow their beloved idols, and take the consequence. He would be glorified in their punishment, if they continued impenitent; and he would raise up a people to serve him, and them he would bless with complete and lasting happiness. This was partly fulfilled in those who were restored from captivity; but it seems also to refer to the gospel church, to the establishment of Christ's kingdom in the latter days. Ver. 45—49. This is the beginning of another prophecy, and belongs to the next chapter, in which the parable here is explained. The prophet was to look southward, towards Judea, against which he was to prophecy; the Jews were chosen as the vineyard of the Lord; but instead of being a fruitful field, by their wickedness, they had become as an unproductive forest, fit only for fuel.

EXPLANATORY NOTES. CHAP. XXI. Ver. 10. The last clause of

PRACTICAL OBSERVATIONS.—\* CHAP. XX.] God's choice of us, and manifestation of himself to us, are altogether of sovereign grace; and to these not to our deserts, we owe our happiness. By disobedience to God's laws men plainly rush upon their own death and damnation; yet, where parents are negligent in the education of children, children seldom make the laws of God the object of their earnest study. Little is obtained by sinful compliances; the very enemies of religion will honour those who shew steadiness and integrity; whilst they treat apostates with contempt. They who by a religious profession have once forfeited the world's favour, may despair of ever recovering it again. Even God's chosen must often be saved as by fire, their transgressions are so many, and their corruptions so strong. But afflictions must purge them; and through all the changes on earth, they must be prepared for their comforts here, and heavenly inheritance hereafter. But alas, that sinners should need to be so repeatedly warned of their ruin; that God's fruitful vine should become an unfruitful forest, and his house a den of thieves! But, if all ranks combine in wickedness, they must be jointly involved in punishment.



Before Christ 593. ing of thy loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the LORD God.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? || it contemneth the rod of my son, as every tree.

¶ Or, it is the rod of my son, it despiseth every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man; for it shall be upon my people, it shall be upon all the princes of Israel: || terrors, by reason of the sword, shall be upon my people: a smite therefore upon thy thigh.

¶ Or, they are thrust down to the sword with my people.

13 ¶ Because it is a trial, and what if the sword contemn even the rod? it shall be no more, saith the LORD God.

¶ Or, a Jerem. 51. 19.

14 Thou therefore, son of man, prophesy, and smite thine || hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.

¶ Or, When the trial hath been what then? shall they not also belong to the despising rod.

15 I have set the || point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is || wrapped up for the slaughter.

¶ Heb. hand to hand.

16 Go thee one way or other, either on the right hand, || or on the left, whithersoever thy face is set.

¶ Or, glittering, or, tear.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.

¶ Or, sharpened.

18 ¶ The word of the LORD came unto me again, saying,

¶ Heb. set thyself, take the left hand.

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land; and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defended.

21 For the king of Babylon stood at the || parting of the way, at the head of the two ways, to use divination: he made his || arrows bright, he consulted with || images, he looked in the liver.

Before Christ 594.

22 At his right hand was the divination for Jerusalem, to appoint || captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint || battering-rams against the gates, to cast a mount, and to build a fort.

¶ Heb. mother of the way. Or, knives. Heb. terephim.

23 And it shall be unto them as a false divination in their sight, || to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

¶ Or, battering rams. Heb. rams.

24 Therefore thus saith the LORD God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

¶ Or, for the oaths made unto them.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end;

26 Thus saith the LORD God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high.

27 ¶ I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.

¶ Heb. Perverted, perverted, perverted; will I make it.

28 ¶ And thou, son of man, prophesy, and say, Thus saith the LORD God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering;

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose days is come, when their iniquity shall have an end.

30 ¶ Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

¶ Or, Cause it to return.

31 And I will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of || brutish men, and skilful to destroy.

¶ Or, burning.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken it.\*

## CHAP. XXII.

1 A catalogue of Jerusalem's sins. 17 God will burn Israel as dross in the furnace. 23 The general corruption of all orders of men, for which God's wrath is poured out.

the verse, may be rendered; "It is the rod of my son, it despiseth every tree." The rod of the Son of God, by which he destroys his enemies, would pay no regard to any of the trees, in the devoted forest; all ranks and ages of the ungodly Israelites were devoted to ruin, Psal. ii. 7—9. Ver. 12. See chap. vi. 11. Ver. 13. The judgments of God by the Chaldeans would be a trial to the Jews whether they would repent or not. And if the sword despised even the rod or sceptre of Zedekiah, what could follow but an end to the temporal kingdom of David. Ver. 14. Be doubled; that is, according to some, the third invasion by Nebuchadnezzar would complete the ruin of Jerusalem. But it may refer to the repeated prophecies concerning the sword, that was coming on the land. Ver. 15. Wrapped;—that it might not lose its edge or polish, till the time when it was to be used. Ver. 16. Go thee. By a bold figure, the sword is here addressed as a messenger

commissioned to execute his message in every place. Ver. 19—22. The prophet having declared plainly, that the sword of the king of Babylon was intended by these metaphors, proceeds to describe the rout of that conqueror through the land of Israel. Ver. 23. The Jews who had broken their oath to Nebuchadnezzar, would treat all warnings delusions, till they fell into the hands of that monarch, who would remember against them their perfidy and perjury. Ver. 25—27. Zedekiah is here addressed as head of the conspiracy against the authority of the Lord. He would not only be punished, but the Lord would repeatedly overturn the family and government of David, to prepare for the establishment of Messiah's kingdom. Perhaps also this passage predicts the convulsions of states and kingdoms, which shall prepare the way for the universal triumph of Messiah. Ver. 28—30. Compare Note on chap. xxv. 1—7.

PRACTICAL OBSERVATIONS.—\* CHAP. XXI:] Faithful ministers must use great plainness of speech in dealing with souls. They who would afflict others with what they preach must be afflicted themselves; and tears dropt over perishing souls are the most moving admonitions. Alas! infinite is their danger who have God for their enemy. The sword of judgment turns every way, let no sinner hope to escape from it. None are more apt to despise God's warnings than profane swearers. And in none does this sin appear more odious than in magistrates and ministers who profess the true religion. Pride goes before destruction; and before honour is humility. At what pains and cost do men destroy one another! But if all overturnings in the world make way for Christ, the rightful sovereign of nations and churches, and his gracious designs, let us therewith be content. God is jealous for his people and will suffer no injury done to them to go unpunished.



Before  
Christ  
593.a Chap.  
20. 4. &  
23. 36.Or,  
lead for  
Heb.  
city of  
bloods.Heb.  
make her  
know.b 2 Kings  
21. 16.Heb.  
polluted of  
name,  
much in  
vexation.Heb.  
arm.Or,  
deceit.Heb.  
men of  
slanders.c Levit.  
18. 8. &  
20. 11.d Levit.  
18. 19.Or,  
every one.e Levit.  
18. 20.Jerem.  
5. 8.Or,  
every one.Or, by  
lewdness.f Levit.  
18. 9.g Chap.  
21. 17.Or,  
shall be  
profaned.

**M**OREOVER, the word of the LORD came unto me, saying,

2 Now, thou son of man <sup>a</sup> wilt thou || judge, wilt thou judge the † bloody city? yea, thou shalt † shew her all her abominations.

3 Then say thou, Thus saith the LORD God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast <sup>b</sup> shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, *which art* † infamous and much vexed.

6 Behold, the princes of Israel, every one were in thee to their † power to shed blood.

7 In thee have they set light by father and mother; in the midst of thee have they dealt by || oppression with the stranger; in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are † men that carry tales to shed blood; and in thee they eat upon the mountains; in the midst of thee they commit lewdness;

10 In thee have they <sup>c</sup> discovered their father's nakedness; in thee have they humbled her that was <sup>d</sup> set apart for pollution.

11 And || one hath committed abomination with <sup>e</sup> his neighbour's wife; and || another hath || lewdly defiled his daughter-in-law; and another in thee hath humbled his <sup>f</sup> sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the LORD God.

13 Behold, therefore I have <sup>g</sup> smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou || shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the † dross of silver.

19 Therefore Thus saith the LORD God, Because ye <sup>† Heb.</sup> are all become dross, behold, therefore, I will gather you into the midst of Jerusalem.

20 † As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion, ravening the prey: they <sup>h</sup> have devoured souls; they have taken the treasure and precious things; they have made her many wi-<sup>h Matth. 23. 14.</sup> dows in the midst thereof.

26 Her priests have † violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her <sup>i</sup> princes in the midst thereof *are* like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the LORD God, when the LORD hath not spoken.

29 The people of the land have used || oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger † wrong-<sup>† Heb. without right.</sup> fully.

30 And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the LORD God.\*

Before  
Christ  
593.† Heb.  
drosses.

† Heb.

Accord-  
ing to the  
gatheringh Matth.  
23. 14.† Heb.  
offered  
violence  
to.i Micah  
5. 11.  
Zeph.  
3. 8.† Heb.  
without  
right.

EXPLANATORY NOTES. CHAP. XXII. Ver. 2. Jerusalem was the holy city, but she was now become the bloody city, every species of wickedness prevailed in her. The prophet was therefore no more to plead in her behalf but to pronounce the dire judgment on her, Mal. iii. 5. Ver. 13. See chap. xxi. 17. The Lord was about to shew his abhorrence of the ungodly Jews, and his earnestness to punish them; as men smite their hands together when they are provoked beyond what they are able to bear; compare Numb xxiv. 10. Ver. 16. *In*, or for *themselves*. Because of their iniquity, Israel were driven out of Canaan, and left to seek an inheritance among strangers and enemies. Ver 18—22. Comp. Isa. i. 22—25. Jer. vi. 28—30. Lam. iv. 1. Ver 24. All the judgments of God against Israel were insufficient to bring them to repentance; they continued polluted with idolatry, and wickedness, and grew worse and worse Ver. 27, 28. See

chap. xiii. 10—16. The prophets employed all their ingenuity to varnish over the crimes of the princes, who indulged in cruelty and oppression. And by this means the prophets shared the dishonest gain of the princes; or availed themselves of their authority to gratify their avarice or revenge. Thus from them robbery and oppression were diffused through the land. Ver. 30, 31. Wickedness prevailed universally; and the few who endeavoured to stop its progress were despised. not one of all the chief men employed his abilities and authority to bring the ringleaders of iniquity to justice, or endeavour by his labours, example, and prayers to promote a reformation, and avert divine judgments. The Lord, (speaking after the manner of men,) sought for some Moses, Phinehas, or Samuel, amongst them to stand in the gap on this occasion; but as he found none their destruction was inevitable.

PRACTICAL OBSERVATIONS.—\* CHAP. XXII.] Lord, what are men, that they, that profess the true religion, should be such monsters! And what an awful connection there is between the different forms of wickedness! There is nothing so abominable, but forgetfulness of God, and of his relation and favours, may produce it. But very base and contemptible before God are degenerate and hypocritical professors. Dreadful is the case of a nation when prophets,



Before  
Christ  
593.

CHAP. XXIII.

1 The whoredoms of Aholah and Aholibah. 22 Aholibah shall be punished by her lovers, 36 their idolatries reprov'd, &c.

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother;

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were || Aholah the elder, and || Aholibah her sister; and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours.

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she † committed her whoredoms with them, with all them there were † the chosen men of Assyria, and with all on whom she doted: with all her idols she defiled herself.

8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the <sup>a</sup> Assyrians, upon whom she doted.

10 These discovered her nakedness; and took her sons and her daughters, and slew her with the sword: and she became † famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw this, † she was more corrupt in her inordinate love than she, and in her whoredoms, † more than her sister in her whoredoms.

12 She doted upon the <sup>b</sup> Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they took both one way;

14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And † as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

EXPLANATORY NOTES. CHAP. XXIII. Ver. 3. Whoredom, here and in many other places, denotes an idolatrous apostacy from God, their covenanted husband to idols, and a dependance on heathen alliances. Ver. 4. The Israelites are called AHOLAH, her own tabernacle, because their worship appointed by Jeroboam, was of their own invention: and the Jews AHOLIBAH, my tabernacle is in her, as they enjoyed the temple and ordinances of God. Both belonged to God by solemn marriage covenant; and they once brought forth many converts unto him. Ver. 11—21. All the time that the kingdom of Israel, consisting of the ten tribes, was ripening for judgments, and even after it was utterly ruined, Judah was growing more and more corrupt and devoted to idols. She connected

priests, and princes, are accomplices and ringleaders in guilt. Their stations aggravate their offences, and shall enhance their misery and ruin. When men are found to pray or plead with God for the land the case is dreadful. However terrible the end of the ungodly may be, their sufferings shall be no more than their deserts.

17 And the † Babylonians came to her into the bed of love, and they defiled her with their whoredom; and she was polluted with them, and her mind was † alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, Thus saith the LORD God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side:

23 The Babylonians, and all the Chaldeans, Pekod, and Sho, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people, which shall set against thee buckler, and shield, and helmet, round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy † fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt; so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the LORD God, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

herself successively with Egypt, Assyria and Chaldea, and was enamoured of them and their idols. Thus the Jews were like an abandoned woman, who has cast off all regard to decency, duty, or consequences. But after a short time they were as much alienated from their lovers, not excepting the Chaldeans, as they had been attached to them: (as is frequently the case between bad women, and their paramours;) and this made way for their tempters to become their executioners. For though they forsook the Chaldeans, they continued to provoke the Lord by their vile idolatries, and heathen alliances, especially with the Egyptians; so that at length God was entirely alienated from them. Ver. 25 Thy nose.—This alludes to the punishment inflicted by jealous husbands on their

Before  
Christ  
593.

† Heb.  
children  
of Babel.  
† Heb.  
loosed, or,  
disjointed.

† Heb.  
instru-  
ments of  
thy deck-  
ing.

† Heb.  
at the  
sight of  
her eyes.



Before  
Christ  
595.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the LORD God, Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn, and had in derision: it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it, and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the LORD God.

35 Therefore thus saith the LORD God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came; for whom thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments,

41 And sattest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

46 For thus saith the LORD God, I will bring up

a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords: they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompence your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the LORD God.\*

# CHAP. XXIV.

1 By the parable of a boiling pot is shewed the destruction of Jerusalem. 15 Ezekiel is forbid to mourn for the death of his wife, 16 to shew the Jews' calamity to be beyond all sorrow.

**A**GAIN, in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

2 Son of man, Write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the LORD God, Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them feed the bones of it therein.

6 ¶ Wherefore thus saith the LORD God, Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock: she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the LORD God, Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burnt.

11 Then set it empty upon the coals thereof, that the bras of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

12 She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.

13 In thy filthiness, is lewdness; because I have

trates condemn and execute judgment on adulteresses and murderers; so did God's righteous prophets pronounce sentence on Jerusalem and Samaria.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 1, 2. See chap. i. 2. Jer. liii. 4. The prophet was a captive in Babylon; and yet on the very day that the king of Babylon began the siege of Jerusalem, the Lord informed him of it; and ordered him to make such a memorandum of it, as might afterwards testify to the people that the Lord did indeed speak by him. Ver. 3—5. Compare

idolatrious wives; and it implied that the Lord would employ the Chaldeans to destroy the Jews; and, as it were, first to mutilate, and then put to death this infamous adulteress. Ver. 32. *It containeth much.* That is, the judgments of heaven on Judah would be terrible, and of long continuance. Ver. 40—42. The princes of Judah used every artifice to induce the heathen to enter into alliances with them; and bestowed as much pains to gain admision to their idolatrous worship as harlots do to inveigh their lovers. Ver. 43. As upright magis-

PRACTICAL OBSERVATIONS.—\* CHAP. XXIII.] Professors when they apostatize, sink under the most aggravated guilt. Whatever we inordinately love becomes our idol; and God will not suffer us with impunity to give the honour, love, and homage due to him, unto another. Evil appetites indulged, only grow worse and worse. Long habits of sin give effrontery to the practisers, and they dare avow with boldness of what others blush to name. They who provoke God by their sins, have only themselves to blame for the miseries they experience. They who share with the wicked in their sins, may expect to share with them in their plagues. The desire of being acquainted with the great, often proves a dangerous snare to men's souls. They who abandon the path of duty for human confidences, however promising they may at first appear, will find in the end disappointments. The falls of others should be a warning to us. However sinners may flatter themselves, a day of recompence is near, when they will receive the wrath due to their iniquities.



Before  
Christ  
590.

purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the LORD have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent: according to thy ways, and according to thy doings, shall they judge thee, saith the LORD God.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 † Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning; and at even my wife died: and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the LORD God, Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and † that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done; ye shall not cover your lips, nor eat the bread of men.

23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another,

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I am the LORD God.

25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and † that whereupon they set their minds, their sons and their daughters.

26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.\*

chap. xi. 3, 7, 11. Jer. i. 15. Ver. 6—8. Comp. chap. xxii. 2—4. Ver. 16—24. This was the last message, which the prophet carried to the captives in Babylon, respecting the destruction of their city and temple; and it was introduced by a very afflictive dispensation to himself; the loss of his beloved wife for whom he was to exhibit no outward mark of sorrow. And he suffered this heavy affliction in this composed manner, to be a sign to them of their duty when righteous judgment was executed on their apostate nation. Ver. 25—27. During the siege of Jerusalem the prophet delivered many messages respecting other nations, but now respecting his own, chap. iii. 26, 27. xxxiii. 21, 22. But when the city was destroyed, the Lord would send one to inform him of it, and then he would be inspired to speak again to his people concerning the affairs of their nation. By

PRACTICAL OBSERVATIONS.—\* CHAP. XXIV.] All times, places, and events, are under the immediate inspection of God: and it is useful to keep an exact account of his remarkable providences. They who harden themselves against God's means for their conversion, must perish without remedy; and they who obstinately indulge their lusts, must at last be abandoned to them. Agreeable marriage connections are very delightful. But our dearest created comforts are always on the wing to depart from us; and if they be taken from us, let us eye the hand of God, and hear his language therein;—and by faith let us take himself and his fulness to supply their room. Such submission will exceedingly sweeten our wormwood and gall. The removal of other men's comforts ought to make us think of parting with our own. But dreadful is the situation when afflictions are so heavy as to stupify and overwhelm the mind. And still more so when men under terrible calamities pine away in their sin.

CHAP. XXV.

1 God's vengeance upon the Ammonites, 8 upon Moab and Seir, &c. for their declaring enmity against the Jews.

Before  
Christ  
590.

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face <sup>a</sup> against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the LORD God; Thus saith the LORD God, Because thou saidst, Aha, against my sanctuary, when it was profaned: and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the † men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I am the LORD.

6 For thus saith the LORD God, Because thou hast clapped thine † hands, and stamped with the † feet, and rejoiced in † heart with all thy despite against the land of Israel:

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for † a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD.

8 ¶ Thus saith the LORD God, <sup>b</sup> Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

9 Therefore, behold, I will open the † side of Moab from the cities, and from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim.

10 Unto the men of the east † with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I am the LORD.

12 ¶ Thus saith the LORD God, Because that Edom hath dealt against the house of Judah † by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the LORD God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it: and I will make it desolate

these means the people would perceive that the prophet was a sign to them, to make them know and fear the Lord.

EXPLANATORY NOTES. CHAP. XXV. Ver. 1—7. The destruction of the Ammonites, and the desolation of their country, are foretold frequently by the prophets. The instruments employed by God to accomplish this prophecy, were the men of the east, that is, the Chaldeans; Jer. xxvii. 3. The descendants of Ammon were never restored as a people from their captivity by Nebuchadnezzar; for, after the general release of the nations whom he had subjected to slavery, their country was possessed by the Jews: see this subject more fully illustrated by note on Jer. xlix. 1—6. Ver. 8—11. The divine conduct to Moab has already been explained; Isa. chapters xv. and xvi. Jer. xlviii. Ver. 12—14. The fate of



Before  
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595.

Or,  
they shall  
fall by the  
sword unto  
Dedan.

Or,  
with  
perpetual  
hatred.

Or,  
haven of  
the sea.  
† Heb.  
ven-  
geances.

from Teman; and || they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the LORD God.

15 ¶ Thus saith the LORD God, Because the Philistines have dealt by revenge, and have taken vengeance with a despightful heart, to destroy it || for the old hatred;

16 Therefore thus saith the LORD God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the || sea-coasts.

17 And I will execute great vengeance upon them, with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.\*

### CHAP. XXVI.

1 Tyrus, for insulting over the distress of Jerusalem, is threatened; 7 Nebuchadnezzar shall be made the instrument; 15 the consternation of the princes of the sea for her fall.

AND it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people; she is turned unto me; I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the LORD God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the LORD God; and it shall become a spoil to the nations.

6 And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD.

7 ¶ For thus saith the LORD God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

the Edomites has been also touched on; Isa. xxxiv. 1—17. and comes with propriety to be stated more particularly in our Notes on chap. xxxv. 1—9. Ver. 15—17. Compare note on Jer. xlviii. 1—7. Where the determination of God respecting the Philistines is more fully declared.

EXPLANATORY NOTES. CHAP. XXVI. Ver. 2. Though God chastened Israel, they were still his chosen people; and therefore every one who did them wrong or rejoiced in their calamities, incurred his displeasure. We have seen several nations already threatened with punishment because of their wicked conduct to the Jews; and we are here called to add the Tyrians to the number; (Jer. xlviii. 27. xlix. 1.) They hoped that the destruction of the Jewish nation would increase their commerce and wealth, the prospect of which gave great pleasure to these avaricious merchants. Ver. 3. Tyre consisted of three different cities in order of time, as they were built at different periods—differently also in situation, as they stood partly on the land and partly on the sea; but, one as they had the closest connection; old Tyre on the continent; Tyre on the island, but

8 He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and || cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, † as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy † thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

13 <sup>a</sup> And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the LORD God.

15 ¶ Thus saith the LORD God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments; they shall clothe themselves with † trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

17 And they shall take up a <sup>b</sup> lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited † of sea-faring men, the renowned city which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the LORD God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

three miles distant; and Tyre on the peninsula; for the old and the new cities were joined, it is said by an artificial isthmus. This verse bears a direct reference to the situation of Tyre, and borrows an image from it, to express the multiplication of the calamities hastening to overtake its inhabitants, which they would perfectly well understand: “many nations shall come up against thee, as the sea causeth his waves to come up.” Ver. 7—12. This refers to the partial ruin of Tyre on the continent, to which chariots, horses, and horsemen, might approach; and from this, after seventy years, she was delivered, and rose to some eminence; compare Isa. xxiii. 17, 18. Ver. 15—18. The destruction of Tyre would fully discover to the nations the vanity of worldly greatness, and the folly of human confidence. She was celebrated for her merchandise. Three quarters of the world wasted wealth to her ports; and people of all languages thronged her streets. Riches and magnificence produced in her citizens pride and luxury. Their presumption was founded on their insular situation, and upon their sovereignty of the seas. No thing appeared against them, but that which was stronger than all their defences, the

PRACTICAL OBSERVATIONS.—\* CHAP. XXV.] In all ages the seed of the serpent have hated the people of God, or those who had their appearance. And especially in their distresses, what unnatural and barbarous instances have they given thereof, as if they imagined the saints had lost their ALL, when they lost their outward prosperity! It is indeed mournful when professed saints by their apostacy, give occasion to the enemies of the Lord to blaspheme. But, if God severely correct his own people, he will surely punish their enemies.



Before  
Christ  
588.† Heb.  
terrors.

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee † a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the LORD God.\*

## CHAP. XXVII.

1 The riches and large commerce of Tyrus; 26 her great and irrecoverable fall.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the LORD God, O Tyrus, thou hast said, I am † of perfect beauty.

4 Thy borders are in the † midst of the seas, thy builders have perfected thy beauty.

5 They have † made all thy ship-boards of fir-trees of Senir; they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars; † the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

7 Fine linen, with broidered work from Egypt, was that which thou spreadest forth to be thy sail; † blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

9 The ancients of Gebal and the wise men thereof, were in thee thy † calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of Phut were in thine army, thy men of war; they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad, with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy † market.

14 They of the house of Togarmah traded in thy fairs, with horses, and horsemen, and mules.

15 The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present, horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of † the wares of thy making: they occupied in thy fairs with emeralds, purple and broidered work, and fine linen, and coral, and † agate.

17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and † balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan, † going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in † precious clothes for chariots.

21 Arabia, and all the princes of Kedar, † they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of Sheba and Raamah, they were thy merchants; they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Ashur, and Chilmad, were thy merchants.

24 These were thy merchants in † all sorts of things, in blue † cloths, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters; the east wind hath broken thee in the † midst of the seas.

27 Thy † riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, † and in all thy company, which is in the midst of thee, shall fall into the † midst of the seas in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

hand of God. Ver. 12—21. Compare Zech. ix. 4. The second siege under Alexander lasted only seven months; but it was one of the most sanguinary conflicts, on both sides, that the collision of human passions or human interests ever produced. The fury of the conqueror was insatiable; the carnage was dreadful beyond description, beyond conception; and Tyre has no more as a nation raised her head from the dust. The mortal blow was then struck, and time has effected the rest. The eye of the traveller wanders in vain over the whole coast in search of something which may indicate the ancient magnificence of the city; he finds only bare rocks washed by the sea, breached by the winds and waves, and over-spread with fishermen's nets, spread out to dry; and a few stones scattered around, as sad but perpetual monuments, that on the spot now resigned to utter desolation, human industry was once impressed.

EXPLANATORY NOTES. CHAP. XXVII. Ver. 2, 4. This chapter treats largely of the extensive commerce of Tyre; whence arose her great wealth and magnificence, and which gave her such importance and influence among the

nations. Her traffic extended far and wide to all the neighbouring nations; and by her shipping, notwithstanding the little knowledge of navigation in that age, she maintained commercial intercourse with Spain and Britain. Her fall could not but be generally lamented; seeing it must have involved many nations in great perplexity, and subjected them to serious privations. And all those who had formed close connection with her, and who were within the reach of the grasp of her ambitious vengeful foe, must have trembled for their own fate, when they saw how ineffectual her superior power, and seemingly impregnable strength, were to prevent her total overthrow, and irretrievable ruin. Ver. 6. Comp. Isa. xxiii. 1. Ver. 12. The learned seem now generally agreed, that Tarshish is Tartessus, a city of Spain at the mouth of the river Bætos, whence the Phenicians who first opened this trade brought gold and silver, in which that country then abounded; and pursuing their voyage still further to the Cassiterides, the islands of Scilly and Cornwall, they brought thence lead and tin. Ver. 25. Ships of Tarshish are in Scripture frequently used for ships

PRACTICAL OBSERVATIONS.—\* CHAP. XXVI.] God highly repents our taking pleasure in the death or decay of others for the sake of our own carnal advantage. Weak is human strength; fading human greatness; and tottering the rocky foundation of cities! It is common for worldly men to lament the death of great rather than of good men. And marvellously will God connect his own glory and the restoration of his people, with the ruinous destruction of his and their enemies.



Before  
Christ  
588.

29 And all that handle the oar, the mariners, and all the pilots of the sea shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee and gird them with sackcloth; and they shall weep for thee with bitterness of heart and bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise.

34 In the time when thou shalt be broken by the seas, in the depths of the waters, the merchandise and all thy company in the midst of thee, shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be fore afraid, they shall be troubled in their countenance.

36 The merchants among the people shall hiss at thee; thou shalt be † a terror, and † never shalt be any more.\*

## CHAP. XXVIII.

1 God's judgment upon the prince of Tyrus for his impious pride. 11 A lamentation of his great glory corrupted and fallen by sin. 20 Zidon's judgment. 24 Israel's restoration.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the LORD God, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the † midst of the seas; <sup>a</sup> yet thou art a man and not God, though thou set thine heart as the heart of God:

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 † By thy great wisdom, and by thy traffic, hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the LORD God, Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

in general, especially such as are employed in carrying on traffic between distant countries; as Tarshish was the most celebrated mart in those times, frequented of old by the Phenicians, and the principal source of wealth to Judea, and the neighbouring countries. See Isa. ii. 13—16.

EXPLANATORY NOTES. CHAP. XXVIII. Ver. 1—19. You think yourself every way accomplished in body and mind, in dignity and wealth—as happy as ever Adam was in Paradise; having your crown studded, and your garments glittering with precious stones; and regaled, chiefly on your corona-

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no god, in the hand of him that || slayeth thee.

10 Thou shalt die the deaths of the uncircumcised || Or, by the hand of strangers: for I have spoken it, saith the LORD God. <sup>woundeth</sup>

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the LORD God, Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God: every precious stone was thy covering, the || sardius, || Or, topaz, and the diamond, the || beryl, the onyx, and the jasper, the sapphire, the || emerald, and the carbuncle, and gold: the workmanship of thy tabrets, and of thy pipes was prepared in thee in the day that thou wast created. <sup>Or, chrysolite. Or, chryso-phrase.</sup>

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee; thou shalt be a † terror, and never shalt thou be any more. <sup>† Heb. terrors.</sup>

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, Set thy face against Zidon, and prophesy against it;

22 And say, Thus saith the LORD God, Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

24 ¶ And there shall be no more a pricking brier

tion day, with the finest music of instruments, contrived with exquisite art.—You walk up and down as a god, or as the Jewish high priest all surrounded with precious stones, glittering like fire. And, till you discovered your violence, pride, fraud, and joy at the miseries of the Jews, you appeared endowed with all excellencies and prerogatives. But now for these thine iniquities I will overturn thy dignity, eject thee from thy throne and grandeur, render thee a public example of my wrath, and an object of derision to the princes around; and a fire, kindled by thine own imprudence and injustice, shall occasion thy

PRACTICAL OBSERVATIONS.—\* CHAP. XXVII.] Great power and wealth rarely fail to have great pride for their companion. The most pompous and powerful nations are awfully brought down at last.



Before  
Christ  
589.

unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the LORD God.

25 Thus saith the LORD God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

|| Or,  
with con-  
fidence.

26 And they shall dwell || safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence when I have executed judgments upon all those that || despise them round about them: and they shall know that I am the LORD their God.\*

## CHAP. XXIX.

1 The judgment upon Pharaoh for his treachery to Israel. 3 The desolation of Egypt, and restoration thereof after forty years. 21 Israel shall again flourish.

589.

IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

a Psalm  
74. 13, 14.  
Isaiah  
27. 1. &  
51. 9.

3 Speak, and say, Thus saith the LORD God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon, that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

† Heb.  
face of  
the field.

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

b 2 Kings  
18. 21.  
Isaiah  
36. 6.

6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder; and when they leaned upon thee, thou breakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the LORD God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD:

terrible ruin. Ver. 22—25. God is sanctified in Zidon, by manifesting his justice, holiness and power in his judgments: but sanctified in the Jews, by manifestations of his mercy, and making them to own him for a holy and just God in their holy conversation.

EXPLANATORY NOTES. CHAP. XXIX. Ver. 1—3. The king of Egypt is compared to the crocodile of the Nile, on account of his terrible aspect, and destructive influence: as that animal seemed to boast the sovereignty of the river over the other animals and fishes, and thus assumed independency. Ver. 4—7. By my providence thou shalt march out of thy country against the Cyrenians, on the west of Egypt: and lead along with thee multitudes of thy subjects. But the terrible ruin of this thine army shall provoke the remainder to rebel, and never cease their war against thee, till thou and thy party be utterly ruined. And the Egyptians shall see themselves punished for encouraging the Jews to rebel against the Chaldeans to their own hurt. Ver. 8—15. See Note on Isa. xix. 4—17. xxiii. 15. Jer. xxv. 11. It was about forty years after the conquest of Egypt

because he hath said, The river is mine, and I have made it.

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the LORD God, At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the LORD God.

17 ¶ And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the LORD God, Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon: and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the LORD God.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.†

by Nebuchadnezzar, that Cyrus subdued Babylon, and granted liberty to the nations conquered by the former monarch. Ver. 14, 15. The Egyptians never reached their former greatness, though they recovered their liberties. Their characters have ever since been mean, and their circumstances wretched; inconsiderable in the eyes of all people; the very refuse of the nations; monuments of degraded humanity. In this condition they remain till the present time. Ver. 16. They shall no more appear proper assistants to the Jews, nor tempt them to recommit their former wickedness, in distrusting God's promises and assistance, or in trusting to heathen helpers, and copying after their idolatries. Ver. 18, 20. Compare Isa. vii. 20. Ver. 21. Horn, denotes symbolically power and honour. The fulfilment of prophecy gave Israel strength by confirming their confidence in God, and conferred great honour on them as a people to whom such distinct oracles were delivered; or perhaps this verse may refer to the expiration of Egypt's subjection to Babylon, when the Jews were restored by Cyrus to their own land.

PRACTICAL OBSERVATIONS.—\* CHAP. XXVIII.] It is necessary, and yet very difficult, to make proud men know themselves to be but men. And very rarely they, who are intelligent, wealthy, and dignified, are remarkably humble.

PRACTICAL OBSERVATIONS.—† CHAP. XXIX.] Pride is the prelude to destruction; and they who are most secure are usually most exposed. Alas, how fluctuating are the affections of our most ardent lovers and greatest admirers! At the most terrible expence and pains are men bent to destroy one another. Many who propose no other end but their own advantage, by the overruling power of God, are made subservient to the fulfilment of his designs.



CHAP. XXX.

1 Desolation of Egypt and her helpers. 20 The arm of Babylon shall be strengthened to break the arm of Egypt.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the LORD God, Howl ye, Woe worth the day!

3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD, They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the LORD God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the LORD God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.

13 Thus saith the LORD God, I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt: and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of Aven, and of Phi-beseth, shall fall by the sword: and these cities shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt; and they shall know that I am the LORD.

20 ¶ And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,

21 Son of man I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the LORD God, Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.\*

CHAP. XXXI.

1 A recital unto Pharaoh of the greatness of Assyria, and the fall thereof for pride. 18 The like destruction shall be to Pharaoh.

AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatness?

3 Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field.

defeat at Carchemish, (Jer. xli. 2.) followed by the loss of part of his dominions; (2 Kings xxiv. 7.) a fatal stroke from which he never recovered: a second was only necessary to complete his ruin.

EXPLANATORY NOTES. CHAP. XXXI. Ver. 3-6. The kingdom of Assyria arrived at an astonishing extent of dignity and power, ruling over and protecting many nations: and their king was exceedingly exalted. Their fruitful soil, enriching commodities, prudent administrations, and traffic with or conquest of nations, rendered it more powerful and extensive than any kingdom on earth. All the nations about were either under its dominions, or

Before  
Christ  
572.

Or,  
jour.

Heb.  
Phut.  
Heb.  
children.

Heb.  
broken.

Heb.  
drought.

Heb.  
the fulness  
thereof.  
Zech.  
13. 2.

Or,  
Tanis.  
Or,  
Pelusium.

Or, He-  
liopolis.  
Or,  
Pubastum

Before  
Christ  
588.

Or,  
restrained

Heb.  
fair of  
branches.

Or,  
nourished.  
Or,  
brought  
him up.

Or,  
conduits.  
Or,  
when it  
sent them  
forth.

a Dan.  
4. 12.

EXPLANATORY NOTES. CHAP. XXX. Ver. 3. The day of the Lord, the season of his vengeance; a cloudy day, or a season of complicated calamities to his enemies, the time or period of punishment to the heathen, Egypt, and her allies, who had dealt deceitfully with Israel. Ver. 5. Mingled people may probably mean the various tribes of wandering Arabs, Jer. xxv. 24. Ver. 9. The report of the miseries brought on Egypt by Nebuchadnezzar, shall cause terror among the neighbouring nations similar to what was produced by the judgments of God on that kingdom, when Israel was delivered from its tyrannical power, Exod. xv. 14. Josh. ii. 9-11. Ver. 21, 22 One arm of Pharaoh broken respects his

PRACTICAL OBSERVATIONS.—\* CHAP. XXX.] Confederates in iniquity will perish together. And the fall of sinners ought to alarm their survivors. But they who are most elevated in their prosperity, are often most dispirited in their adversity.



Before  
Christ  
588.

the field bring forth their young, and under his shadow dwell all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the <sup>b</sup> garden of God could not hide him: the fir-trees were not like his boughs, and the chestnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him.

10 ¶ Therefore thus saith the LORD God, because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; † he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees || stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the LORD God, In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to † mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descended into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwell under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the

nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the LORD God.\*

## CHAP. XXXII.

1 A lamentation for the fearful fall of Egypt: 11 the sword of Babylon shall destroy it; 17 it shall be brought down to hell among all the uncircumcised nations.

AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, thou art like a young lion of the nations, and thou art as a || whale in the seas, || Or, and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the LORD God, I will therefore spread out my net over thee with a company of many people, and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood || the land where- in thou swimdest, even to the mountains: and the rivers shall be full of thee.

7 And when I shall || put thee out, <sup>b</sup> I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the † bright lights of heaven will I make † dark over thee, and set darkness upon thy land, saith the LORD God.

9 I will also † vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the LORD God, The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

courted its friendship. Ver. 13—17. Upon the fall of the Assyrian monarchy the conquering nations made a prey of it, and glutted themselves with the spoils thereof. Let therefore no princes nor kingdoms be puffed up with a conceit of themselves because of present prosperity, as they must all in their turn, be reduced and ruined. When the Assyrian monarchy was destroyed, it struck a general terror into all its friends, dependants, and neighbours, and put a stop to all trade;—and while the Assyrians and their neighbours bewailed the disaster, the great kings and kingdoms, which had been before reduced, rejoiced to see Assyria in like manner ruined, and to see its armies and dependants brought to destruction.

EXPLANATORY NOTES. CHAP. XXXII. Ver. 1. This prophecy was delivered about a year and a half after the destruction of Jerusalem; and at

a time when Egypt was in a state of safety and prosperity. It is very remarkable that there should be so many prophecies concerning this country. But Egypt was the first oppressors of the church, and was judged for it: and perhaps that kingdom typified antichrist, and the more dreadful ruin that awaits him, Gen. xv. 13, 14. Rev. xi. 8. Ver. 2—6. See chap. xxix. 3—5. The king of Egypt in the height of his prosperity, raised a great army and made war on the Syrians; but he was vanquished, and his army cut in pieces: and his subjects suspecting from his savage temper, that he had led them forth on purpose to be thus destroyed, made an insurrection against him: which he increased, by further cruelties, and rash measures, till it made way for his ruin. Ver. 7, 8. Compare Jer. iv. 23—25. Ver. 11—14. See Jer. xlvi. 23—35. Ver. 21—32. To teach the certain overthrow of Pharaoh, he is represented descending into the invi-

PRACTICAL OBSERVATIONS.—\* CHAP. XXI ] They are truly great who employ their power and influence to promote the good of their fellow-creatures. Sin is the procuring cause of all our miseries. They who are courted in prosperous circumstances will often find themselves deserted in the day of adversity.



Before  
Christ  
587.

† Heb.  
desolate  
from the  
fulness  
thereof.

|| Or,  
the sword  
is laid.

|| Or,  
dismaying

† Heb.  
with wea-  
pons of  
their war.

14 Then I will make their waters deep, and cause their rivers to run like oil, saith the LORD God.  
15 When I shall make the land of Egypt desolate, and the country shall be † destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.  
16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her; they shall lament for her, even for Egypt, and for all her multitude, saith the LORD God.  
17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,  
18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.  
19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.  
20 They shall fall in the midst of them that are slain by the sword; || she is delivered to the sword, draw her and all her multitudes.  
21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.  
22 Ashur is there, and all her company: his graves are about him; all of them slain, fallen by the sword:  
23 Whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which caused || terror in the land of the living.  
24 There is Elam, and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them: that go down to the pit.  
25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him; all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.  
26 There is Meshech, Tubal, and all her multitude: her graves are round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.  
27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell † with their weapons of war: and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.  
28 Yea, thou shalt be broken in the midst of the uncircumcised, and shall lie with them that are slain with the sword.  
29 There is Edom, her kings, and all her princes,

which with their might are † laid by them that were slain by the sword; they shall lie with the uncircumcised, and with them that go down to the pit.

Before  
Christ  
587.

† Heb.  
given, or,  
put.

30 There be the princes of the north, all of them, † and all the Zidonians, which are gone down with the slain: with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.  
31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the LORD God.  
32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the LORD God.\*

CHAP. XXXIII.

1 According to the duty of a watchman in warning the people, 7 Ezekiel is admonished of his duty. 10 God sheweth the manner of his dealing with the righteous who revolt, and with the returning sinner; 17 he maintaineth his equity. 21 Upon the taking of Jerusalem, Ezekiel prophesieth the desolation of the land, &c.

**A** GAIN the word of the LORD came unto me, saying,

2 Son of man, Speak to the children of thy people, and say unto them, † When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:  
3 If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people;  
4 Then † whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head.  
5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him: but he that taketh warning shall deliver his soul.  
6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.  
7 \* So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.  
8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.  
9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.  
10 ¶ Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?  
11 Say unto them, As I live, saith the LORD God, I have no pleasure in the death of the wicked; but

† Heb.  
A land  
when I  
bring a  
sword  
upon her.

† Heb.  
he that  
hearing  
heareth.

a Chap.  
3. 17, &c.

b 2 Sam.  
14. 14.  
Chap.  
18. 23.

sible world, and meeting there the princes and mighty men, who had fallen in other nations by the sword of Babylon, see Isa. xiv. 9—20. where the same bold figure is employed with the happiest effect.  
EXPLANATORY NOTES. CHAP. XXXIII. Ver. 2—9. See Chapter

iii. 17—19. Ver. 10. See chap. xxiv. 23. The prophet had foretold the impentence of the Jews to render them inexcusable; but instead of being alarmed they concluded that all exhortations to repentance, or promises to the penitent, were superfluous. Ver. 11—13. See chap. xxiii. Ver. 24—29. The king of Babylon

PRACTICAL OBSERVATIONS.—\* CHAP. XXXII.] How the restless ambition and implacable resentment of proud princes disturb the world! But the brandished sword of God's judgments shall at last overwhelm them with consternation, terror, and ruin. No multitudes, wealth, or power, can avail either to withstand the wrath, or to move the pity of God.



Before  
Christ  
587. that the wicked turn from his way and live : turn ye,  
turn ye from your evil ways ; for <sup>c</sup> why will ye die,  
O house of Israel ?

c Chap. 12 Therefore thou son of man, say unto the chil-  
dren of thy people, The <sup>d</sup> righteousness of the right-  
eous shall not deliver him in the day of his transgres-  
sion : as for the wickedness of the wicked, he shall  
not fall thereby in the day that he turneth from his  
wickedness ; neither shall the righteous be able to live  
for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall  
surely live ; if he trust to his own righteousness, and  
commit iniquity, all his righteousness shall not be  
remembered : but for his iniquity that he hath com-  
mitted, he shall die for it.

† Heb. judgment and justice 14 Again, when I say unto the wicked, Thou shalt  
surely die ; if he turn from his sin, and do † that which  
is lawful and right ;

15 If the wicked restore the pledge, give again that he  
had robbed, walk in the statutes of life, without com-  
mitting iniquity ; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be  
mentioned unto him : he hath done that which is law-  
ful and right ; he shall surely live.

17 ¶ Yet the children of thy people say, The way  
of the LORD is not equal : but, as for them, their way  
is not equal.

18 When the righteous turneth from his righteouf-  
ness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and  
do that which is lawful and right, he shall live thereby.

e Chap. 20 Yet ye say, <sup>e</sup> The way of the LORD is not equal.  
18. 25. O ye house of Israel, I will judge you every one after  
his ways.

21 ¶ And it came to pass in the twelfth year of our  
captivity, in the tenth month, in the fifth day of the  
month *that* one that had escaped out of Jerusalem,  
f 2 Kings 25. 4. came unto me, saying, <sup>f</sup> The city is smitten.

22 Now the hand of the LORD was upon me in  
the evening, afore he that was escaped came ; and  
had opened my mouth, until he came to me in the  
morning : <sup>g</sup> and my mouth was opened, and I was no  
more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of  
the land of Israel, speak, saying, Abraham was one,  
and he inherited the land : but we *are* many ; the  
land is given us for inheritance.

25 Wherefore say unto them, Thus saith the LORD  
God, Ye eat with the blood, and lift up your eyes to-  
ward your idols, and shed blood : and shall ye possess  
the land ?

26 Ye stand upon your sword, ye work abomina-  
tion, and ye defile every one his neighbour's wife :  
and shall ye possess the land ?

27 Say thou thus unto them, Thus saith the LORD  
God, *As* I live, surely they that *are* in the wastes shall  
fall by the sword ; and him that *is* in the open field  
will I give to the beasts † to be devoured ; and they

permitted a small remnant to continue in the land under Gedaliah ; and these  
foolishly concluded that they would engross the whole land. This was fulfilled  
after the murder of Gedaliah, when the survivors fled, contrary to the most urgent  
warnings of Jeremiah into Egypt, where they miserably perished.

EXPLANATORY NOTES. CHAP. XXXIV. Ver. 2—5. These rulers

that *be* in the forts, and in the caves, shall die of the  
pestilence.

28 For I will lay the land † most desolate, and the  
pomp of her strength shall cease ; and the mountains  
of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when  
I have laid the land most desolate, because of all their  
abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy  
people still are talking against thee by the walls, and  
in the doors of the houses, and speak one to another,  
every one to his brother, saying, Come, I pray you,  
and hear what is the word that cometh forth from the  
LORD.

31 And they come unto thee † as the people cometh,  
and † they sit before thee *as* my people, and they hear  
thy words, but they will not do them : for with their  
mouth † they shew much love, *but* their heart goeth  
after their covetousness.

32 And, lo, thou *art* unto them as † a very lovely  
song of one that hath a pleasant voice, and can play  
well on an instrument : for they hear thy words, but  
they do them not.

33 And when this cometh to pass, (lo, it will come,)  
then shall they know that a prophet hath been among  
them.\*

#### CHAP. XXXIV.

1 A reproof of the shepherds of Israel. 7 God's judgments against them :  
11 his providence over his flock. 20 The blessings of Christ's kingdom.

AND the word of the LORD came unto me, saying,  
2 Son of man, prophecy against the shepherds  
of Israel, prophecy, and say unto them, Thus saith the  
LORD God unto the shepherds, Woe <sup>a</sup> *be* to the shep-  
herds of Israel that do feed themselves ! should not  
the shepherds feed the flocks ?

3 Ye eat the fat, and ye clothe you with the wool,  
ye kill them that are fed : *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither  
have ye healed that which was sick, neither have ye  
bound up *that which was* broken, neither have ye  
brought again that which was driven away, neither  
have ye sought that which was lost ; but with <sup>b</sup> force  
and with cruelty have ye ruled them.

5 And they were scattered, † because *there is* no  
shepherd : and they became meat to all the beasts of  
the field, when they are scattered.

6 My sheep wandered through all the mountains,  
and upon every high hill : yea, my flock was scattered  
upon all the face of the earth, and none did search or  
seek *after* them.

7 ¶ Therefore, ye shepherds, hear the word of the  
LORD ;

8 *As* I live, saith the LORD God, surely because my  
flock became a prey, and my flock became meat to  
every beast of the field, because *there was* no shepherd,  
neither did my shepherds search for my flock, but the  
shepherds fed themselves, and fed not my flock :

9 Therefore, O ye shepherds, hear the word of the  
LORD ;

regarded only their own interest, and not the welfare of the people. By oppres-  
sion and murder they seized the estates of the rich : they neither supported, re-  
lieved, nor comforted, such as were fallen into decay or distress : they relieved not  
nor redressed the wrongs of the oppressed : they restored not to their right, such as  
by the violence of others, had been forced to quit their lands ; nor attempted to

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIII.] One faithful minister or magistrate may be of great service to a country or nation. Holiness and  
happinefs, obstinate sinning and misery, are inseparably connected in God's purposes, oracles, and providences ; nor does the escaping one stroke secure the hardened  
transgressor from imminent ruin.



Before  
Christ  
587.

10 Thus saith the LORD God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the LORD God, Behold, I, even I, will both search my sheep, and seek them out.

† Heb.  
According to the  
seeking.

12 † As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the LORD God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

† Heb.  
small  
cattle of  
lambs and  
kids.  
† Heb.  
great he-  
goats.

17 And as for you, O my flock, thus saith the LORD God, Behold, I judge between † cattle and cattle, between the rams and the † he-goats.

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet, the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the LORD God unto them, Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle:

c Isaiah  
40. 11.  
John  
10. 11.

23 And I will set up one † Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them: I the LORD have spoken it.

reform the wanderers in wickedness, but tyrannized over them in the most unmerciful manner;—so that, by the ill conduct of their rulers, and the violence of their enemies, they were either destroyed, or forced, as captives or fugitives, into other countries, and their wealth is made a spoil. Ver. 23. Jesus Christ is called David, because he was his promised seed and glorious antitype, and called God's servant, because as Mediator, he performs the debased and honorary work of our salvation, appointed him of the Father. He is called a Shepherd, to denote his careful gathering, protecting, guarding, providing for, feeding, and healing his

25 And I will make with them a covenant of peace, and will cause the evil beast to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods,

Before  
Christ  
587.

26 And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them: but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a † plant of renown, and they shall be no more † consumed with hunger in the land, neither bear the shame of the heathen any more.

d Isaiah  
11. 1.  
Jerem.  
23. 5.

30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the LORD God.

† Heb.  
Or, for  
renown.  
† Heb.  
taken  
away.  
e John  
10. 11.

31 And ye my † flock, the flock of my pasture, are men, and I am your God, saith the LORD God.\*

# CHAP. XXXV.

The judgments of mount Seir for their hatred of Israel, &c.

MOREOVER, the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it.

3 And say unto it, Thus saith the LORD God, Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee † most desolate.

4 I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the LORD.

† Heb.  
desolation  
and deso-  
lation.

5 Because thou hast had a † perpetual hatred, and hast † shed the blood of the children of Israel by the † force of the sword in the time of their calamity, in the time that their iniquity had an end:

† Heb.  
Or,  
hatred of  
old.

6 Therefore, as I live, saith the LORD God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

† Heb.  
poured  
out the  
children.  
† Heb.  
hands.

7 Thus will I make mount Seir † most desolate, and cut off from it him that passeth out, and him that returneth.

† Heb.  
desolation  
and deso-  
lation.

8 And I will fill his mountains with his slain men; in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return; and ye shall know that I am the LORD.

people. And he is called a Plant of Renown, (ver. 29.) because being low in his humiliation, he is infinitely excellent in himself; and is, and will for ever be, infinitely famous among angels and men.

EXPLANATORY NOTES. CHAP. XXXV. Ver. 1—5. Compare Note on Isa. xxxiv. 1—17. The principal provocation of Edom was their insulting the Jews in their distress, and joining against them with their enemies the Chaldeans; and therefore they suffered with those nations that had been guilty of similar wickedness; see chap. xxiv. 3, 8, 22, 25. Ver. 9. The Edomites never obtained

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIV.] If the dignity and power of men do not restrain them from sin, it will not exempt them from reproof, excuse their impenitence, or avert God's judgments. Alas! miserable is the case of nations and churches, when magistrates and ministers mind only their own temporal interests, neglect their duty, plague, oppress, and mislead their people. And they who would engross every thing to themselves, and who grudge that any can live beside them, shall be awfully reckoned with at last.



Before  
Christ  
588.a Psalm  
85. 4, 12.  
|| Or  
though the  
LORD  
was there.† Heb.  
to devour.† Heb.  
magnified.577.  
a Chap.  
6. 2.† Heb.  
Because  
for be-  
cause.  
|| Or,  
ye are  
made to  
come up-  
on the lip  
of the  
tongue.  
|| Or,  
bottoms,  
or, dales.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it, || whereas the LORD was there:

11 Therefore, as I live, saith the LORD God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us † to consume.

13 Thus with your mouth ye have † boasted against me, and have multiplied your words against me: I have heard them.

14 Thus saith the LORD God, When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I am the LORD.\*

## CHAP. XXXVI.

1 The land of Israel is comforted with a prospect of the ruin of its spiteful neighbours, and of its own blessings promised by God. 16 Israel was rejected for their sins.

ALSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD;

2 Thus saith the LORD God, Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

3 Therefore prophesy and say, Thus saith the LORD God, † Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and || ye are taken up in the lips of talkers, and are in infamy of the people.

4 Therefore, ye mountains of Israel, hear the word of the LORD God; Thus saith the LORD God to the mountains and to the hills, to the || rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

5 Therefore thus saith the LORD God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession, with the joy of all their heart, with despiseful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the LORD God, Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the LORD God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shout

possession of their own country after their captivity; when they returned they settled in the southern parts of Judea, and were afterwards incorporated, and became one people with the Jews.

EXPLANATORY NOTES. CHAP. XXXIV. Ver. 1. Though the land

PRACTICAL OBSERVATIONS.—\* CHAP. XXXV.] The quarrels of parents frequently descend to their children, and even national antipathies are often deeply rooted; but the most perpetual hatred is that which ever did, and ever will subsist between the seed of the serpent and the seed of the woman. Nothing is more cruel than to insult and oppress the distressed. Neither men's words nor their deeds are forgotten by God in measuring out his judgments. And implacable

forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown;

10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the LORD.

12 Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

13 Thus saith the LORD God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither || bereave thy nations any more, saith the LORD God.

15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the LORD God.

16 Moreover, the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way; and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, they <sup>b</sup> profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the LORD God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am the LORD, saith the LORD God, when I shall be sanctified in you before || their eyes.

24 For I will take you from among the heathen, your, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and

of Israel was desolate, yet as the subject of God's promise, he had still a peculiar favour for it; and therefore the prophet was ordered to address himself to its mountains, as forming the most conspicuous part of it. This might be meant as a reproof to the people, who refused to hear his word: but it was a great

Before  
Christ  
588.|| Or,  
cause to  
fall.b Isaiah  
52. 5.  
Romans  
2. 24.|| Or,  
your.



Before Christ 537. ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleanness ; and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

32 Not for your sakes do I this, saith the LORD God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the LORD God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden ; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited.

36 Then the heathen, that are left round about you, shall know that I the LORD build the ruined places, and plant that that was desolate : I the LORD have spoken it, and I will do it.

37 Thus saith the LORD God, I will yet for this be enquired of by the house of Israel, to do it for them ; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men ; and they shall know that I am the LORD.\*

## CHAP. XXXVII.

1 By the resurrection of dry bones, the revival of the lost hope of Israel is prefigured. 15 By the uniting of two sticks is shewed the incorporation of Israel with Judah, &c.

encouragement to those who regarded it, and assured them that the Lord had yet mercy in reserve for them. Ver. 3—5. The heathens ridiculed the Jews' pretensions to Canaan, and provoked God's indignation ; for he meant to chastise, not to reject for ever his chosen people. The Edomites, though related to them, had been particularly guilty in contemning them. And therefore, Jehovah, jealous of his own glory, pronounces the restoration of his people, and the rule of their enemies, especially of the children of Edom. This prediction was speedily fulfilled : see Notes on chap. xxxv. Jer. xlix. 7—12. Ver. 20. Many of the heathen would not doubt ascribe the wickedness of the Jews to the tendency of their religion, not to their having acted inconsistently with it ; and they would regard their miseries not as the punishment of their sins, but as a proof that their God was not able to protect them. Thus the name of God was blasphemed ; and his reproach must have rested on it, had he suffered his enemies finally to prevail against his people,

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVI.] God takes most compassionate notice of the deplorable condition of his people ; and severe are his resentments of the insults and injuries done to them. The kingdom of our Lord Jesus Christ is a growing kingdom. Though for a time it be diminished, it quickly recovers, and is replenished. When God returns in mercy to his people, and makes them return in duty to him, their grievances are effectually redressed, and their honour retrieved ! Marvellously does grace much more abound where sin had abounded. What multitudes of rich blessings are, in excellent order, connected together in the new covenant ! And the infinite freedom and riches of God's favours powerfully lead men to repentance, holiness, earnest prayer, and abundant devotion.

THE hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones.

2 And caused me to pass by them round about : and, behold, there were very many in the open valley ; and, lo, they were very dry.

3 And he said unto me, Son of man, can these bones live ? And I answered, O LORD God, thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the LORD God unto these bones, Behold, I will cause breath to enter into you, and ye shall live :

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the LORD.

7 So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there was no breath in them.

9 Then said he unto me, Prophecy unto the wind, || Or, prophesy, son of man, and say to the wind, Thus saith the LORD God, Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, Our bones are dried, and our hope is lost ; we are cut off for our parts.

12 Therefore prophecy, and say unto them, Thus saith the LORD God. Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel :

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live ; and I shall place you in your own land : then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions : then take another stick, and

Ver. 25—27. Comp. chap. xi. 19, 20. xviii. 30—32. Jer. xxxiii. 38—41. Ver. 31. See chap. xvi. 60—63.

EXPLANATORY NOTES. CHAP. XXXVII. Ver. 1—14. The prophet here represents the restoration of the Jewish nation from a state of utter desolation, by the restoring of the dry bones to life, exhibited to him in vision ; compare Isa. xxvi. 19. Thus, in the redemption of his people out of distress beyond human wisdom or power, or the ordinary events of Providence to remove or alleviate, God has frequently manifested gloriously his power, grace, and faithfulness in their behalf. The exertions of his power, the operations of his Spirit, and the energy of his word, are irresistible. Well might Moses exult, " Happy art thou, O Israel ; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! " Ver. 15—25. This passage evidently respects the future restoration of the Jews



Before  
Christ  
587.Before  
Christ  
587.a Rev.  
20. 8.  
Or,  
prince of  
the chief,  
b Chap.  
19. 2.Or,  
Phut.Or,  
conceive  
a mis-  
chievous  
purpose.  
Or,  
confi-  
dently.  
† Heb.  
To spoil  
the spoil,  
and to  
prey the  
prey.  
† Heb.  
novel.a John  
10. 10.b Isaiah  
40. 11.  
Jerem.  
23. 5. &  
30. 9.  
Chap.  
34. 23.c Psalm  
39. 3.  
Chap.  
34. 25.  
d 2 Cor.  
6. 16.e Chap.  
11. 20. &  
14. 11.

write upon it, For Joseph the stick of Ephraim, and for all the house of Israel his companions :

17 And join them one to another into one stick ; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these ?

19 Say unto them, Thus saith the LORD God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the LORD God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land :

22 And I will make them one nation in the land upon the mountains of Israel ; and <sup>a</sup> one King shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all :

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God.

24 And <sup>b</sup> David my servant shall be king over them ; and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein ; even they, and their children, and their children's children, for ever, and my servant David shall be their prince for ever.

26 Moreover I will make a <sup>c</sup> covenant of peace with them ; it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my <sup>d</sup> sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them ; yea, I will be <sup>e</sup> their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel when my sanctuary shall be in the midst of them for evermore.\*

## CHAP. XXXVIII.

I The army of Gog ; 8 his evil attempts in the latter years ; 14. God's judgments against him.

to their own land, when they shall be reunited into one kingdom, ruled by one sceptre, separated to the service of God, blessed with his presence, and subject to the government of Messiah, whom their fathers crucified ; Isa. xi. 11—16. lxiii. 7—14. Jer. xxx. 18—24.

EXPLANATORY NOTES. CHAP. XXXVIII. Ver. 1—23. The latter part of the Note on Isa. lxiii. 1—6. is peculiarly applicable to the prophecy contained in this chapter. It doubtless respects an event as yet unfulfilled ; and hence its real meaning is exceedingly obscure. The prophecies, however, it ought to be remembered, are not given, to make us prophets ; but that we may humbly study them, carefully endeavour to understand the language of divine providence in reference to them ; and wait patiently with confidence in God and prayer, till they are accomplished. The names of the chief enemies of God

AND the word of the LORD came unto me, saying, 2 Son of man, set thy face against <sup>a</sup> Gog, the land of Magog, || the chief prince of Meshech and Tubal, and prophesy against him.

3 And say, Thus saith the LORD God, behold I am against thee, O Gog, the chief prince of Meshech and Tubal.

4 And <sup>b</sup> I will turn thee back and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords :

5 Persia, Ethiopia, and || Lybia with them ; all of them with shield and helmet :

6 Gomer and all his bands ; the house of Togarmah of the north quarters and all his bands ; and many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited : in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste : but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm ; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus saith the LORD God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt || think an evil thought :

11 And thou shalt say, I will go up to the land of unwalled villages ; I will go to them that are at rest, that dwell || safely, all of them dwelling without walls, and having neither bars nor gates.

12 To † take a spoil, and to take a prey ; to turn thine hand upon the desolate places that are now † inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the † midst of the land.

13 Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil ? hast thou gathered thy company to take a prey ? to carry away silver and gold, to take away cattle and goods, to take a great spoil ?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the LORD God, In that day when my people of Israel dwelleth safely, shalt thou not know it ?

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVII.] In what a forlorn and apparently hopeless state are the vessels of mercy by nature, and sometimes the visible church of Christ ! Dead, withered, and buried in graves of misery and wickedness ! But God himself knows how to revive and quicken them by his word, Spirit and providence, though none beside can effect it. Nor can any obstructions in the way withstand his infinite power and grace. Happy is the church when cordially united under Christ, effectually reformed from heathen and popish idolatry, and every temptation thereto, when fixed in the new covenant, and enjoying therein the most blessed peace, safety, familiarity, and fellowship with God and his saints. In the worst of cases let me supplicate his Spirit, and depend on his promises, in hopes of that everlasting blessedness, in which there shall be no death, no discord, no wars, no want, no distance from God.



Before  
Christ  
587.

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes

17 Thus saith the LORD God, *Art* thou he of whom I have spoken in old time † by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the LORD God, *that* my fury shall come up in my face.

19 For in my jealousy, *and* in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel:

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the || steep places shall fall, and every wall shall fall to the ground.

|| Or,  
towers, or  
stairs.

21 And I will call for a sword against him throughout all my mountains, saith the LORD God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

6 Chap.  
36. 23. &  
37. 28.

23. Thus will I magnify myself, and *sanctify* myself: and I will be known in the eyes of many nations; and they shall know that I *am* the LORD.\*

### CHAP. XXXIX.

|| Or, 1 God's judgment upon Gog, 8 Israel's victory, 11 Gog's burial in Hamon-gog. 17 The feast upon the slain proclaimed to the fowls and beasts, &c.

**T**HEREFORE, thou son of man, prophecy against Gog, and say, Thus saith the LORD God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and || leave but the sixth part of thee, and will cause thee to come up from the † north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand,

the justice or injustice of the cause which any of them supported. Hence they are represented congratulating the enemies of God on their prospect of certain victory. May not all the people mentioned in this prophecy represent men of alike spirits, talents, and pursuits, rather than their lineal descendants; and, indeed who these are, it is almost impossible to ascertain in these latter ages. One or more than one nation; that has shewed great and continued opposition to the church, devoted frequently in scripture the enemies of God in general, Isa. xxv. 10: lxiii. 1. Those of a similar character with the ancient nations referred to in this prophecy, are the only proper instruments for performing the work assigned them. They shall in the latter days unite, determine, muster their forces and march to conquer the Jewish people, that by their wealth they may enrich themselves. At what period? when the Jews were forsaken of God and given up to the will of their enemies? No: when they shall have received the greatest, most visible, and merciful proof of his everlasting regard for them; in forgiving their obstinate unbelief, collecting them from their long dispersion, delivering them from their many miseries, and restor-

and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: † Heb. I will give thee unto the ravenous birds of every † Heb. wing. † Heb. to devour. † Heb. the face of the field.

5 Thou shalt fall upon † the open field; for I have spoken it, saith the LORD God.

6 And I will send a fire on Magog, and among them that dwell || carelessly in the isles: and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let* them pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the LORD God; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the || hand-staves, and the spears, and they shall || burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the LORD God.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the || noses of the passengers: and there shall they bury Gog, and all his multitude; and they shall call it, The valley of || Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them: and it shall be to them a renown, the day that I shall be glorified saith the LORD God.

14 And they shall sever out † men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he † set up a † sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city shall be || Hamon-nah. Thus shall they cleanse the land.

ing them with an abundant blessing to their own land. What wickedness, what madness to attempt their destruction! Gog and his allies shall be utterly confounded; universal nature shall conspire to complete their total overthrow; that many nations may know that there is a God, who judgeth the earth, executeth vengeance on his enemies, and conferreth mercy and peace on his people.

EXPLANATORY NOTES. CHAP. XXXIX. Ver. 1. This chapter is a continuation of the subject of the former; the destruction of Gog is here more fully stated; the reason of God afflicting his people in time past is assigned, and his purpose never to forsake them, or cease to bless them with his presence, and the guidance of his Spirit, after their restoration from their present dispersion, is strongly asserted. Ver. 8, 9. The burning of heaps of armour, gathered from the field of battle, as an offering made to the god supposed to be the giver of victory, was a custom that prevailed among heathen nations; and the Romans used it as an emblem of peace; which perfectly well suits with the design of the prophet in this place. The Israelites adopted the same ceremony, as a token of vic-

PRACTICAL OBSERVATIONS.—\* CHAP. XXXVIII.] The most distant events and the most secret designs of his people's enemies are all naked and open before God. The effectual accomplishment of God's promise sets the devil and his votaries in a rage. But he who touches God's people touches the apple of his eye. They who have been a terror to others shall be a terror to themselves! and his enemies shall at last become their own executioners.



Before  
Christ  
587.  
† Heb.  
to the soul  
of every  
wing.  
|| Or,  
slaughter.

17 ¶ And thou, son of man, thus saith the LORD God, Speak † unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come;—gather yourselves on every side to my || sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

† Heb.  
great  
goats.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of † goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the LORD God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword.

24 According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

25 Therefore thus saith the LORD God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and <sup>a</sup> am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, † which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have <sup>b</sup> poured out my Spirit upon the house of Israel, saith the LORD God.\*

## CHAP. XL.

<sup>1</sup> Ezekiel's vision of the model of a city. <sup>6</sup> The description of the east, 20 north, 24 and south gates of the outer court. <sup>27</sup> Of the south, 32 east, 35 and north gates of the inner court, &c.

574. **I**N the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the LORD was upon me, and brought me thither.

Before  
Christ  
587.  
† Heb.  
Or,  
upon  
which.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, || by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there* <sup>† Heb.</sup> was a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *long*, by the cubit and an hand-breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate † which looketh <sup>† Heb.</sup> toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which* <sup>whose face was the way to-</sup> was one reed broad. <sup>ward the east.</sup>

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within, *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The † space also before the little chambers *was* <sup>† Heb.</sup> one cubit *on this side*, and the space *was* one cubit <sup>limit, or,</sup> on that side; and the little chambers *were* six cubits <sup>bound.</sup> on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another; the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* † narrow windows to the little <sup>† Heb.</sup> chambers, and to their posts within the gate round <sup>closed.</sup> || Or, about, and likewise to the || arches; and windows <sup>galleries,</sup> *were* round about || inward: and upon *each* post <sup>or porches,</sup> *were* <sup>|| Or,</sup> palm-trees. <sup>within.</sup>

tory or peace, Josh. xi. 6. Psalm xlv. 9. Isa. ix. 5. Nah. ii. 13. Ver. 17—19. Compare the latter part of the Note on Jer. ix. 17, 18.

EXPLANATORY NOTES. CHAP. XL. Ver. 2, 3. The *high mountain*, may denote the conspicuous firmness and heavenly nature of the gospel church. The man appearing as *brass*, denotes Jesus Christ in his strength, stability, duration, debasement and glory. His *line* and *reed*, represent the scriptures, by which every thing in the doctrine, worship, or discipline of his church, ought to be mea-

sured. His *standing in the gate*, may represent him as the only door and way of our access to God. Ver. 4. This, and chap. xlv. 5. compared with xliii. 10—14. contain most solemn charges for both ministers and people to remark and regard every thing in the form of the gospel church, direct an awful rebuke to those who, affecting to put asunder what God hath joined, condemn and decry the forms of worship, and the government and discipline of the gospel church, as not appointed in the scriptures, and not much worthy of a Christian's regard.

PRACTICAL OBSERVATIONS.—\* CHAP. XXXIX.] No weapon formed against Zion can prosper. They who know God's name will never dare to profane it. General mercies should animate to general reformations; and every one ought to be hearty and persevering in them. True penitents are willing to bear their shame, and wonder at the mercy mingled with their sufferings.



Before  
Christ  
574.

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates, over against the length of the gates, *was* the lower pavement.

19 Then he measured the breadth, from the fore-front of the lower gate unto the fore-front of the inner court || without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court || that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side, and three on that side; and the posts thereof, and the || arches thereof, *were* after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* windows in it, and in the arches thereof round about, like those windows; the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them; and it had palm-trees, one on this side and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures:

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits † broad.

31 And the arches thereof *were* toward the outer court: and palm-trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east, and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures; and *there were* windows therein, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court, and palm-trees, *were* upon the posts thereof on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof, *were* by the posts of the gates where they washed the burnt-offering.

39 And in the porch of the gate *were* two tables on this side, and two tables on that side: to lay thereon, the burnt-offering, and the sin-offering, and the trespass-offering.

40 And at the side without, || as one goeth up to || the entry of the north gate, *were* two tables: and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate: eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high; whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* || hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner court *were* the chambers of the fingers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south; one at the side of the east gate; *having* the prospect towards the north.

45 And he said unto me, This chamber whose prospect *is* toward the south, *is* for the priests, the keepers of the || charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok, among

Before  
Christ  
574.Or,  
at the  
step.Or,  
and irons,  
or the two  
hearth-  
stones.Or,  
word, or  
ordinance  
and so  
verse 46.

EXPLANATORY NOTES. CHAP. XL. Ver. 5—49. Comp. chap. XLI, XLII. As the account of the temple beheld in vision by Ezekiel is stated in several of the following chapters, we deem it proper to bring the whole under one view; for which reason we have deviated from our original plan by taking the whole in connection. The temple and its furniture, described in this and the three following chapters, represent the church, particularly in the apostolic and millennial state. The measuring of every thing by Christ with a line and reed, denotes that every thing in it is appointed by Christ in his word; and nothing ought to be admitted but what is answerable to, and founded on that word. The wall denotes her divine protection and surrounding discipline and government. The courts, at least outward, may denote her visible state: and the inner court, and especially the sanctuary may allude to her invisible state of eminent fellowship with God in Christ. The separate building at the west end may represent the

state of glory. The large gates, doors, and porches, may signify Jesus Christ as the means of our abundant access to God; but the porch of the sanctuary, may denote him as a supporter, hiding-place, and house of prayer, for his people. The stairs at the different thresholds may mark out our deliberate and gradual entrance into the visible and invisible church, and to fellowship with God; and our gradual increase in gifts and graces. The foundations and pavements, represent Jesus Christ and his inspired oracles as the foundation of the church, of every true member, of all saving grace, and of every good work in it. The posts and pillars, denote fundamental truths, gospel promises, faithful ministers, and zealous saints. Palm-trees alternately mingled with cherubims in the engravings, denote saints attended and assisted by angels and ministers. Windows represent ministers and ordinances, by which we obtain the light and air of life. The altar of burnt-offering, and sacrifices, are to be referred to Christ in his person and righteousness.



Before  
Christ  
574.Before  
Christ  
574.

the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square; and the altar, *that was before the house.*

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.\*

## CHAP. XLI.

*The measures, parts, chambers, and ornaments of the temple.*

**A**FTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was the breadth of the tabernacle.*

¶ Or,  
entrance.

2 And the breadth of the *||* door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, and the breadth twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits, and the door, six cubits, and the breadth of the door seven cubits.

4 So he measured the length thereof, twenty cubits, and the breadth twenty cubits, before the temple: and he said unto me, *This is the most holy place.*

5 After he measured the wall of the house, six cubits; and the breadth of *every* side-chamber four cubits, round about the house on every side.

† Heb.  
side-  
chamber  
over side-  
chamber.  
|| Or,  
three, and  
thirty  
times, or,  
foot.

6 And the side chambers *were* three, † one over another, and *||* thirty in order; and they entered into the wall, *which was* of the house for the side-chambers round about, that they might † have hold, but they had not hold in the wall of the house.

† Heb.  
be holden.  
† Heb.  
it was  
made  
brouder,  
and went  
round.

7 † And there *was* an enlarging, and a winding about still upward to the side chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house *was* still upward, and so increased *from* the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side-

chamber without, *was* five cubits; and *that* which *was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward the place *that was* left, one door toward the north, and another door toward the south: and the breadth of the place *that was* left *was* five cubits round about.

12 Now the building that *was* before the separate place, at the end toward the west, *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the *||* galleries thereof on the one side, and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

¶ Or,  
several  
walks, or,  
walks with  
pillars.

16 The door-posts and the narrow windows, and the galleries round about on their three stones, over against the door, † ceiled with wood round about, and from the ground up to the windows, and the windows *were* covered;

† Heb.  
ceiling of  
wood.

17 To that above the door, even unto the inner house, and without, and by all the wall round about, within and without, by † measure.

¶ Or,  
and the  
ground  
unto the  
windows.  
† Heb.  
measures

18 And *it was* made with cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and on the wall of the temple.

21 The † posts of the temple *were* squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

† Heb.  
post.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof,

The altar of incense, represents him in his all procuring intercession. The chamber for washing the sacrifices, may denote baptism; in which saints, those spiritual oblations, are washed in the blood and Spirit of the Lamb. The eight tables of hewn stone with the knives on them, may signify the divinely appointed, permanent and frequently dispensed ordinance of the Lord's supper; in which Christ crucified, and our sins as the cause of his death, are affectingly presented to our view. The chambers, built on the inside of the wall of the court and outside of the wall of the temple, may denote particular churches, worshipping assemblies, and instituted ordinances, or evangelical offices, in which Christ's people are lodged protected, taught, and comforted by him. The enlarging of some of these chambers according to the height of their stories, by their jutting into the principal wall, imports, that the more holy, heavenly, and dependant on God, churches and Christians are, the more extensive is their gospel liberty. But the narrowing the priests' chamber in the outward court towards the north as they ascended may denote that the more eminent ministers are, they are the more exposed to persecution. The void places between and before the chambers may represent the abundant ac-

cesses there is to Christian churches and ordinances; and the light, liberty, and wholesome air of spiritual influence, there enjoyed; and that our whole life ought to be an improvement of ordinances past, and preparations for what are in view. The equal size of the chambers, and the equality of the things and measures, on different sides, gates, &c. may represent the equal privileges, power, and authority, of churches and ministers, the identity of Christ, his word, and ordinances, and the similarity of his people in every part of the world. The five hundred reeds of measure, for a vacant space on every side of the court may denote the extent of the gospel church, and the remarkable distinction which ought to be kept up between her and the world. The whole limit thereof, being most holy, imports that all her ordinances are holy and spiritual, not ceremonial and carnal: and that holiness ought to be the shining quality of every officer and member. The people's never returning by the gate at which they entered the court, but going out by that directly opposite, and with the prince in the midst of them, chap. xli. 9. 10.) denotes that in fellowship with Christ, we must go forward, from strength to strength in all our attendance on ordinances and never turn our back on God

PRACTICAL OBSERVATIONS.—\* CHAP. XLI.] Ministers have constant need to be taught by Christ, and carefully to attend to, believe, and practise themselves what they declare to others. Every thing which they speak or act should be carefully compared with the measuring line and reed of God's word; and scripture should be compared with scripture in order to understand it.



Before  
Christ  
574.

were of wood : and he said unto me, This is the table that is before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves ; two leaves for the one door, and two leaves for the other door.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls ; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house and thick planks.\*

## CHAP. XLII.

1 The chambers for the priests : 13 the use thereof. 15 The measures of the outward court.

**T**HEN he brought me forth into the outer court, the way toward the north : and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty cubits which *were* for the inner-court, and over against the pavement which *was* for the outer court, *was* gallery against gallery in three stories.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit ; and their doors toward the north.

5 Now the upper chambers *were* shorter : for the galleries || *were* higher than these, || than the lower, and than the middlemost of the building.

6 For they *were* in three stories, but had not pillars, as the pillars of the courts : therefore *the building was* straitened more than the lowest and middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outward court on the fore part of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits ; and, lo, before the temple *were* an hundred cubits.

9 And || from under these chambers *was* || the entry on the east side, || as one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, and as broad as they ; and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers

to his institutions. The appropriation of the east gate to the Prince, (chap. xlv. 1—3. & xlvii. 1—3, 8.) may denote that Jesus alone approached to God directly, and in the way of merit ; and that it is only through him that we have access with boldness unto God. The *singers* and *Levites* may represent Christians as praising God, and labouring in his service ; and *priests* may denote ministers, who present

that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, the north chambers and the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things : *there shall* they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering : for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister ; for they *are* holy : and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now, when he had made an end of measuring the inner-house, he brought me forth toward the gate, whose prospect *is* toward the east, and measured it round about.

16 He measured the east † side with the measuring-reed, five hundred reeds, with the measuring-reed † Heb. wing. round about.

17 He measured the north side, five hundred reeds, with the measuring-reed round about.

18 He measured the south side, five hundred reeds, with the measuring-reed.

19 He turned about to the west side, and measured five hundred reeds, with the measuring-reed.

20 He measured it by the four sides : it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.†

## CHAP. XLIII.

1 The glory of God returneth into the temple. 7 God's promises to dwell there, if Israel forsake their sins. 10 The prophet to incite them to repentance, sheweth them the model and law of the house.

**A**FTERWARD he brought me to the gate, *even* the gate that looketh toward the east :

2 And, behold, the glory of the God of Israel came from the way of the east ; and <sup>a</sup> his voice *was* like a <sup>a</sup> Chap. noise of many waters : and the earth shined with his <sup>1. 24.</sup> glory.

3 And *it was* <sup>b</sup> according to the appearance of the vision which I saw, *even* according to the vision that I saw || when I came to destroy the city : and the visions *were* like the vision that I saw by the river Che- || Or, bar ; and I fell upon my face. <sup>when I came to prophesy that the city should be destroyed, see chap. 9. 1, 5.</sup>

4 And the glory of the LORD came into the house, by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court ; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house ; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place

Christ, the atoning sacrifice, to men, and attend on God's service, and saints, who by faith present themselves, and their services in him, to God.

EXPLANATORY NOTES. CHAP. XLIII. Ver. 5, 6. No veil is seen in the temple, separating the most holy place from the holy ; hence the glory of God fills the whole house. Compare Isa. vi. ver. 1—4. In the New Testament

PRACTICAL OBSERVATIONS.—\* CHAP. XLII.] If I diligently improve the instructions given me in the Lord's courts on earth, I shall quickly be admitted into the temple eternal in the heavens. And the higher I build for glory, the more shall my heart be enlarged in faith, love, and heavenly-mindedness.

PRACTICAL OBSERVATIONS.—† CHAP. XLII.] Let us bless the Lord for his numerous, but simple gospel ordinances, and the extensive enlargement of them ; but especially for the many and large mansions in the Father's house above. And, alas ! an impassable wall of separation excludes impenitent sinners from the benefits and blessings of Christ's church and kingdom, and will exclude them for ever from his presence and glory.



Before Christ 574. of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings, in their high places.

|| Or, for there was but a wall between me and them. 8 In their setting of their threshold by my thresholds, and their posts by my posts, || and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

|| Or, sum, or, number. 10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the || pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall* be most holy. Behold, this *is* the law of the house.

† Heb. bosom. † Heb. lip. 13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand-breadth; even the † bottom *shall* be a cubit, and the breadth a cubit, and the border thereof by the † edge thereof round about *shall* be a span: and this *shall* be the higher place of the altar.

† Heb. Harel, that is, the mountain of God. † Heb. Ariel, that is, the lion of God. 14 And from the bottom *upon* the ground, *even* to the lower fettle, *shall* be two cubits, and the breadth one cubit; and from the lesser fettle *even* to the greater fettle *shall* be four cubits, and the breadth *one* cubit.

15 So † the altar *shall* be four cubits: and from † the altar and upwards *shall* be four horns.

16 And the altar *shall* be twelve cubits long, twelve broad, square in the four squares thereof.

17 And the fettle *shall* be fourteen cubits long, and fourteen broad in the four squares thereof; and the border about it *shall* be half a cubit; and the bottom thereof *shall* be a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, Thus saith the LORD God, These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the LORD God, a young bullock for a sin-offering.

Before Christ 574. 20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the fettle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it* thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar, and purify it; and they shall † consecrate themselves.

† Heb. fill their hands. 27 And when these days are expired, it shall be *that* upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your || peace-offerings; and I will accept you, saith the LORD God.\* || Or, thank-offerings.

## CHAP. XLIV.

1 The east gate assigned only to the prince. 4 The people reprov'd for suffering strangers to pollute the sanctuary. 9 Idolaters incapable of the priest's office; 15 Zadok's sons are accepted thereto.

THEN he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it *was* shut.

2 Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house; and I looked, and, behold, the glory of the LORD filled the house of the LORD; and I fell upon my face.

5 And the LORD said unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the LORD God, O ye house of Israel, let it suffice you of all your abominations,

church, the divine glory is beheld by all the people of God, in the person of Jesus, and this glory shall fill the whole earth. Ver. 7—9. Their whoredom denotes their idolatry. The carcases of their kings, or Moloch, denote their idols infinitely loathsome and detestable to God. Their thresholds and posts, erected in opposition to God's are their temples, altars, and inventions in worship, which they set up in opposition to him.

EXPLANATORY NOTES. CHAP. XLIV. Ver. 10—31. with chap. xliii. 19, 26, 27. xli. 20. xl. 46. xlii. 1—14. xlv. 4, 5, 19. and xlviii. 10—12. By these priests are represented gospel ministers. Their being the sons of Zadok,

the RIGHTEOUS ONE, not Levites that went astray, implies their being true and blameless children of Jesus Christ, and faithful preachers of his atonement as the substance of the gospel. Their eight days' consecration along with the altar, imports their entrance on their work with great deliberation, much solemn prayer, noted application of Jesus' blood, and vigorous study of gospel holiness. Their being clothed with linen, not with wool, or any thing that causeth sweat, imports their being arrayed with Jesus imputed righteousness, his implanted grace, and a holy conversation; not with their own fatiguing, defiled, and defiling works; and their maintaining purity of doctrine, esteeming their work their pleasure, not

PRACTICAL OBSERVATIONS.—\*CHAP. XLIII.] The different visits which God makes to his people are much similar, and serves to confirm one another. His glory manifested in his church is her principal ornament, furniture, and source of felicity. But, alas, how often the greatest abominations are found placed by men in God's own temple, his church, his worship, and their heart! No wonder that he is highly provoked herewith. None of our performances can be accepted, unless our persons be accepted, and sins pardoned through Jesus' blood.



Before Christ 574. <sup>† Heb. children of a stranger.</sup> 7 In that ye have brought *into my sanctuary* † strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even my house*, when ye offer my bread, the fat, and the blood, and they have broken my covenant, because of all your abominations.

Or, word, or ordinance, and so verses 14, 16. 8 And ye have not kept the charge of mine holy things; but ye have set keepers of my ‖ charge in my sanctuary for yourselves.

9 ¶ Thus saith the LORD God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols: they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and † caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the LORD God, and they shall bear their iniquity.

† Heb. were for a stumbling block of iniquity unto, &c. 13 And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed:

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the LORD God.

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins: they

shall not gird themselves ‖ † with any thing that causeth sweat.

Before Christ 574. 19 And when they go forth into the outer court, *even* into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine when they enter into the inner court.

22 Neither shall they take for their wives a <sup>a</sup> widow, nor her that is † put away: but they shall take maidens of the seed of the house of Israel, or a widow † that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment: and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no <sup>b</sup> dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the LORD God.

28 And it shall be unto them for an inheritance; I <sup>c</sup> am their inheritance: and ye shall give them no possession in Israel; I am their possession.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every ‖ dedicated thing in Israel shall be theirs.

30 And the ‖ <sup>d</sup> first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is <sup>e</sup> dead of itself, or torn, whether it be fowl or beast.

## CHAP. XLV.

1 The portion of land for the sanctuary, 6 for the city, 7 and for the prince. 9 Ordinances for the prince.

**M**OREOVER, † when ye shall divide by lot the land for inheritance, ye shall offer an oblation

their burden, and in neither being erroneous or unfavoury. Their linen bonnet and breeches, denote their gravity, modesty, chastity, and freedom from Antichristian whoredoms. Their laying aside their fine robes, and wearing other garments when among the people, may denote that, though they must only appear before God in the righteousness of his Son, yet, by a gospel conversation, they must recommend holiness to their hearers. Their not sanctifying the people with their garments, may denote that they must indulge no vain glory of superiority to others in goodness, nor pretend to convey any holiness, merit, or safety to them. Their neither shaving their hair, nor suffering it to grow long, imports their abstinence from popish superstition, pride and wantonness. Their not drinking wine, &c. imports that they must never indulge drunkenness, luxury, or carnal care; that they must marry only such women as are of good report, and never connect themselves with apostate and disorderly churches: that they must, by doctrine

and example, faithfully teach their hearers; and compose differences among them, and must avoid immoderate sorrow, for the loss of created enjoyments. The food, fields, &c. allotted them for their maintenance, import their continual living on Christ crucified and his new covenant provision, and their being decently and commodiously supported by their hearers. Their having distinct chambers for themselves, may denote their office circumscribed by the divine law; and that none ought to interfere, with either their work or beneficence without commission from Christ. Their offering the sacrifice of the people may denote their preaching Christ crucified among them, and leading their exercises in their public dedications of themselves to God.

EXPLANATORY NOTES. CHAP. XLV. Ver. 1—8. Comp. chap. xlvii. 13—23. xlviii. Canaan, on the west of Jordan, about 180 miles from north to south, and 50 from east to west, is represented as thus divided. Beginning

PRACTICAL OBSERVATIONS.—\* CHAP. XLIV.] It is highly reasonable and infinitely delightful that Jesus our only Mediator, Prince, and High Priest should in all things have the pre-eminence. It is vain to expect a flourishing church where government and discipline are neglected, and where ministers are not extremely regular in all their conduct. But, while ministers give up worldly cares for the sake of their hearers, as they regard the blessing of God and their own temporal and spiritual welfare, they ought to provide for them a decent subsistence.



Before  
Christ  
574.† Heb.  
holiness.|| Or,  
void places.Before  
Christ  
574.|| Or,  
kid.  
|| Or,  
thank-  
offerings.† Heb.  
shall be  
for.|| Or,  
with.|| Or,  
thank-  
offerings.c Numb.  
29. 12.† Heb.  
expulsions  
a Lev.  
19. 35.b Exod.  
30. 13. &  
27. 25.  
Numb.  
3. 47.

unto the LORD, † an holy portion of the land : the length *shall be* the length of five and twenty thousand reeds, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about ; and fifty cubits round about for the || suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand : and in it shall be the sanctuary and the most holy place.

4 The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the LORD ; and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion ; it shall be for the whole house of Israel.

7 ¶ And a portion shall be for the prince on the one side, and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward ; and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel : and my princes shall no more oppress my people ; and the rest of the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the LORD God, Let it suffice you, O princes of Israel : remove violence and spoil, and execute judgment and justice, take away your † exactions from my people, saith the LORD God.

10 Ye shall have just <sup>a</sup> balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer : the measure thereof shall be after the homer.

12 And the <sup>b</sup> shekel shall be twenty gerahs : twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the oblation that ye shall offer ; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

from the north, Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah had their portions, all of them extending from Jordan on the east to the Mediterranean sea on the west. All along the south side of Judah's portion is represented a sacred portion of 25,000 reeds broad. Of this, in the middle of the country, a portion of 25,000 reeds from east to west, and 10,000 from north to south, is allotted for the priests, in the middle of which a square of 300 reeds is allotted for the temple and its appurtenances. On the south side of the priest's portion, another of the same dimension is allotted for the Levites. On the south of the Levites' portion, a portion equally long, but only half as broad, as that of the priests and Levites, is assigned for the holy city ; that is, a square of 5000 reeds for the city to stand on, and a portion of 10,000 reeds in length and 5000 in breadth, on the east side, and another on the west side of

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths ; for ten baths are an homer.

15 And one || lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for || peace-offerings, to make a reconciliation for them, saith the LORD God.

16 All the people of the land † shall give this oblation || for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel : he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the || peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the LORD God, In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary :

19 And the priests shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple : so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days ; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock for a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams without blemish daily the seven days ; and a kid of the goats daily for a sin-offering,

24 And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the <sup>c</sup> feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.\*

## CHAP. XLVI.

1 Ordinances for the prince in his worship, 9 and for the people. 16 An order for the prince's inheritance. 19 The courts for boiling and baking.

THUS saith the LORD God, The gate of the inner court that looketh toward the east shall be shut the six working days ; but on the sabbath it shall

the same extent, assigned to the office-bearers in the city. All of the country that remained on the east side and on the west side of this sacred square of 25,000 reeds, divided between the priests, Levites, and city, is allotted to the prince. And southward of that portion, in the middle of which the city stood, and of the land appointed for the prince at the east and west sides, the tribes of Benjamin, Simeon, Issachar, Zebulun, and Gad had their portions each extending from Jordan to the Mediterranean sea. This division is entirely different from that made by Joshua, Josh. xiii—xxi. Ver. 13—25. The oblations here mean Christ as offered in sacrifice to God, and represented as a Saviour to sinners ; and his people giving up themselves, and all that they have to God through him.

EXPLANATORY NOTES. CHAP. XLVI. Ver. 1—15. The rules here

PRACTICAL OBSERVATIONS.—\* CHAP. XLV.] God ought to be honoured with the first and best of our substance ; and his ministers and magistrates should be so provided for as that they may constantly attend to their work. Wherever religion thrives, true liberty and strict honesty will abound. Though our great sacrifice of atonement was offered but once for all, our spiritual sacrifices of thanksgiving to God through Christ ought to be daily continued, especially when he allows us the more solemn ordinances of his worship.



Before  
Christ  
574.

be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gates shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths, and in the new-moons.

4 And the burnt-offering, that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish,

† Heb.  
the gift of  
his hand.

5 And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs † as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon it shall be a young bullock without blemish, and six lambs and a ram; they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and ye shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in shall go in; and when they go forth, shall go forth;

11 And in the feasts, and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering, or peace-offerings voluntary unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering, and his peace-offerings, as he did on the sabbath-day: then he shall go forth; and after his going forth one shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto

prescribed for the place and manner of God's worship like the preceeding solemnities, differed far from those prescribed by the law of Moses. The east gate on the sabbaths, the new moons, and when the prince offered a voluntary sacrifice, was to be opened for him, which at other times was shut, chap. xlv. 2. though it seems he must not go through it into the inner court, but stand in the porch, by the post of the door, from whence he might observe the priest offering the sacrifices he brought. The people were to enter the courts of the house by the north and south gates; observing always to return by the gate opposite that by which they entered; and on the sabbaths and new moons they were to attend the prince at the east gate, who should be in the midst of them to be their leader and example in the holy service. The sacrifices the prince must provide, are a daily burnt-offering of a lamb; on the sabbaths six lambs and a ram: on the new moons an ox was moreover added; all of them without blemish; with their several meat and drink-offerings: some of these are much larger than was ordered by the law of Moses, whilst those for the lambs are left to his ability. Ver. 16—18. If a prince

the LORD of a lamb † of the first year without blemish; and thou shalt prepare it † every morning.

Before  
Christ  
574.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the † Heb. a son of his years. † Heb. morning. by morning. third part of an hin of oil, to temper with the fine flour: a meat-offering continually, by a perpetual ordinance, unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil every morning, for a continual burnt-offering.

16 ¶ Thus saith the LORD God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince; but his inheritance shall be his sons for them.

18 Moreover, the prince shall not take of the people's inheritance by oppression to thrust them out of their possession: but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priest shall boil the trespass-offering, and the sin-offering, where they shall bake the meat-offering; that they bear them not out into the outer court, to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, † in every corner of the court there was a court.

† Heb.  
a court in  
a corner  
of a court,  
and a  
court in a  
corner of  
a court.

22 In the four corners of the court there were courts † joined of forty cubits long, and thirty broad: these four † corners were of one measure.

23 And there was a row of building round about in them round about them four, and it was made with boiling-places under the rows round about.

† Or,  
made with  
chimneys.  
† Heb.  
cornered.

24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.\*

## CHAP. XLVII.

1 The vision of the holy waters; the virtue of them. 13 The borders of the land; 22 the division of it by lot.

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward;

was desirous to leave an inheritance to any of his children, he is permitted to settle a part of his possession upon him, and it would continue to his descendants for ever; but if he made a gift of land to any of his servants, it must revert to his family again at the year of jubilee. These gifts must be out of his own patrimony, and not the fruits of oppression, or the plunder of his people. Kings must, by their mild and equitable rule gain the love of their subjects; this will prove their greatest riches, for then they will be ready to sacrifice their lives and fortunes in his service. Ver. 19—24. The altar being so liberally as above supplied with sacrifices, part of which belonged to the priests, and were to be eaten in the holy place there were boilers and ovens near their chambers, where they prepared these holy things, none of which might be carried out into the outer court to sanctify the people, who might fancy, that partaking of these holy things would recommend them to God's favour, or that but touching them communicated virtue.

EXPLANATORY NOTES. CHAP. XLVII. Ver. 1—12. These waters issuing

PRACTICAL OBSERVATIONS.—\* CHAP. XLVI.] All ranks of men should carefully concur in promoting the regular sanctification of the sabbath, and the whole worship of God. And it is the greatest glory of princes to be patterns of true piety to their people. It is very graceful to behold great men reverently attending the ordinances of the gospel with their servants, tenants, and poor around them: and it is an honour for princes to be generous, without oppressing their subjects; but infinitely more so for Jesus to give gifts to his servile professors, qualifying them for the help of his church in this life.



Before Christ 574. for the fore-front of the house stood toward the east and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters: the † waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, † waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now, when I had returned, behold, at the † bank of the river were very many <sup>a</sup> trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the † desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the † rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it, from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof, and the marshes thereof † shall not be healed; they shall be given to salt.

12 And by the river, upon the bank thereof, on this side, and on that side, † shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth † new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof † for <sup>b</sup> medicine.

13 ¶ Thus saith the LORD God, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions;

14 And ye shall inherit it, one as well as another; concerning the which I † lifted up mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad:

16 Hamath, Berothab, Sibraim, which is between the border of Damascus and the border of Hamath; † Hazor-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

18 And the east side ye shall measure † from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

19 And the south side southward, from Tamar even to the waters of † strife in Kadesh, the † river to the great sea. And this is the south side southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance saith the LORD God.\*

### CHAP. XLVIII.

1, 25 The portions of the twelve tribes, 8 of the sanctuary, 15 of the cities and suburbs, 21 of the prince, 30 the dimensions and gates of the city.

NOW these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, (for these are his sides east and west,) † a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher,

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

drawn unto Christ. The miry places and marshes are obstinate sinners, Jews, antichristians, &c. abandoned of God to their own lusts and to everlasting damnation. The ever flourishing, fruitful, and medicinal trees on the bank of this river are Jesus the Tree of life, eternally glorious, and infinitely useful to his people, and his people themselves, as trees of righteousness, by the influence of his word and Spirit persevering in their profession and grace, honouring God and being useful to their neighbours around. Ver. 15—23. The Jews after their captivity never had the whole territory here mentioned. Few of the ten tribes then returned. Nor was the country ever parcelled out in the manner directed in this and the next chapter.

EXPLANATORY NOTES. CHAP. XLVIII. Canaan here divided, re-

forth from the temple at the south side of the altar, denote the purifying, refreshing, and fructifying oracles and ordinances of the gospel, and the Holy Ghost in his gifts and graces attending the same, issuing forth from Christ's person and through his righteousness. Their gradual increase, denotes the gradual progress of gospel truths and influences till the whole earth be filled with the knowledge of the Lord; their running into the Dead Sea of Sodom, and quickening or producing multitudes of fish, represents gospel truths and influences as running into the Gentile world, even the worst places of it, which had long lain in wickedness and under the curse of God; the many fishes like the fishes of the Mediterranean Sea are multitudes of sinners, in a thousand diversified forms of misery and guilt, attending gospel ordinances, and by means thereof

PRACTICAL OBSERVATIONS.—\* CHAP. XLVII.] What a blessed source of oracles, ordinances, and influences is Jesus Christ, God-man, the Lord our Righteousness! Great is the sovereignty of God in transmitting his blessings to the very worst of persons and places: and almighty the influence of his word and Spirit! not even death—a death in trespasses and sins can withstand it! But, alas, unhappy are they to whom it is a favour of death unto death and damnation. Glorious in character, persevering and fruitful in good works toward God and man are his saints.



Before  
Christ  
574.

7 And by the border of Reuben, from the east side even unto the west side, a *portion* for Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds* in breadth, and in length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof.

11 ¶ It shall be for the priests that are sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy, by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth; all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for it is holy unto the LORD.

15 ¶ And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy *portion*, shall be ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four square, with the possession of the city.

21 ¶ And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin shall have † a portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of † strife in Kadesh, and to the river toward the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the LORD God.

30 ¶ And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Ashur, one gate of Naphtali.

35 It was round about eighteen thousand measures: and the name of the city from that day shall be, † the LORD is there.\*

Or,  
one por-  
tion,

† Heb.  
Meribah-  
Kadesh.

† Heb.  
Jehovah  
shammah.

presents the gospel church as containing all the tribes of the redeemed, with the presence and ordinances of God in the midst of them; and admission to which no natural descent, no civil character or privilege, is the least to be regarded. Jerusalem, the holy city, represents the gospel church as exceedingly enlarged, as

wholly answerable to the measuring line of God's word, as abundantly accessible to all ends of the earth, and as dignified with the special care, presence, and ordinances of Jehovah.

PRACTICAL OBSERVATIONS.—\*CHAP. XLVIII.] In the gospel church old things are passed away, and all things are become new. Great is the regularity, the stability, the strength, the extent, the freedom, the life, and honour of our gospel Jerusalem in the apostolic and millennial periods! What then shall be the heavenly city in which God is all and in all.



# THE BOOK OF THE PROPHET DANIEL.

## THE ARGUMENT.

Daniel was very remarkable for his holiness, his great zeal, and the revelations he received. The testimony given of him by God in the fourteenth and twenty-eighth chapters of Ezekiel, and what our Lord says of him in the gospel, proves that he was a very holy man, and a great prophet. He lived at Babylon 600 years before the coming of our Lord; and was there known as a prophet all the time of the captivity, and beyond it, that is, upward of seventy years; so that he lived to a very advanced age. This book is made up of histories and remarkable prophecies. We have here the history of several considerable events which happened at Babylon, both to the prophet Daniel and to the kings of that country; and several prophecies which describe the revolutions which were to happen in the kingdoms of the world and particularly in the state of the Jews; as also the coming of the Messiah.

### CHAP. I.

1 Jehoiakim's captivity. 3 Ashpenaz taketh Daniel, Hananiah, Mishaël, and Azariah to instruct them, &c. 8 they refuse the king's portion, do prosper with pulse and water.

Before  
Christ  
607.

a 2 Kings  
24. 1.  
2 Chron.  
36. 36.  
cir. 606.

\* Fore-  
told.  
2 Kings  
20. 17, 18.

† Heb.  
the wine  
of his  
drink.

**I**N the third year of the reign of Jehoiakim king of Judah <sup>a</sup> came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god.

3 ¶ And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring <sup>\*</sup> certain of the children of Israel, and of the king's feed, and of the princes;

4 Children in whom *was* no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of † the wine which he drank: for nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were, of the children of Judah, Daniel, Hananiah, Mishaël, and Azariah;

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar: and to Hananiah, of Shadrach; and to Mishaël, of Meshach: and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat,

nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Before  
Christ  
607.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces † worse liking than the children which *are* of † Heb. *sadder.* your † fort? then shall ye make *me* endanger my head † Or, *term, or* to the king. *continu-*

11 Then said Daniel to † Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishaël, and Azariah, † Or, *the stew-*

12 Prove thy servants, I beseech thee, ten days; and let them give us † pulse † to eat, and water to drink. † Heb. *of pulse.*

13 Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the king's meat; and as thou † Heb. *that we* seeest, deal with thy servants. *may eat,* &c.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days, their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and † Daniel had understanding in all visions and dreams. † Or, *he made*

18 Now, at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. *Daniel under-* *stand.*

**EXPLANATORY NOTES. CHAP. I. Ver. 1—21.** Nebuchadnezzar invaded Judea in the third year of Jehoiakim, besieged and took Jerusalem; but on the king submitting to become his vassal, he left them in possession of his dignity, contenting himself with the riches of the temple for a spoil, and a few young men of noble birth, engaging manners, and promising talents, who, while they were proper pledges of their parents' fidelity, might prove an honour and advantage to his empire. However well qualified these young men were to maintain the dignity and promote the prosperity of their own kingdom, Nebuchadnezzar would naturally enough suppose, that they were unfit for immediately executing any important trust under him; for he neither knew nor reflected, that the God whom they served was able and disposed to confer on them momentarily every useful talent, every possible excellence. It therefore indicated wise policy to gain their affections and confidence by rendering their situation agreeable; to make them familiarly acquainted with the laws and manners of his kingdom, by affording them means of acquiring the language and literature of Babylon; and if possible, completely to naturalize them by

changing their names; and to reconcile them to the prevailing state of religion by giving them such names, as would insinuate their peculiar intimacy with the gods; such was the method of the Babylonian king. But the principles of genuine religion deeply rooted in the heart of Daniel and his fellows, were not to be eradicated by human policy or power. They feared God, continued steadfastly attached to his service, and he gave them favour in the sight of their superiors. The provision of the king's table was allotted them; and of this they could not partake without at least indirectly countenancing idolatry; for it is well known, that idolatrous rites were intermixed in the feasting, amusements, and indeed in almost every civil transaction of the heathen. Daniel and his companions requested of him who had the charge of them, plain food in preference to the greatest delicacies. He was disposed to gratify them; but made such objections as human judgment and his own interest dictated. Their confidence in God furnished them with arguments; he complied with their wishes: and then was exemplified in them, that a little with contentment, the affluence of a good conscience, is better than a fatted ox and hatred therewith.



Before Christ 603. 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

† Heb. wisdom of understanding. 20 And in all matters of † wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

603. b Chap. 6. 28. & 10. 21. 21<sup>d</sup> And Daniel continued even unto the first year of king Cyrus.\*

He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then: so till is used, Psalm 101. 1. & 112. 8.

## CHAP. II.

1 Nebuchadnezzar forgetting his dream requireth it of the Chaldeans; 10 they acknowledge inability, and are adjudged to die. 14 Daniel obtaineth some respite and the dream is revealed to him; 24 he is brought to the king. 41 The dream and the interpretation, &c.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the forcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

a Chap. 3. 3. 4 Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be † cut in pieces, and your houses shall be made a dunghill:

b Chap. 5. 29. † Chald. made pieces. 6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and ‖ rewards, and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

† Chald. buy. 8 The king answered and said, I know of certainty that ye would † gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth; and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel † answered with counsel and wisdom to Arioch the † captain of the king's guard, which was gone forth to slay the wise men of Babylon: † Chald. returned. † Or, chief marshal.

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. † Chald. chief of the executioners, or, slaughtermen.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies † of the God of heaven concerning this secret; † Chald. from before God. † Or, that they should not destroy Daniel. c Psalm 113. 2. & 115. 18.

19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him, Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

EXPLANATORY NOTES. CHAP. II. Daniel's prophecies bear an intimate relation to each other; the first is the easiest to be understood, and every following one adds something new to the former. The first was given in a dream to Nebuchadnezzar, which, though he forgot its contents, made a deep impression on his mind; the dream was renewed to Daniel, who revealed it to the king, and thereby delivered him from perplexity, and saved the life of all the wise men of Babylon, who were unreasonably condemned to die because they wanted that knowledge which is beyond the capacity of created intelligences. The vision of the image composed of four metals, is the foundation of all Daniel's prophecies. It respects the four great nations which have reigned successively over the earth, and by whose fates the interests of the church of God have been deeply affected: the names of individuals or nations not any

By the blessing of God, who supported their fathers forty years by manna, health and comeliness were more promoted and conspicuous in them than in those young men, perhaps Jews, who did not scruple to have fellowship with idolaters. Their mind improved equally with their bodies; they excelled not only all their companions for every mental excellence, when they became servants at court; they were exceedingly superior to all the wise men throughout the extensive empire of Babylon. Daniel who even excelled his three worthy companions, obtained from God lasting honour and long life. He lived in favour at court till the first year of Cyrus, by whom he was highly esteemed and greatly honoured. He lived to see what his soul most desired, the restoration of his own people to their own land; patriotism was in reality a part of his religion.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] When men profane God's temple by their sins, it is but just that he should profane it by his judgments. They, who wish to serve their generation must not spend their youth in idleness, but in study. And it is shameful for Christians to take less care in educating their children, than heathens did of their slaves; and to shew less regard to their God than heathens do to their idols. Proper abstemiousness, and temperance contribute to the improvement of our mind, as well as health of our body. God honours them that honour him, while they that despise him are lightly esteemed.



Before  
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603.

† Chald.  
That I  
have  
found.

† Chald.  
children  
of the cap-  
tivity of  
Judah.

† Chald.  
hath made  
known.

† Chald.  
came up.

† Chald.  
wast  
seeing.

|| Or,  
sides.

|| Or,  
which was  
not in  
hands as  
verse 45.

Before  
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|| Or,  
brutle.

† Chald.  
this with  
this.

† Chald.  
their days,  
d Chap.  
4. 3, 34,  
& 6. 26,  
& 7. 14,  
27.

† Chald.  
Micah  
4. 7.  
Luke  
1. 33.

† Chald.  
kingdom  
thereof.

|| Or,  
which was  
not in  
hand.

† Chald.  
after this.

e Chap.  
4. 9.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, † I have found a man of the † captives of Judah that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and † maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 (As for thee, O king, thy thoughts † came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass:

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.)

31 ¶ Thou, O king, † sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his || thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out || without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This is the dream; and we will tell the interpretation thereof before the king.

37 Then, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay; so the kingdom shall be partly strong, and partly || broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave † one to another, even as iron is not mixed with clay.

44 And in † the days of these kings shall the God of heaven set up a kingdom, <sup>d</sup> which shall never be destroyed: and the † kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain || without hands, and that it brake in pieces, the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king, what shall come to pass † hereafter; and the † dream is certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and <sup>e</sup> chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king.\*

### CHAP. III.

1 Nebuchadnezzar setting up a golden image, commandeth all to worship it; 8 Shadrach, Meshach, and Abed-nego are accused of disobeying the command. 19 They are cast into a fiery furnace, &c.

way connected with her have been generally buried in oblivion. The head of the image was of gold which represented the Babylonian power that extended over many nations. These nations became subject to the Persians, after Cyrus conquered Babylon. The dominion of the Persians is represented by the breast and arms of the image that were of silver. The belly and thighs of the image were of brass, and denote the Grecian power, to which the nations were subjected that Alexander conquered, the Persians. The supreme power was next transferred to the Romans, who began to conquer the Greeks in the eighth year of Antiochus Epiphanes. In that year they conquered Perseus, king of Macedon, the hereditary kingdom of Alexander; and thenceforward grew into a mighty empire, which continued till Theodosius the Great, under whose reign it was broken into

many smaller kingdoms, by the incursions of many northern, at least barbarous nations: this is represented by the feet and toes of the image, composed part of iron and part of clay. By a stone cut out without hands which fell upon the feet of the image, brake all the four metals, and became a great mountain and filled the whole earth, is intimated, that a new kingdom formed without human policy or power, should arise after these four; conquer all those nations subjected to them, grow very great, and last for ever. Daniel's knowledge of these things sufficiently proved that he was beloved by his God; and his reasonable revelation of them procured him the favour of the greatest monarch on earth; who raised him and his companions to the most honourable offices in government.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] To what perplexing cares and anxieties are great men subjected by God! To what pangs, what sleepless hours, because of fear in the night; by the most unexpected means God can punish impostors and exalt his favourites. How inexpressibly valuable are friends mighty in prayer! Fervent prayer is powerful to unlock the mysteries of providence. And there is great need of earnestness in it when God's favourites are in danger of suffering as evil doers. Distinguished abilities never appear so grand as when accompanied with uncommon humility. Earthly kingdoms do but overturn one another to make way for the fixed and everlasting kingdom of Christ. And, as kings ought to advance to power the qualified favourites of God, so they whom providence exalts, ought never to forget their old friends.



Before  
Christ  
cir. 580.

Before  
Christ  
580.

† Chald.  
with  
might.  
† Chald.  
they com-  
mand.  
|| Or,  
singing.  
+ Chald.  
symphony.

† Chald.  
filled.

† Chald.  
mighty of  
strength.

|| Or,  
mantles.  
|| Or,  
turbans.

† Chald.  
word.  
|| Or,  
spark.

|| Or,  
governors.

† Chald.  
there is no  
hurt in  
them.

|| Or,  
a son.  
† Chald.  
door.

† Chald.  
have set no  
regard  
upon thee.

|| Or, of  
purpose,  
as Exod.  
21. 13.

**N**EBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages.

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, || † dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake, and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, † have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar, in his rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake, and said unto them, Is it || true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar † full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the † most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their || coats, their hosen, and their || hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore, because the king's † commandment was urgent, and the furnace exceeding hot, the || flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound in the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his || counsellors, did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and † they have no hurt; and the form of the fourth is like || the Son of God.

26 ¶ Then Nebuchadnezzar came near to the † mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power,

**EXPLANATORY NOTES.** CHAP. III. Ver. 1—7. The most plain and decisive evidence of truth is insufficient to produce cordial belief, when opposed by the pride of the human heart. Hence, though Nebuchadnezzar was compelled to acknowledge the absolute supremacy and foreknowledge of Daniel's God, he not only persists in attachment to idolatry, but demands on the pain of the most terrible death, universal adoration of an image of his imagination; most probably this was an image representing his own glory, by which he claimed to himself divine honours. And human wisdom seldom or never opposes the possessor to resist a law, however sinful, unreasonable, or ridiculous it may be, when enforced by a power to confer worldly dignity, wealth, or pleasure. This sufficiently accounts for the ready compliance of all the most distinguished characters in the Babylonish empire, with the request of Nebuchadnezzar. Ver. 8—30. Unfeigned confidence to God and attachment to his service, raise the mind superior to present advantages or the dread of future evils. Daniel and his three faithful companions advanced to honour, had perhaps excited not a few of the king's servants to envy and jealousy; who would be glad to find

cause of accusation against them; and they would consider their steadfast rejection of the king's command sufficient: which they of course quickly communicated to the king. Daniel was at this time absent from court, or his great power and influence so lately acquired, might deter his enemies from accusing him, lest they might not prove successful; but his companions were present; their own characters were not as yet so fully developed, and their personal influence was not so great as his; and therefore their case might be represented with every prospect of success. They continued faithful to their God, submitted cheerfully to be cast into a fiery furnace, rather than deny him. So powerful were the flames of the furnace, that the strong valiant soldiers employed to throw them in, were consumed. This might strike the monarch with awe; but how must he have been astonished to behold four men walking in the furnace, one like the son of God! nothing could increase his astonishment, unless it were the three young men coming forth at his request, unhurt by the fire, nor had even its smell passed on their clothes. The confession that God had sent his angel to deliver his servants, was truth; but his improvement of it was partial; for he



Before  
Christ  
cir. 570. nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God.

29 Therefore † I make a decree, That every people, nation, and language, which speak † any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be <sup>a</sup> † cut in pieces, and their houses shall be made a dunghill; because there is no other god that can deliver after this sort.

30 ¶ Then the king † promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.\*

## CHAP. IV.

1 Nebuchadnezzar acknowledgeth God's eternal dominion; 4 he relateth a dream which the magicians could not interpret. 8 Daniel hearth the dream, 19 interpreteth it, &c.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 † I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is <sup>a</sup> an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head, troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, (whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods,) and before him I told the dream, saying,

9 O Belteshazzar, <sup>b</sup> master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed: † I saw, and behold a tree in the midst of the earth, and the height thereof was great.

does not seem yet convinced that their God was the universal God of all nations. He, however, promoted to honour, the young men whom he had consented to destroy; and thus the schemes of their enemies were rendered of none effect, except so far as they exhibited their own folly, or increased their unhappiness. Thus they who honour God he will honour; and they who despise him shall be lightly esteemed.

EXPLANATORY NOTES. CHAP. IV. Ver. 1—3. Hitherto the dealings of God with Nebuchadnezzar seems to have produced no suitable conviction of his supremacy, he was desirous to associate the God of Israel among his own gods as a Roman emperor afterwards was disposed to give Jesus Christ a place among the gods of the empire. But the event of Providence towards the

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven:

14 He cried † aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream, I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, for as much as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19 ¶ Then Daniel (whose name was Belteshazzar) was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an

king recorded in this chapter, appears to have produced a more salutary effect: he acknowledges the divine sovereignty, the eternal duration of his dominion: his infinite foreknowledge, almighty power, unlimited independency, perfect goodness, purity, faithfulness and justice. This exalted character can belong to none but the supreme Being, the one only living and true God. As such the humbled king worshipped him, and laid before his numerous subjects sufficient evidence to warrant them to acknowledge and adore him alone; evidence such as rendered their disobedience inexcusable. And here let us observe how God produced good from the sufferings of his people and the desolations of his temple, the place of his peculiar residence and glory on earth; but for this circumstance, in all human probability, his name had been in that age little known among the

PRACTICAL OBSERVATIONS.—\* CHAP. III.] At what expence will proud men dare to affront Jehovah, and mark their gratitude to an idol which never showed them a favour. Every where there are abandoned wretches ready to accuse the faithful servants of God. In the path of duty we must never be careful about consequences. If we possess true faith in God, it will cast out enslaving fear. The way to be ready to meet the severest conflicts is daily to deny ourselves. How terrible and violent the passions of proud men become when they are indulged! They bid defiance to every thing human! Persecutors of God's people may expect he will avenge their wrongs. When sin or death must be the alternative, we may emphatically say to die is gain.



Before  
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cir. 570.

holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brags, in the tender grafs of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

c Chap.  
5, 21, &c.

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grafs as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree-roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

Or,  
an healing  
of thine  
error.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

cir. 569.

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king, Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee:

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grafs as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grafs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

cir. 563.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

d Chap.  
7, 14.  
Micah  
4, 7.  
Luke  
1, 33.

nations compared with what it was. Ver. 9. Magicians a name derived from Magi, denoting formerly wise men, who studied principally astronomy, natural philosophy, and theology. Ver. 10—12. Princes are frequently represented in scripture, under the figure of a flourishing tree. Ver. 13. The watcher means an angel employed to execute the determination of God. To receive and execute his commands in the work of the angels; Psa. ciii. 19. Ver. 16. Deprived of human reason, he preferred the life of brutes; in which state he remained seven years.

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou?

Before  
Christ  
cir. 538.

36 At the same time my reason, returned unto me; and, for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords fought unto me; and I was established in my kingdom; and excellent majesty was added unto me.

e Job  
9, 12.  
Ira.  
45, 9.

37 Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.\*

## CHAP. V.

1 Belshazzar's impious feast. 5 A hand-writing on the wall troubleth him. 10 The queen informeth him of Daniel, who is brought in. 25 Daniel interpreteth the writing, &c.

**B**ELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Or, Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein.

Or,  
grand-  
father.  
† Chald.  
brought  
forth.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

† Chald.  
bright-  
nesses.  
† Chald.  
changed

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Or,  
girdles.  
† Chald.  
bindings,  
or knots.  
† Chald.  
with  
might.

8 Then came in all the king's wife men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

† Chald.  
bright-  
nesses.

EXPLANATORY NOTES. CHAP. V. Ver. 1—9. This chapter relates the thoughtless, secure, licentious state of the court of Babylon in that very night which transferred their power to the Persians. Belshazzar was a grandson of Nebuchadnezzar, whom he exceeded greatly in wickedness; the latter, while he profaned the temple of Jerusalem, shewed some respect for its vessels that he had robbed, by placing them in his own idol temple; but the former employed them in his feast of pleasure! he and his court drank out of these vessels sacred to the true God, and praised dumb idols. His ungodliness was

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Kings by prayers and good wishes, as well as by good instructions, and good deeds should study to be a blessing to their subjects. What God hath done against us as the effects of our sins, as well as what he hath done for us in mercy, should be mentioned to his glory and for our own humiliation. It is common for wicked men to apply to any thing for instruction and comfort rather than to God. But what is the chaff to the wheat. With deep concern faithful ministers observe ruin impending on the heads of many quite unaffected with it themselves. And with great freedom and prudence ought they to give warning of it; for sinners must be often courted to secure their own mercies. Without repentance and amendment, there can be no hope of pardon and salvation. God can soon humble the proudest, and make those who were the envy and admiration of mankind, despicable as the worm that crawls. Our afflictions last no longer than to accomplish God's end of their mission.



Before  
Christ  
cir. 538.

10 ¶ Now the queen, by reason of the words of the king and his lords, came into the banquet-house; and the queen spake, and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

a Chap.  
2. 48.

¶ Or,  
grand-  
father.  
¶ Or,  
grand-  
father.

b Chap.

4. 9.

¶ Or,  
of an in-  
terpreter,  
¶ c.

¶ Or,  
of a dis-  
solver.

† Chald.  
knots.

¶ Or,  
grand-  
father.

11 <sup>a</sup> There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father, light and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made <sup>b</sup> master of the magicians, astrologers, Chaldeans, and soothsayers:

12 For as much as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake, and said unto Daniel, art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

† Chald.  
interpret.

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

¶ Or, see  
as Chap.  
2. 6.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

¶ Or,  
did deal  
proudly.  
† Chald.  
made to  
come  
down.

19 And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was <sup>†</sup> deposed from his kingly throne, and they took his glory from him:

peculiarly inexcusable, for he ought not to have been ignorant of the great signs and mighty wonders which God had shewed Nebuchadnezzar. His voluptuous mirth is interrupted by a terrible event. He beheld part of a hand write on the wall, and is filled with dismay. In vain he calls for his wise men; they could not interpret the language written: he was greatly troubled, his countenance changed, and his lords were astonished. Ver. 10—12. The queen is supposed to have been the wife of his father Evil-merodach, called Nitocris, a lady of great wisdom and prudence. She comforts the king with the assurance of a true interpretation of the words and meaning of what was written, by Daniel, whose abilities and worth she knew, though he had been neglected by the king, who seems

21 And he was <sup>c</sup> driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the LORD of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.\*

† Chald.  
he as the  
son of, &c.  
¶ Or,  
now.

## CHAP. VI.

1 Daniel is made chief of the presidents; 4 they conspire against him, and obtain an ensnaring decree. 10 Daniel accused of a breach thereof, is cast into the lion's den: 18 he is miraculously saved; 24 his adversaries are cast in and devoured; Darius, by a decree magnifieth God.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but

to have regarded nothing but sensual gratifications. Ver. 30, 31. The warnings given the court of Babylon seems not to have been sufficient to subdue their love of pleasure for one night; for they continued feasting till the enemy had entered the city; comp. Isa. xxi. 5. xlv. 1. Cyrus placed his uncle on the throne of Babylon, reigned with him two years, and then succeeded to the sole government of the empire.

EXPLANATORY NOTES. CHAP. VI. Ver. 1—28. The event in this chapter is similar to that recorded in the third. Daniel had changed masters, but his God was unchangeable; hence he obtained equally distinguished favour from his new master as he had from his old ones. His character was universally

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Drunkenness is the door to every abomination! But awfully criminal is the mirth in which men profane or jest with sacred things. Immorality and impiety, drunkenness and idolatry, greatly promote one another. The joyous sinner in the midst of his carousals is a most pitiable object, dancing and singing on the brink of the gulph where the worm dieth not, and the fire is not quenched. How easily can God awaken the most secure, and cause the stoutest heart to tremble! and the incapacity of creatures to comfort adds to the terror. But if a hand-writing on a wall can so affect sinners, how is it that they do not tremble to see every day in the Bible, God's hand-writing, denouncing their everlasting damnation! Wife counsellors are strangely overlooked at luxurious courts. But necessity nevertheless often compels their despisers to receive them back to honour and regard.



<sup>Before Christ cir. 537.</sup> they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes || assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm || decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the <sup>a</sup> law of the Medes and Persians, which <sup>†</sup> altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now, when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber <sup>b</sup> toward Jerusalem, he kneeled upon his knees <sup>c</sup> three times a-day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. Now the

king spake, and said unto Daniel, Thy God, whom thou serveest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were || instruments of music <sup>Or, tables.</sup> brought before him; and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou serveest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives: and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be <sup>d</sup> destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the <sup>†</sup> power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.\*

## CHAP. VII.

1 Daniel's vision of the four beasts, 9 and of God's kingdom. 15 The interpretation thereof.

known, Ezek. xxviii. 3. and it gained him the confidence and cordial esteem of Darius, who raised him to the most important offices of trust in the empire, which he executed to the greatest advantage and with the utmost undenied fidelity. But his unquestionable excellence, great power and dignity, provoked and strengthened rather than silenced the envy of his enemies. Though they enjoyed great honour they were dissatisfied; they could not submit to a foreigner, a Jew, a captive preferred before them. They plot to cast him down from his excellency. They fix on a plan the most adapted to accomplish the end. The king had but lately ascended the throne: they, with the most plausible pretence of wisdom, require him to demand of his new subjects a proof of their respect and loyalty. The proof was inconvenient, absurd as well as unreasonable; but it was most flattering to a monarch accustomed to a parade of honour; and the unwary king is taken in the

snare. While Daniel was superior to the favour or wrath of man, he could not live without the friendship of his God; the public acknowledgement of which issues in his being cast into the den of lions. This the king could not prevent from attachment to a pernicious custom, though he saw and lamented his error. God permitted the wrath of Daniel's enemies to proceed no further; he exercised his uncontrollable power over the hungry voracious animals, that they did him no hurt: while, through the wrath of the deceived and unhappy king, they received and devoured suddenly his accusers. Thus the wicked are taken in the snares which they lay for others, but the righteous are delivered; and, as here, God makes the wrath of men to praise him. This character is more fully described in Darius's decree, than even in that of Nebuchadnezzar's, and became probably more extensively known, as Cyrus' conquests might extend to nations never subject to the power of Babylon, chap. iv.

**PRACTICAL OBSERVATIONS.**—\* CHAP. VI.] Stedfast uprightness is the best method of retaining favour and honour in courts, however wicked: by that, men may preserve their places amidst strange revolutions. And the more our neighbours wait for our halting, let us be more circumspect. It is extremely honourable if they can find nothing to accuse us of, but the regular worshipping of God. And it is highly honourable to have our habitations temples for God, and houses of daily, of frequent prayer; and never to omit duty for fear of suffering. A gracious soul cannot live a day without prayer and praise, and though he never kneel or sing to be heard of man, he is never ashamed to be known to do so. Thrice a-day Daniel prayed notwithstanding all his occupations and engagements; can we then have a plea for a less frequent attendance on the throne of grace.



Before  
Christ  
cir. 555.

† Chald.  
saw.  
|| Or,  
words.

|| Or,  
wherewith.

|| Or,  
it raised  
up one do-  
minion.

a Revel.  
5. 11.

b Revel.  
20. 12.

**I**N the first year of Belshazzar king of Babylon, Daniel † had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the || matters.

2 Daniel spake, and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, || and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and || it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it.

7 After this I saw in the night-visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: <sup>a</sup> thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: <sup>b</sup> the judgment was set, and the books were opened.

11 I beheld then, because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet † their lives were prolonged for a season and time.

13 I saw in the night-visions, and, behold, *one like* the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that which* shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* † body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the † most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse † from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Before  
Christ  
cir. 555.

† Chald.  
a prolong-  
ing in life  
was given  
them.

c Chap.  
2. 44.  
Micah  
4. 7.

Luke  
1. 33.  
† Chald.  
sheath.

† Chald.  
high ones,  
that is,  
things, or,  
places.  
† Chald.  
from all  
those.

**EXPLANATORY NOTES.** CHAP. VII. Ver. 1—7. The vision contained in this chapter preceded, in one point of time, the event related in the preceding one. The sea denotes the inhabitants of the world, Psal. xcvi. 7. The winds mean the powers on earth contending for mastery, and filling it with violence and confusion. The four beasts coming out of the sea, is the prophecy of the four empires, (chap. ii. 31, 43.) repeated with several additions. The first beast was like a lion, and two eagle's wings, denoting the power and despotism of the kingdom of Babylon, and the rapidity of Nebuchadnezzar's conquests; but the wings were soon plucked off by which it was exalted; for under his successors the empire began to be weakened and dismembered; they lost their wisdom and courage; the lion's heart was changed into a man's. The second beast represented the Persians; he raised himself upon one side; the Persians being under the Medes at the fall of Babylon, but presently arising above them. He had three ribs in his mouth, between his teeth; signifying the kingdom of Sardis, Babylon, and Egypt, which were conquered by the Persians, but did not belong to their proper kingdom. He devoured much flesh, the riches of these kingdoms. The third beast was like a leopard, to signify the fierceness of the Grecian power under Alexander, who laid the foundation of that empire; the four heads and wings intimated that it should be divided into four kingdoms, Dan. viii. 22. It continued in the form of one kingdom under Alexander the Great, his brother Arridæus, his young sons, Alexander and Hercules: and then was divided into four kingdoms, the governors of the provinces putting crowns on their own heads, and by mutual consent reigning over their provinces. The Roman empire is represented by the fourth beast, exceeding fierce and terrible; he had great iron teeth, and devoured and brake in pieces, and stamped the residue with his feet. The Roman empire was larger, stronger and more formida-

ble and lasting than any of the former; continued its greatness till the reign of Theodosius the Great; and then was broken into ten kingdoms, which were the ten horns of the beast. Some of these kingdoms at length fell and new ones arose; but whatever was their number afterwards, they were still called the *ten kings*, from their first number. Ver. 8. Compare ver. 20, 21, 24, 25. Kings are put for kingdoms; and therefore the little horn is a little kingdom. Concerning which Sir Isaac Newton, (from whose illustration of Daniel's prophecies, these notes are chiefly extracted) observes: It was a horn of the fourth beast, and rooted up three of his first horns, and therefore we are to look for it among the nations of the Roman Empire after the rise of the ten horns. But it was of a different kind from the other ten kingdoms; having a life or soul peculiar to itself, with eyes and a mouth. By its eyes it was a Seer or Bishop, as the word literally means, which applies to the church of Rome claiming universal bishopric; and by its mouth speaking great things, and changing times and laws, it was a prophet as well as a king; and the bishop of Rome has given laws to kings and nations as an oracle! pretending that his dictates are binding on the whole world. The same power rooted up or destroyed three kingdoms or dominions, in the eighth century, the exarchate of Ravenna, the kingdom of the Lombards, and the Senate or dukedom of Rome; by which the bishop of Rome rose up as a temporal prince or king, the eleventh horn of the fourth beast. Ver. 9—11. Compare ver. 13, 14, 18, 22, 26, 27. Daniel in vision beholds the Eternal Judge in supreme majesty, who passes sentence of destruction on every power opposed to his dominion, especially on the Roman power, both Pagan and Papal, doomed to misery, similar to that of Sodom and Gomorrah, 2 Thess. i. 8. Rev. xix. 17—21. He entrusts to the Son of man, the Lord Jesus, the exercise of his righteous authority in the earth; to him he gives a kingdom



Before  
Christ  
cir. 555.

25 And he shall speak *great* words against the most High, and shall wear out the faints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times, and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the faints of the most High, <sup>d Luke 1. 33.</sup> whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Or,  
rulers.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.\*

### CHAP. VIII.

1 Daniel's vision of the ram and he-goat. 13 The suspension of the daily sacrifices, &c. 15 Gabriel comforteth Daniel, &c.

cir. 553.

**I**N the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me* Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river of Ulai.

† Heb.  
thesecond.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than † the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Or,  
none  
touched  
him in the  
earth.

5 And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and † touched not the ground; and the goat had † a notable horn between his eyes.

† Heb.  
a horn of  
sight.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him:

whose influence shall be gradually extended throughout all the earth, and whose duration is eternal. Ver. 12. The sovereign power departed from the three first beasts, or empires; and they continued in being as a people; while the utter destruction of the fourth is determined. The latter has exceeded the former in opposition to the people of God, and their punishment shall be according to their works.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1—27. The ram having two horns are the kings, or rather kingdoms of Media and Persia. The horn that came up first was the kingdom of the Medes; from the time that their king Cyaxares and Nebuchadnezzar overthrew Nineveh, and shared the empire between them. The Persians, however, were by Cyrus raised above the Medes, and therefore were the second horn, that came up last. The rough

and there was none that could deliver the ram out of his hand.

Before  
Christ  
cir. 553.

8 Therefore the he-goat waxed very great: and, when he was strong, the great horn was broken; and for it came up a four notable ones, toward the four winds of heaven.

a Chap.  
11. 4.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the <sup>b</sup> pleasant land.

b Psalm  
48. 2.

10 And it waxed great, *even* † to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Ezek.  
20. 6.

11 Yea, he magnified himself *even* † to the prince of the host, and † by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Or,  
against  
the host.

12 And † an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and profaned.

Or,  
against.

Or,  
from him.

Or,  
the host

was given  
over for  
the trans-

gression  
against  
the daily

sacrifice.

Or, the  
number  
of secrets,

or, the  
wonderful

numberer.

† Heb.

Psalmi.

Or,  
making  
desolate.

† Heb.  
evening,

morning.

† Heb.  
justified.

c Chap.  
9. 21.

13 ¶ Then I heard one faint speaking, and another faint said unto † that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of † desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred † days; Then shall the sanctuary be † cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice, between the banks of Ulai, which called, and said, 'Gabriel, make this man to understand the vision.'

17 So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision.

18 Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and † set me upright.

† Heb.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

made me  
stand

upon my  
standing.

20 The ram which thou sawest having two horns, are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] Thrice happy is that retirement from business and courts, which is filled up with intimate fellowship with God, and with discoveries of the secrets of his covenant and providence! What a troubled, unsettled, ever changing, and noisy world, is ours made by the ambitious and contentious men that dwell in it! But all their empires, established by iniquity, are but contemptible things before the eternal God, and mischievous and destructive to one another. Infinite is the glory and majesty, and power and equity of the most High; and certain but tremendous, his appearance for the ruin of his opposers and the establishment of the church! Yea, the reproach of Jesus's cross is effectually wiped away in his solemn exaltation to glory; and shall be in the glory of his church, especially in the millennial and heavenly state. How affecting are noted revelations from God! When we are ignorant, we should not be ashamed to inquire of those who can teach us. The truths of God should engage our diligent attention. It is our duty to store them up in our hearts, ready to produce them on every proper occasion, for the edification and comfort of our brethren.



**Before Christ**  
**cir. 583.**  
22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

**† Heb. are accomplished.**  
23 And in the latter time of their kingdom, when the transgressors **†** are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the **†** holy people.

**† Heb. people of the holy ones.**  
**¶ Or,**  
**d 2 Mac. 9. 9.**  
25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by **¶** peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be **†** broken without hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.\*

## CHAP. IX.

**5** Daniel confesseth his people's sins: **16** he prayeth for Jerusalem's restoration. **20** Gabriel informeth him of the seventy weeks, and of the time and death of the Messiah, &c.

**cir. 538.**  
**¶ Or,**  
**in which he, &c.**  
**I**N the first year of Darius the son of Ahasuerus, of the seed of the **¶** Medes, which was made king over the realm of the Chaldeans;

**a Jerem. 25. 12. & 29. 10.**  
2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to **a** Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 **¶** And I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth and ashes:

**b Deut. 7. 9. Nebem. 1. 5.**  
4 And I prayed unto the LORD my God, and made my confession, and said, O **b** LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

**c Baruch 1. 17, 18.**  
5 **c** We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

**¶ Or,**  
**thou hast, &c.**  
7 O LORD, righteousness **¶** *belongeth* unto thee, but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto

all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespasss that they have trespassed against thee.

**Before Christ**  
**cir. 538.**  
**d Baruch 1. 15.**  
8 O LORD, to us **a** *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the LORD our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the **c** law of Moses the servant of God, because we have sinned against him.

**e Lev. 26. 14. &c. Deut. 28. 15. &c. & 29. 20. &c. & 30. 17, 18. & 31. 17. &c. & 32. 19. &c. f Levit. 24. 14. &c. Deut. 28. 15. Lamen. 2. 17. † Heb. entreated. we not the face of the, &c. † Heb. made thee a name. g Exod. 14. 18.**  
12 And he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 **f** As *it is* written in the law of Moses, all this evil *is* come upon us: yet **†** made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O LORD our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast **†** gotten thee **s** renown as at this day; we have sinned, we have done wickedly.

16 **¶** O LORD, according to all thy righteousness, I **†** beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary *that is* desolate, for the LORD's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city **†** which is called by thy name: for we do not **†** present our supplications before thee for our righteousnesses, but for thy great mercies. **† Heb. whereupon thy name is called. † Heb. cause to fall.**

19 O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 **¶** And whiles I was speaking, and praying, and

Romans. To Macedonia they added Asia Minor, Armenia, Syria, and Judea, the pleasant land. By them the civil and ecclesiastical policy of the Jews was destroyed; their governor put to death the Messiah; they destroyed the temple, and they endeavoured to corrupt the worship of God, by introducing heathen practices, chap. xi. 51. Matth. xxiv. 15. Daniel's days are years; and these may be reckoned either from the destruction of the temple by the Romans in the reign of Vespasian, or from the pollution of the sanctuary by the worship of Jupiter Olympius, or from the desolation of Judea, when all the Jews were banished from their own land, or from some period that time will discover. Henceforward the last horn of the goat continued mighty under the Romans,

till the reign of Constantine the great and his sons; and then it became an empire alone, but under a Roman family; and at present is a large empire under the Turks.

EXPLANATORY NOTES. CHAP. IX. Ver. 2. The most distinguished talents, or even most intimate intercourse with God, with which any man may be favoured, cannot warrant indifference to divine revelation, recorded to influence the heart, and direct the whole conduct. Hence Daniel to remove his uncertainty respecting the time of his people's deliverance, trusts not to the spirit of prophecy, with which he was eminently endowed; for he knew that God had a right to withhold or grant this, at what time and in what degree, he

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] The people of God have often enjoyed the most gracious liberty in their souls, when their bodies have been held in captivity. But those who abuse others may quickly expect the like treatment. God quickly stops the career of ambitious men. And little do they, who risk both soul and body, in amassing power or wealth, know who shall enjoy them. If ever God's people suffer, their sins are the cause. They who slight or abuse the privileges of God's sanctuary, deserve to be deprived of them. It is comfortable to reflect that he looks on the persecution of his church as against himself; and that, though her diversities may be severe, they cannot be lasting.



Before Christ 538. confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God ;

21 Yea, while I was speaking in prayer, even the man <sup>a</sup> Gabriel, whom I had seen in the vision at the beginning, being caused to <sup>†</sup> fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth <sup>†</sup> to give thee skill and understanding.

23 At the beginning of thy supplications the <sup>†</sup> commandment came forth, and I am come to shew thee ; for thou art <sup>†</sup> greatly beloved : therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people, and upon thy holy city, <sup>||</sup> to finish the transgression, and <sup>||</sup> to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and <sup>†</sup> prophecy, and to anoint the most holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks : the street <sup>†</sup> shall be built again, and the <sup>||</sup> wall, even <sup>†</sup> in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, <sup>||</sup> but not for himself : and the people of the prince that shall come shall destroy the city, and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war <sup>||</sup> desolations are determined.

27 And he shall confirm <sup>||</sup> the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and <sup>||</sup> for the overspreading of <sup>1</sup> abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the <sup>||</sup> desolate.\*

<sup>1</sup> battlements shall be the idols of the desolaters. i Matth. 24. 15. Mark 13. 14. Luke 21. 20. <sup>||</sup> Or, desolater.

# CHAP. X.

1 Daniel having humbled himself seeth a glorious vision, and is troubled with fear ; 10 an angel comforteth him, &c.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar ; and the thing was true, but the time ap-

pointed was <sup>†</sup> long : and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three <sup>†</sup> full weeks.

3 I ate no <sup>†</sup> pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is <sup>a</sup> Hiddekel ;

5 Then I lifted up mine eyes, and looked, and behold <sup>†</sup> a certain man clothed in linen, whose loins were <sup>b</sup> girded with fine gold of Uphaz :

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision : for the men that were with me saw not the vision ; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me : for my <sup>°</sup> comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words : and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 <sup>¶</sup> And, behold, an hand touched me, which <sup>†</sup> set me upon my knees, and upon the palms of my hands :

11 And he said unto me, O Daniel, <sup>†</sup> a man greatly beloved, understand the words that I speak unto thee, and <sup>†</sup> stand upright : for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel ; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days : but, lo, Michael, <sup>||</sup> one of the chief princes, came to help me ; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what

one week," is thought to refer to the multitudes of the Jews who believed the gospel the first seven years after Christ's death ; though others apply it to the Romans making peace with other nations, that they might chastise the Jews. The Jewish war lasted three years and a half, or half a week, at the end of which the Jewish ritual ceased ; desolation came on the land, and misery on the people, to remain till the times of the Gentiles be fulfilled ; and then all Israel shall be saved.

EXPLANATORY NOTES. CHAP. X. Ver. 2, 3. The welfare of the church of God has always held a chief place in the hearts of righteous men ; among whom Daniel holds a most conspicuous place. Ver. 5, 6. From the description given of this glorious personage, are we not warranted to conclude that he was none other than the Son of God ? Compare Rev. i. 12—15. Ver. 10—21. Of the ministry of angels we often read in the sacred oracles. This passage teaches us that they watch over nations as well as individuals, with a view to the benefit of the people of God. Daniel had interceded for his people three whole weeks ; the angel, by a similar employment, had been for an equal space of time prevented from comforting him. Daniel had been pleading with God ; the angel at the court of Persia : the latter had been opposed by the Prince of

PRACTICAL OBSERVATIONS.—\* CHAP. IX.] The near fulfilment of God's promises animates the believing mind to earnest prayer for it. The desolations of God's sanctuary are a great grief to gracious souls. In all our sufferings however severe, we must own God as righteous, and take to ourselves deserved shame. If sinners continue incorrigible, God's wrath will abide upon them. In our anguish our first recourse should be to God in prayer. Yet, God sometimes makes immediate and sensible returns to the prayers of his people, and gives them more than they ask. And with great humility and serious consideration ought such favours to be received ! Necessary, great, and glorious, and fixed in every circumstance, is Jesus's incarnation, his unction with the Holy Ghost, his labours and death for sinners ; and terrible the vengeance incurred by his obstinate despisers. But great is the mercy that, when some circumstances in scripture are left in great obscurity, the principal things are expressed so plainly that he that runs may read and understand them.



Before  
Christ  
534.

shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

|| Or,  
this ser-  
vant of  
my lord.

17 For how can || the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man, greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

† Heb.  
strength-  
eneth him-  
self.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that † holdeth with me in these things, but Michael your prince.\*

### CHAP. XI.

1 Persia's overthrow by the king of Grecia. Leagues and conflicts between the kings of the south and the north. 21 The exploits of one of the latter princes, &c.

**A**LSO I, in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches, he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

*Persia*: thought by some to be Satan the prince of this world, who excited the Persian court by the false accusations of the Jews' enemies, to put a stop to the building of the temple, Zech. iii. 1, 2. Ezra iv. By the aid of Michael, the interests of the Jews prospered; the court of Persia gave renewed orders to forward the building of the city and temple. Having comforted Daniel, the angel returns to what appears to have been his stated employment; to fight, or rather plead, by directing the counsels of the court of Persia; previous to which he informs the prophet, that the prince of Grecia shall come; that is, succeed to the dominion of the Persians. By this, is perhaps intimated, that the Grecian power would prove favourable to the Jewish nation. According to Josephus, Alexander, and some of his successors conferred many favours on the Jews.

**EXPLANATORY NOTES.** CHAP. XI. Ver. 1. This verse informs us of the part that the angel had in the decree of Darius, in conjunction with Cyrus in favour of the Jews, Ezra chap. i. Ver. 2—19. The three kings referred to were Cyrus, Cambyfes, and Darius Hystaspis; Xerxes was the fourth, possessed of greater wealth than all the former; he raised an immense army, greater than was probably ever assembled to subdue Greece; which however, only issued in his own disgrace, and rendered the Grecians his implacable enemies. They afterwards, under a *mighty king*, Alexander the Great, king of Macedon, tri-

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

Before  
Christ  
534.

6 And in the end of years † they shall join them- <sup>† Heb. shall asso-  
ciate them-  
selves.</sup> selves together; for the king's daughter of the south shall come to the king of the north to make † an <sup>† Heb. rights.</sup> agreement: but she shall not retain the power of the <sup>|| Or, whom she brought forth.</sup> arm: neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and || he that begat her, and he that strengthened her in *these* times.

7 But out of the branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortrefs of the king of the north, and shall deal against them, and shall prevail;

8 And shall also carry captives into Egypt their gods, with their princes, *and* with † their precious vessels of silver and of gold; and he shall continue *more* <sup>† Heb. vessels of their desire.</sup> years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons || shall be stirred up, and shall as- <sup>|| Or, shall come.</sup> semble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, *even* to his fortrefs.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by* it.

† Heb.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come, † after certain years, with a great <sup>† Heb. the chil-  
dren of  
robbers.</sup> army, and with much riches.

14 And in those times there shall many stand up against the king of the south: also † the robbers of <sup>† Heb. the city of  
munitions</sup> thy people shall exalt themselves to establish the vi- <sup>† Heb. the people  
of his  
choices.</sup> sion; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take † the most fenced cities; and the arms of the south shall not withstand, neither † his

umphed over the Persians, whose empire he seized. His posterity reigned but a few years, when the empire was divided, as has been already recorded, (chap. vii. 1—7.) into four very eminent kingdoms seated to *the four winds of heaven*; which, after various confederacies and battles, were reduced into two powerful ones called by Daniel the kings of the South and the North. Ptolemy reigned in the south over Egypt, Lydia, Ethiopia, Arabia, Phoenicia, Coelosyria, and Cyprus. Seleucus, (one of Alexander's princes,) was however stronger, and obtained great dominion, scarcely inferior to that of the Persian empire, conquered by his master. The kings, by whom these were succeeded in power, sought by marriage to unite their kingdoms. Ptolemy Philadelphus king of the south, gave Bernice his daughter to Antiochus Theos king of the north, who had already Leodice to wife, by whom he was afterwards poisoned, to make way for her own son Seleucus Callinicus, whom she placed on the throne. He slew Bernice, her son, companions and defenders; so that neither she nor they retained long their power. On which account her brother Ptolemy Euergetes son and successor of Philadelphus, made war against Callinicus, took for him several provinces, and carried into Egypt great spoil, among which were the images or gods of Egypt, carried away by Cambyfes. He continued to reign four years longer than Callinicus. The son of Callinicus collected a great army; which at length under Antiochus Magnus, were successful, and

**PRACTICAL OBSERVATIONS.**—\* CHAP. X.] A sense of God's love to our souls, is the great barrier against terrifying fear. The moment God's people begin to speak, his ear is attentive to their prayers, and ready to grant their petitions. What insignificant and polluted nothings are the best of men before God; and in their own view, when they behold him! But graciously his power and promises support his people under their terrors and grievances. As the entrance of their prayers is pleasant to him, so the entrance of his word is quickening to them. And we ought to be patient under present trials, lest God should send heavier ones. Though kings on earth, and devils from hell be against us, it is enough if Jehovah, if Jesus and his angels, care for and protect us.



Before Christ 534. chosen people, neither shall there be any strength to withstand.

Or, goodly land. 16 But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the || † glorious land, which by his hand shall be consumed.

† Heb. the land of ornament. 17 He shall also set his face to enter with the strength of his whole kingdom, and || upright ones with him; thus shall he do: and he shall give him the daughter of women, † corrupting her; but she shall not stand on his side, neither be for him.

Or, much uprightness; or, equal conditions. 18 After this shall he turn his face unto the Isles, and shall take many: but a prince † for his own behalf shall cause † the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

† Heb. to corrupt. † Heb. for him. 19 Then he shall turn his face toward the fort of his own land: but he shall stumble, and fall, and not be found.

† Heb. one that causeth an error to pass over. 20 Then shall stand up in his estate † a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

† Heb. dangers. 21 ¶ And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

Or, into the peaceable and fat, &c. 24 He shall enter || peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall † forecast his devices against the strong holds, even for a time.

† Heb. think his thoughts. Fulfilled cir. 170. 25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with

a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

27 And both these kings' † hearts shall be to do † Heb. mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. † their hearts.

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south: but it shall not be as the former, cir. 169. or as the latter.

30 ¶ For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. Fulfilled cir. 168.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that || maketh desolate.

32 And such as do wickedly against the covenant shall he || corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. || Or, cause to dissemble.

33 And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now, when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try || them, and to purge, and to make them white, || Or, by them. even to the time of the end: because it is yet for a time appointed.

36 ¶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against

recovered several provinces. His triumph however was of short duration; for when he had marched to the fortrefs or frontier towns of Egypt, Ptolemy Philopater, son of Euergetes, met him with a large army, routed him completely; with which victory he was puffed up; and living in all manner of luxury, his subjects revolted from him; though he brought them into subjection, his power was weakened, for in the contest sixty thousand Egyptian Jews were slain. Antiochus seized the first favourable opportunity to attack Egypt again; which occurred in the course of twelve years; for then that kingdom was without any other king than Ptolemy Epiphanes, a child of only five years old, son of Philopater who was now dead. Antiochus strengthened himself by an alliance with the king of Macedon, and many of the Jews joined him voluntarily. After various success in war he made peace with Epiphanes, and gave him Cleopatra, his beautiful daughter to wife, probably with a view of betraying him. He next invaded some provinces under the protection of the Romans; but he insulted them not with impunity. Lucius Scipio, their general, completely overthrew him in battle; which gained him many honours. Antiochus returned to the country which he was permitted to retain; and was slain as he was robbing the temple of Jupiter Belus in Elymais. Ver. 20. This refers to the reign of Seleucus Philopater, son of Antiochus, who did nothing memorable; he was extremely indolent; intent on raising money for the Romans, to whom he was tributary. He was slain by Heliodorus, whom he had sent to rob the temple at Jerusalem. Ver. 21—31. Demetrius son of Philopater, had been sent a short time before his father's death, hostage to Rome, in his uncle's stead. Antiochus Epiphanes, who was at Athens on his way home when his brother died; upon which Heliodorus ascended the throne. Antiochus, however, by subtlety and flattery obtained the friendship of the king of Pergamus, a distinguished ally of the Romans, by whose influence Demetrius was detained in Rome, and Antiochus placed on the throne. His character was most contemptible, so that some considered him deranged; hence called him *Antiochus Epimenes*; but his power was great over Syria and the neighbouring nations. He

rendered void the laws of God, by deposing the Jewish high priest Onias, and selling the priesthood to Jason, his younger brother, from whom he received four hundred and forty talents of silver for that office, and an hundred and fifty more for a license to erect a place for training up the youth in the fashions of the heathen. Thus he withstood the prince of the covenant, whose laws that were the very defence of Israel, he broke down as with a flood. He next expressed great friendship for Ptolemy Philometer, son of Cleopatra, who had succeeded to the throne of Egypt, while to establish himself against that kingdom, he courted the friendship of the Jews and neighbouring countries, by distributing among them great favours. He then raised a great army with which he marched to fight against the Egyptians, whose army he might have wholly destroyed; but he spared them to ingratiate himself into their favour. He entered their country as a friend; professed great friendship for the young king, and took upon him to order the affairs of the kingdom. While he was thus employed, Jason to recover the office of high priest, which he had sold, but had not received payment, assaulted Jerusalem with above a thousand men, and took the city; information of which led Antiochus to believe that Judea had renounced their authority; he therefore returned from Egypt, retok the city; slew forty thousand inhabitants, took as many prisoners, whom he sold to obtain money, and robbed the temple of its treasures, not excepting the most sacred things, amounting to 18,000 talents, which he carried away to Antioch. The Egyptians, to deliver themselves from his power, sought the assistance of the Romans, who are meant by those that came against him in ships of Chittim; and by them he was opposed on his return to attack Egypt. Being obliged to submit to them, he returned, filled with grief and indignation; and wrecked his vengeance on the Jews. His captains, by his orders, spoiled and slaughtered many of them, profaned the temple, set up the worship of the heathen gods in all Judea, and strengthened by the apostates from the worship of God, put to death those who would not submit to heathenism. Of this we have striking instances in 1 Mac. i. 60—64, 2 Mac. vii. Ver. 31—45.



Before  
Christ  
534.

the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

† Heb. as for the Almighty God, in his seat he shall honour, yea he shall honour a God whom &c. 38 But † in his estate shall he honour the God of † forces; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and † pleasant things.

39 Thus shall he do in the † most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for † gain.

‡ Or, munitions † Heb. Muzzim. or, God's protectors. † Heb. things desired. † Heb. fortresses of munitions. † Heb. a price. ‡ Or, goodly land. † Heb. land of delight, or, ornament. † Heb. send forth. ‡ Or, goodly. † Heb. mountain of delight of holiness. 40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the ‡ † glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall † stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the ‡ † glorious holy mountain: yet he shall come to his end, and none shall help him.\*

In the year that the above events took place, the Romans conquered Macedon, the original kingdom of the Grecian empire, and thereby began to put an end to the reign of Daniel's third beast. This is expressed, ver. 31, *And arms shall stand on his part*, or, And after him arms (that is, the Romans) shall stand up. As the original word *enemelec* signifies *after the king*, Dan. xi. 8. so *memenu* may mean *after him*. Arms are every where in this prophecy of Daniel put for military power, and they stand up when they conquer, and become powerful. Daniel, according to Sir Isaac Newton, describes in the following verses the actions of the Romans, though some authors apply them to Antiochus, and consider him a type of papal Rome, or antichrist. The Romans having reduced the Grecian power after 95 years made war on the Jews; they polluted the sanctuary of strength, took away the daily sacrifice, and placed the abomination of desolation. They built a temple to Jupiter Capitolinus where the temple of God in Jerusalem stood. They inflicted many miseries on the Jews, and afterwards persecuted exceedingly the Christians, and many bearing this name dissembled; denied the faith that they might avoid sufferings. But genuine Christians were proved by these trials, and displayed most striking fortitude and unshaken attachment to their master; they loved not their lives to the death. They, however, obtained occasionally seasons of relief from suffering; especially under Constantine the Great; and in their prosperity many hypocritically joined them, by whom they were immediately deserted on the return of persecution. All these things served to purify genuine believers, and to prepare them for the 'time of the end,' the more general apostacy from genuine Christianity. Then a power arose in the Roman empire, in the professed church, who exalted himself above God as well as man; regarding neither the God of his fathers, nor the lawful desire of women in matrimony; in his seat honouring the 'god of forces,' or Muzzims; that is, strong guardians, angels, and the souls of the dead, to whom religious worship was paid. This state of things is equally applicable to the western as well as eastern church; and was introduced in

## CHAP. XII.

1 Michael shall deliver Israel out of trouble; 2 the general resurrection, &c. 5 Daniel is informed of the times.

Before  
Christ  
534.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, <sup>a</sup> some to everlasting life, and some to shame and everlasting contempt. <sup>a</sup> Matth. 25. 46.

3 And they that be <sup>b</sup> wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. <sup>b</sup> John 5. 29.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. <sup>b</sup> Matth. 13. 43.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the † bank of the † Heb. river, and the other on that side of the bank of the † Heb. river.

6 And one said to <sup>c</sup> the man clothed in linen, which was <sup>c</sup> upon the waters of the river, How long shall it <sup>c</sup> be to the end of these wonders? <sup>c</sup> Chap. 10. 5.

7 And I heard the man clothed in linen, which was <sup>d</sup> upon the waters of the river, when he <sup>d</sup> held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and <sup>e</sup> an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. <sup>d</sup> Rev. 10. 5.

8 And I heard, but I understood not: then said I, O my lord, what shall be the end of these things? <sup>e</sup> Or, part.

9 And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and

the fourth and fifth centuries. About this period, the empire of the Saracens called the king of the south, and the empire of the Turks, called the king of the north, arose, overrun, and subdued the eastern part of the Roman empire: but neither of these powers were able to reduce Edom, Moab, or the chief of the children of Ammon, that is, those who inhabit the deserts of Arabia, to whose caravans the Mahometans continue to pay tribute. The nations subject to the Turks belong to the empire denominated by the he-goat; and therefore the goat still reigns in his last horn, but not by his own power.

EXPLANATORY NOTES. CHAP. XII. Ver. 1—4. These verses seem to give us a summary view of Christ's kingdom, from its commencement till its consummation. It was to be established in the world, at the time that the four kingdoms prophesied of in this book are overthrown, chap. ii. 44. Previous to its establishment, the Jews were made to suffer afflictions without a parallel in ancient history, to be equalled only by those calamities which shall come on the nations before the universal triumph of righteousness in the earth; and indeed the one seems to prefigure the other, Matth. xxiv. 21. But in these seasons of trial it shall be well with the righteous, not one of them shall perish; for their names are written in the book of life. This will be manifested at the general resurrection of the just and the unjust; the former shall rise to receive eternal life: the latter to experience eternal disgrace, and utter exclusion from the presence of God. Those eminently distinguished in glorifying God on earth, by leading many sinners to repent and believe the gospel, shall be suitably rewarded, Matth. xxv. 14—23, 29. 1 Cor. iii. 14, 15. The full import of these things were concealed from Daniel, and from all others, till the events of divine providence illustrates them; and one great event tending to this is, that many shall eagerly desire, and diligently communicate the knowledge of the nature and glory of Messiah's kingdom throughout the world. Ver. 5—10. The man clothed in linen was undoubtedly the Messiah, Compare Rev. x. 5, 6. An angel

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] Infinitely perfect is God's insight into futurity. Often riches are kept for the hurt of the owners. Yea, all things here are but vanity and vexation of spirit. While God in his providence lets up one and pulls down another, exactly answerable to his purpose, men's lusts render this world a tremendous scene of ravage and murder. While God singularly honours those that cleave to him in an evil day, he permits their opponents to rush forward in wickedness, till, becoming impudent in impiety, he can no longer delay their tremendous destruction. And how marvellous a confirmation of our faith is it to find some scripture predictions of contingent events more particularly circumstantiated than in any particular history of them!



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tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wife shall understand.

† Heb. to set up the abomination, &c. 11 And from the time that the daily sacrifice shall be taken away, and † the abomination that ‖ maketh

desolate set up, there shall be a thousand two hundred and ninety days. Before Christ  
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12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: ‖ for thou ‖ Or, and shalt rest, and stand in thy lot at the end of the days. \* thou, &c.

asks him, "How long shall it be to the end of these wonders," already revealed to Daniel? The answer is partly couched in very prophetic language: it shall be for a time, times, and half a time, or three years and a half; which, reckoning 360 days to a year, according to the ancient mode of calculation, and one prophetic day for a year, makes 1260 years. See Rev. xii. 6, 14. This refers to the reign of Antichrist; the destruction of which shall be followed by the restoration of the Jews; but this desirable period must be preceded by grievous trials to the church of God: chap. xi. 31—45. Ver. 11—13. The time allotted for the power

of antichrist is here enlarged from 1290 to 1335 days or years; the former period is thought to respect his fall, the latter the last judgments inflicted on him: and some learned men suppose, that in the interval between these periods the seven last plagues of the seven trumpets will be fulfilled; Rev. xi. 13—18. Blessed is he that exerciseth till this period, faith, patience, and hope: living or dying it shall be well with him; he shall reign with Christ for ever and ever, Rev. xx. 6.

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] Seasonable and effectual are Jesus's assistance, protection, deliverance and comforts. He is a present help in times of trouble to his people. And to all his chosen people he gives eternal life, and none shall pluck them out of his hand. O how great is the happiness of saints, and especially of faithful ministers in the resurrection, and in the eternal state! But on the contrary, inexpressible the infamy and ruin of the wicked. Neither angels nor saints know any thing more of future events but as God is pleased to reveal them. And it is to Christ to whom we must apply for all necessary illumination. Never must we, except by death and the last judgment, expect complete deliverance all at once. And it is not the curious scrutinizer into God's secrets, but the firm believer of his promises and observer of his laws, who may then expect safety and happiness.

# HOSEA.

## THE ARGUMENT.

Hosea, the first of the twelve minor prophets, was sent to foretel the ruin of the kingdom of the ten tribes, as well as of the kingdom of Judah. He also foretold the return of the Jews, and the calling of the Gentiles, and prophesied about fourscore years.

### CHAP. I.

1 The times when Hosea prophesied. 2 To show the idolatrous whoredoms of the land, he marrieth a wife of whoredoms, and hath by her Jezreel.

Before Christ  
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THE word of the LORD that came unto Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

† Heb. visit. 4 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will † avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And God, said unto him, Call her name ‖ Lo-ruhamah: for † I will no more have mercy upon the house of Israel; ‖ but I will utterly take them away. Before Christ  
785.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. ‖ That is, Not having obtained mercy.

8 ¶ Now, when she had weaned Lo-ruhamah, she conceived, and bare a son. † Heb. I will not add any more to.

9 Then said God, Call his name ‖ Lo-ammi: for ye are not my people, and I will not be your God. ‖ Or, that I should altogether pardon them.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: † and it shall come to pass, that ‖ in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. ‖ That is, Not my people. a Rom.

11 ¶ Then shall the children of Judah and the children of Israel be as one people, saying, The LORD is our God, for he hath forgiven us. ‖ Or, instead of that. b Jer. 3. 18. Ezek. 34. 23.

EXPLANATORY NOTES. CHAP. I. Ver. 1—11. This prophet was contemporary with Isaiah, and hence speaks of the same events: his labours seem to have been chiefly devoted to instruct and warn the ten tribes. He was called to take a wife, a woman addicted to whoredoms, and who had had children whilst she lived in that state. This was designed to teach Israel, that they must cease from their idolatrous practices, which were spiritual whoredom, if they would enjoy the favour and protection of God, their husband. The prophet had two sons and a daughter by his wife; and he gave them particular names, in obedience to God; names designed to represent the divine conduct to Israel. The first was called Jezreel, the seed, or rather arm of God; for God determined to execute his vengeance upon the kingdom, particularly the royal family of Israel; because of the sins of Jehu from whom they descended. This was speedily accomplished, 2 Kings xv. 12. The second child was called Lo-ruhamah, not having obtained mercy: for God declares his intention of executing justice without

mercy on the ten tribes, or kingdom of Samaria; which was done when they were carried away into perpetual captivity by the Assyrians, 2 Kings xvii. 3—23. But the Lord had compassion on the house of Judah; and miraculously saved them from their enemies, who had subdued their apostate brethren of the ten tribes, Isaiah xxxvii. 36. Lo-ammi, not my people, was the name of the third child; to intimate, that God utterly renounced the ten tribes from being his people; while he informs them, that he would choose from among the Gentiles an innumerable multitude, who having the spirit of faithful Abraham, would therefore justly be denominated Israel, Rom. ix. 24—26. The Gentiles converted to God will be the means of bringing the Jews to the knowledge and obedience of Messiah, Rom. xi. 25, 26, 30—32. and having become subject to him they shall return to their own land, and experience his guidance and protection. This is a period when the arm of the Lord shall be gloriously displayed in behalf of his ancient people; "Great shall be the day of Jezreel." It is per-



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dren of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.\*

CHAP. II.

1 The people exhorted to forsake idolatry, which is threatened with severe judgments. 14 God allureth them with promises of reconciliation.

That is, My people. That is, Having obtained mercy. a Isaiah 50. 1. b Ezek. 16. 25. c Ezek. 16. 4.  
SAY ye unto your brethren, || Ammi; and to your sisters, Ruhamah.

2 Plead with your mother, plead; for <sup>a</sup> she is not my wife, neither <sup>am</sup> I her husband: let her therefore put away her <sup>b</sup> whoredoms out of her sight, and her adulteries from between her breasts;

3 Left I strip her naked, and set her as in the day that she was <sup>c</sup> born, and make her as a wilderness, and set her like a dry land, and slay her with thirst:

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool, and my flax, mine oil and my <sup>†</sup> drink.

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and <sup>†</sup> make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was it* better with me than now.

8 For she did not know that I gave her corn, and <sup>†</sup> wine, and oil, and multiplied her silver and gold, <sup>†</sup> *which* they prepared for Baal.

9 Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will || recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her <sup>†</sup> lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn-feasts.

12 And I will <sup>†</sup> destroy her vines and her fig-trees,

whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burnt incense to them, and she decked herself with her ear-rings, and her jewels, and she went after her lovers, and forgot me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak || <sup>†</sup> comfortably unto her.

15 And I will give her her vineyards from thence, <sup>†</sup> and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me || Ishi, and shalt call me no more || Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a <sup>d</sup> covenant for <sup>d</sup> Job them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies:

20 I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD; I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will <sup>e</sup> say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.\*

CHAP. III.

By the prophet taking unto him an adulteress is shewed the desolation of Israel, and their restoration.

happ proper to observe, that the prophet is considered by some, recording in this and chap. iii. 1—3. what he did in vision to personate Israel; while others believe that the whole was literally and actually done.

EXPLANATORY NOTES. CHAP. II. Ver. 1—4. The few faithful among the ten tribes are here called Ammi, my people, and Ruhamah, having obtained mercy. They are entreated to exhort their apostate brethren, who constituted the corrupt church of Israel, to return to God from idols, as the only means of averting immediate destruction. Ver. 6, 7. God threatened to compass Israel with troubles from which neither their own exertions, the idols in whom they trusted, nor the idolatrous nation with whom they might be in alliance, could deliver them. A fence of thorns in the east, is esteemed equal to a wall for strength, being commonly represented as impenetrable, Isa. xxvii. 4. Micah vii. 4. Ver. 14, 15. These verses as well as those that follow to the end of this chapter consist of promises which are generally applied to the conversion and restoration of the Jews in the latter days. In these promises the ten tribes shall participate in common with the tribes of Judah and Benjamin; for though the former shall never be restored to form a complete kingdom, as under their apostate kings, yet they

shall be blessed with their believing brethren, and both joyfully recognize the Gentiles as members of the same family, Isa. xi. 10—16. God shall revive and comfort them, as he did their fathers, when he brought them out of Egypt, and put them in possession of the goodly land of Canaan; of which the valley of Achor was a pledge, foretaste, and earnest. That valley lay on the borders of Canaan, and was eminently distinguished by its fruitfulness; and it was there where God renewed his promises to Joshua, to subdue the inhabitants of the land before Israel, Josh. vii. 26. viii. 1. Isa. lxx. 10. Ver. 18. The figures used in this verse, beautifully and forcibly expresses a state of perfect safety and great prosperity, compare Isa. xxviii. 15. Micah iv. 3, 4. Ver. 21, 22. All things animated and inanimated, are here by a strong figure represented requesting of God liberty to do good to his obedient people as they are elsewhere called to witness against rebellious Israel: (Isa. i. 2.) *and they shall hear Jezreel*, the seed or arm of God, which if applied to Israel, may mean, that all the creatures of God shall supply their wants, or, if applied to God himself, may signify, that Israel shall hear, that is, obey him, whose power they formerly contemned. Ver. 23. Compare 1 Peter ii. 10.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] God sovereignly destroys the instruments of his wrath when his work with them is finished. And there is no warding off the strokes of his vengeance. All our salvation comes not from any merit in us, but the mere mercy of our God. Happy are the apostolic and millennial periods, and especially that of the last judgment, in which multitudes of Jews and Gentiles shall follow after him as the head of his redeemed church.

PRACTICAL OBSERVATIONS.—† CHAP. II.] Our relation to God and dependence on him, exceedingly aggravates our rebellion against him; and yet God will renew his grant of that relation. O how loath he is to give up his professing people. How sovereign are God's mercies. Where sin and its punishments have abounded, grace much more abounds. He allures those by his gospel grace who justly deserve his everlasting destruction. And distress and fear as well as foretastes of his kindness, promote spiritual gladness and detestation of idols. Adoring the grace, which first chose, espoused, and drew our hearts; let us in communion with his people, cordially and solemnly take him to be our God for ever, and our guide even unto death.



difficult to instruct or reclaim hardened professors. Sharply he must afflict them, even  
 em, to value his kind returns. And thrice happy is it when both favours and frowns  
 can find Jehovah as ours, or taste of his heart-constraining goodness.  
 py discord sin sows between God and men ! They who are deaf to rebuke are on the pre-  
 endly admonition ; but when we perceive them exasperated instead of humbled, silence  
 aviest vengeance in the day of recompence. When God is disregarded, men stick at no  
 rd to forbear the devil's service if we associate with wicked company, and resort to place  
 quickly hurries men into sudden unavoidable, and everlasting ruin.



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## CHAP. V.

God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, &c.

**H**EAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

Or,  
and, &c.  
† Heb. a  
correction.

2 And the revolvers are profound to make slaughter, || although I have been † a rebuker of them all.

† Heb.  
They will  
not give.  
Or,  
Their  
doings will  
not suffer  
them.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 † || They shall not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find him: he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD; for they have begotten strange children: now shall a mouth devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as || rottenness.

Or,  
a worm.  
Or,  
to the king  
of Jareb,  
or to the  
king that  
should  
plead.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent || to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear

**EXPLANATORY NOTES.** CHAP. V. Ver. 1. Mizpah and Tabor were mountains in the kingdom of Israel; the former in the south, the latter in the north borders. As hunters laid snares for their prey on these mountains, so the rulers of Israel led their subjects to depart from God, by placing the golden calves at Dan and Bethel. Ver. 5—7. Judah had imitated the ten tribes in idolatry and were therefore condemned to suffer with them. When apprehensive of destruction, they feigned repentance, but in vain; for their hypocritical prayers God abhorred. *Strange children*, a spurious brood, irregularly and casually begotten, by marriages with the heathen, fornication and adultery, God threatens to destroy these, with the portions allotted them; in a month, that is, speedily, Zech. xi. 8. Ver. 8—15. Benjamin having gone to join the idolatrous ten tribes at Bethaven, or Bethel, the prophet commanded that the trumpet be sounded to warn him of his danger; for they were appointed to desolation, and consequently fellowship with them was attended with imminent danger. The princes of Judah were like those who removed the bounds of their neighbour's property, reducing them to indigence and misery; for, by their contempt of the divine laws, they exposed their country to the fierce anger of God, which would lay it utterly waste as by a deluge. Ephraim suffered oppression and injustice, as the reward of obeying the unjust commands of their ungodly kings to worship idols. When they and Judah saw their danger of

**PRACTICAL OBSERVATIONS.**—\* CHAP. V.] No station can protect men from God's vengeance, and no secrecy can conceal sin from his notice. They who under the cloak of friendship would entice us to sin, are our most mortal enemies. If men will not be humbled for their sins they must perish in them. All means of relief prove fruitless except God blest them; and to trust to them but draws heavier judgments.

**PRACTICAL OBSERVATIONS.**—† CHAP. VI.] All troubles ought to be viewed as coming from God, and should awaken us to faith and repentance. Let us therefore always retain faith in a risen Redeemer, and in the infinite power and kindness of God. Want of true morality can never be balanced by forms of religion. Sin is a horrible thing; it should shock us wherever we see it committed. God's grace triumphs over the provocations of his people, and when we deserve punishment, his thoughts towards us are thoughts of peace and not of evil.

and go away; I will take away, and none shall rescue him.

15 ¶ I will go and return to my place, † till they acknowledge their offence, and seek my face: in their affliction they will seek me early.\*

## CHAP. VI.

1 An exhortation to repentance. 4 A complaint against Israel and Judah for persisting still in their wickedness.

**C**OME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your || goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; || and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they, || like men, have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead is a city of them that work iniquity, and is || polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way † by consent: for they commit || lewdness.

10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.†

## CHAP. VII.

1 Israel reproved for manifold sins. 11 God's wrath against them for their hypocrisy.

**W**HEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; evils.

greater misery, they sought alliance with heathens, with even their ancient enemies, rather than return to God. This, however, was unavailable; for they had made God (their only sure defence) their enemy; he had in righteous judgment weakened their energies, and threatens as a lion to devour them. Nor would he shew them mercy, till they confessed their sins, and fought him with their whole heart.

**EXPLANATORY NOTES.** CHAP. VI. Ver. 1—3. The faithful express submission under their affliction, and confidence in the mercy, grace, and power of God. Their hopes are encouraged by a promise of the resurrection of Christ, and the blessedness of his reign. After two days he will revive us, or, according to the original, him, in the third day he will raise us, or, him up, 1 Cor. xv. 3, 4. Ver. 5. Compare Jer. i. 10. Ver. 6. Compare Jer. vii. 22. Ver. 7. They like men, like Adam transgressed the covenant. As all the good granted him was insufficient to maintain his reverence for one prohibition; so all the good of Canaan was ineffectual to preserve Israel from idolatry, Job xxi. 33. Ver. 1—11. Judah's iniquities made them ripe for destruction, (Joel iii. 13.) at the very time when God was graciously calling them to repentance, with the promise of preservation in their own land; when I returned, or rather, when I would have returned, the captivity of my people.

**EXPLANATORY NOTES.** CHAP. VII. Ver. 1. This is the same truth

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† Heb.  
till they  
be guilty.

1 Cor.  
15. 4.

Or,  
mercy or  
kindness.  
Or,  
that thy  
judgments  
might be  
&c.

b 1 Sam.  
15. 22.  
Ecclesi.  
5. 1.  
Maub.  
9. 13. &  
12. 7.

Or,  
like Adam.  
Or,  
cunning  
for blood.  
† Heb.  
with one  
shoulder,  
or, to  
Shechem.  
Or,  
enormity.

† Heb.  
evils.



Before  
Christ  
cir. 780.  
Heb.  
strippeth.  
Heb.  
may not to.  
and the thief cometh in, and the troop of robbers + spoileth without:

2 And they + consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all adulterers, as an oven heated by the baker, || who ceaseth || from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made him sick || with bottles of wine: he stretched out his hand with scorners.

6 For they have || made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges: all their kings are fallen; there is none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers hath devoured his strength, and he knoweth it not; yea, gray hairs are + here and there upon him, yet he knoweth not.

10 And the + pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me; + destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart when they howled upon their beds: they assembled themselves for corn and wine, and they rebel against me.

15 Though I + have bound and strengthened their arms, yet do they imagine mischief against me.

16 They return, but not to the most High; they are like a deceitful bow: their princes shall fall by

the sword for the + rage of their tongue. This shall be their derision in the land of Egypt.\*

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Christ  
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CHAP. VIII.

Destruction is threatened both to Israel and Judah for their impiety and idolatry.

b Psalm  
73. 9.

SET the trumpet to + thy mouth: He shall come as + an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

6 For from Israel was it also: the workmen made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no || stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired + lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall || sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

13 || They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.†

applied to the ten tribes, which we have to Judah, chap. vi. 11. Ver. 3-7. These verses record a striking instance of the inconsistency sometimes exhibited in the conduct of wicked men. The people at one time flattered the pride of their kings and rulers, by a ready and zealous compliance with their severe injunctions respecting idolatry. Their desires after idolatrous practices were inflamed, as an oven heated to bake bread. At another time, their revolutionary desires burnt as a flaming fire, that consumed their kings and principal men, 2 Kings xv. 10, 14, 25. Ver. 8. In Arabia bread is frequently baked on ground heated for the purpose; the cakes are covered with ashes and coals, and turned several times, till sufficiently baked. A cake unturned is unfit for use; so Israel, by mixing heathen practices with the worship of the living God, rendered their services unprofitable in his sight. Ver. 11, 12. Having no confidence in God, the slightest danger filled them with alarm as a timid dove; and to protect them they sought the friendship of Egypt and Assyria. Their conduct provoked God to bring on them enemies, by whose plans of destruction, they would be involved in difficulties, as impossible to surmount, as fowls to avoid the snares of a subtle hunter.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1. The king of Assyria would come up against the house of the Lord, to devour and destroy, without any regard to the sacredness of the place. Conquerors are likened to lions, on account of the rapidity and destructive nature of their conquests, the eagerness and ferocity of their desires, Jer. xlviii. 40. Hab. i. 8. Ver. 7. The reward of the wicked will always be in proportion to their works; they who sow in iniquity shall reap vanity. If they do any thing profitable in life, others will enjoy it; they will themselves carry nothing hence, but shame and misery. Such was the portion of Israel when they turned to idols. Ver. 8. Compare Jer. xviii. 1-10. Ver. 9. A wild ass is particularly noted for his love of solitude, liberty, and independence; he was a just emblem of a haughty, savage, untractable warrior, who sought only to gratify his ambition and vanity, (Job xxxix. 5-8.) and seems to be applied to Assyria, to whom Ephraim went for safety, but by whom they were reduced to the lowest state of captivity. Ver. 13. They shall return to Egypt. Many of them on the Assyrian invasion, fled to Egypt for safety, but miserably perished, chap. ix. 3, 6.

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] Every sin has for its root infidelity. But God's ruinous judgments will at last convince sinners that he remembers their works. Palaces and courts are in general nests of abomination. Unnecessary connexion with the wicked is very ensnaring and ruinous to religion and liberty; and God often makes such companions the instruments of punishing us. They who leave the good ways of God will soon find themselves entangled in misery. Either pride, or they who indulge it, must be infallibly ruined. And, if even the greatest deal deceitfully with God, or outrageously with men, they themselves shall be rendered miserable and contemptible.

PRACTICAL OBSERVATIONS.—† CHAP. VIII.] No external relation to God can profit us, if our hearts are alienated from him. None are more despicable than professed Christians who have degenerated into profaneness. And the helps that men court instead of God will but prove the means of their ruin. If the great doctrines and laws of his word be disregarded, no sacrifices however costly, no forms of religion can avail, but to aggravate our guilt or hasten our ruin. And neither temples nor fortifications can protect in the day of his wrath.



Before  
Christ  
cir. 760.

## CHAP. IX.

The distress and captivity of Israel for their sins, especially for their idolatry.

**R**EJOICE not, O Israel, for joy, as other people : for thou hast gone a whoring from thy God ; thou hast loved a reward || upon every corn-floor.

2 The floor and the || wine-press shall not feed them, and the new-wine shall fail in her.

3 They shall not dwell in the LORD's land : but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

4 They shall not offer wine-offerings to the LORD, neither shall they be pleasing unto him : their sacrifices shall be unto them as the bread of mourners : all that eat thereof shall be polluted : for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD ?

6 For, lo, they are gone because of destruction : Egypt shall gather them up, Memphis shall bury them : || the pleasant places for their silver, nettles shall possess them : thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompence are come ; Israel shall know it : the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

8 The watchmen of Ephraim was with my God : but the prophet is a snare of a fowler in all his ways, and hatred || in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah : therefore he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness ; I saw your fathers as the first ripe in the fig-tree at her first time : but they went to Baal-peor, and separated themselves unto that shame ; and their abominations were according as they loved.

11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, that there shall not be a man left : yea, woe also to them when I depart from them !

13 Ephraim, as I saw Tyrus, is planted in a pleasant place : but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD : what wilt thou give ? give them a miscarrying womb and dry breasts.

**EXPLANATORY NOTES.** CHAP. IX. Ver. 1. A corn or thrashing floor in the east, was only a round plat of ground in the open air, where the oxen trod out the corn ; hence it was sometimes chosen as a proper place to build an altar, and to offer sacrifices by the people of God, before the erection of the temple, Judg. vi. 37. 2 Sam. xxiv. 18—25. This practice the apostate Israelites continued afterwards to observe, not from love to God, but in subserviency to their worldly disposition ; they wished to secure the favour of their imaginary deities, chap. ii. 12. Ver. 4. Compare Lev. xxi. 1. Deut. xxvi. 14. Ver. 6. Compare chap. viii. 13. Ver. 7—9. The false prophets professing inspiration, had proved themselves fools and void of reason, by flattering the people with the prospect of peace, while certain misery awaited them, and they were left to be deluded, because of their many sins, and much opposition to God. The true prophet gave warning by divine authority ; the false laid snares to involve their votaries in ruin. The people were deeply corrupted as in the days of Gibeah, Judg. xix. therefore punishment would overtake them. Ver. 10. Ripe figs are gathered in the east as a delicious morsel. This image is frequently applied by the prophets to express a desirable object ; and by none more elegantly than by Hosea in this verse ; God delighted in Israel in her prime ; he blessed the patriarchs and gladly brought their race out of Egypt, but they preferred dumb idols to him, and the ways of the heathen to his good laws. Ver. 12. Compare

**PRACTICAL OBSERVATIONS.**—\* CHAP. IX.] It is absurd to rejoice when sin reigns in us, guilt burdens our conscience, and God's wrath hangs over our heads. And if sins turn populous countries into desolation, the sinful inhabitants may expect destruction—see where they will. But thrice happy are they in the worst of times, who have God for their God and their all.

15 All their wickedness is in Gilgal ; for there I hated them : for the wickedness of their doings I will drive them out of mine house, I will love them no more : all their princes are revolvers.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit ; yea, though they bring forth, yet will I slay even the beloved fruit of their womb.

17 My God will cast them away, because they did not hearken unto him ; and they shall be wanderers among the nations.\*

## CHAP. X.

Israel reproved and threatened for their iniquity and idolatry, and exhorted to repentance.

**I**SRAEL is || an empty vine, he bringeth forth fruit unto himself : according to the multitude of his fruit he hath increased the altars ; according to the goodness of his land they have made goodly images.

2 || Their heart is divided ; now shall they be found faulty : he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD ; what then should a king do to us ?

4 They have spoken words, swearing falsely in making a covenant : thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven : for the people thereof shall mourn over it, and || the priest thereof that rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria for a present to a king Jareb : Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed : the thorn and the thistle shall come up on their altars ; and they shall say to the mountains, Cover us ; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah ; there they stood : the battle in Gibeah against the children of iniquity did not overtake them.

10 It is in my desire that I should chastise them ; and the people shall be gathered against them, || when they shall bind themselves in their two furrows.

chap. v. 7. Ver. 13. Samaria, the capital of the Ephraimites, was situated as pleasantly as Tyre ; but while the latter, as Josephus relates, held out against Shalmaneser, the former was subdued by him, his sword devoured the children as well as the fathers.

**EXPLANATORY NOTES.** CHAP. X. Ver. 1—10. Israel is an empty, or emptying vine, wasting their strength to no purpose ; but seeking their own things, rather than the honour of God, they forfeited his protection, and therefore all their efforts to save themselves from ruin would be vain. Their heart was divided ; they professed to serve God, yet continued in idolatry, a practice most hateful in his sight. Divine judgments came on them from which human power could not deliver them ; but even of this they were deprived, for their king suffered in the common calamity, and their idols were carried captive. Extreme terror, consternation and despair seized them ; they sought in vain a shelter in the mountains, or to be crushed to death under the lofty hills, Isaiah ii. 19—21. Jer. xli. 8. Israel had sinned from the days of Gibeah, Judges xi. Then the Benjamites were twice victorious, and after falling before their brethren they continued a distinct tribe. But those who, warned not by their fate, persevered in sin, were to experience no such mercy. God had determined to punish them, and therefore the people would gather against them ; when they shall bind themselves in their two furrows ; or, according to another translation, when



Before Christ 740. <sup>† Heb. the beauty of her neck.</sup> <sup>c Jerem. 4. 3.</sup> 11 And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon <sup>†</sup> her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.  
12 Sow to yourselves in righteousness, reap in mercy: <sup>c</sup> break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shalt a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled <sup>a</sup> Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

15 So shall Beth-el do unto you because of <sup>†</sup> your great wickedness: in a morning shall the king of Israel utterly be cut off.\*

### CHAP. XI.

1 Israel's ingratitude to God for his benefits; 3 God's judgment upon them; 8 his mercy towards them, &c.

<sup>a</sup> Matth. 2. 15. <sup>†</sup> Heb. lift up. <sup>cir. 728.</sup> WHEN Israel was a child, then I loved him, and <sup>a</sup> called my son out of Egypt.

2 As they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images,

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that <sup>†</sup> take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, <sup>†</sup> none at all would exalt him.

8 ¶ How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as <sup>b</sup> Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

I shall chastise them for their two iniquities, that is, the calves of Dan and Bethel. Ver. 11, 12. The former verse is thought to allude to God's kindness to his people, in requiring of them no severe or unreasonable service; from which they are exhorted to piety, righteousness, and mercy, Compare Chap. xi. 1—4. Ver. 13—15. The destruction of Samaria for the sins of the people, is compared to that of Betharhel, supposed to have been a city of Armenia, where Shalmaneser, called here Shalman, put all the inhabitants to the sword, without respect to age or sex.

EXPLANATORY NOTES. CHAP. XI. Ver. 1. Compare Matth. xi. 15. Ver. 3, 4. Compare Isa. i. 3. God as a father pitieth his children, pitieth his people, forgave their iniquities, persuaded them to serve him by the evidences of truth, and by all the proofs of love. Ver. 8, 9. In justice Israel merited the fate of Admah and Zeboim, (Deut. xxix. 25.) but God's mercy had not ceased

10 They shall walk after the LORD; he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 ¶ Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful <sup>||</sup> with the saints.†

### CHAP. XII.

1 Ephraim and Judah are both reproved: 3 By former favours they are exhorted to repent. 7 Ephraim's sins and ingratitude provoke God.

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and delolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will <sup>†</sup> punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother <sup>a</sup> by the heel in the womb, and by his strength he <sup>†</sup> had power with God:

4 Yea, he had power over the angel, and prevailed; he wept and made supplication unto him: he found him in <sup>c</sup> Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ He is <sup>||</sup> a merchant, the balances of deceit are in his hand: he loveth to <sup>||</sup> oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: <sup>||</sup> in all my labours they shall find none iniquity in me <sup>†</sup> that were sin.

9 And I, that am the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I have also spoken by the prophets; and I have multiplied visions, and used similitudes, <sup>†</sup> by the ministry of the prophets.

11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in <sup>c</sup> Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob <sup>f</sup> fled into the country of Syria; and Israel <sup>s</sup> served for a wife, and for a wife he kept sheep.

13 <sup>h</sup> And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked him to anger <sup>†</sup> most bitterly: therefore shall he leave his <sup>†</sup> blood upon him, and his reproach shall his LORD return unto him.†

29. 20, 28. h Exod. 12. 50, 51. & 13. 3. <sup>†</sup> Heb. with bitterness. <sup>†</sup> Heb. bloods.

towards them; his methods were various with them, sometimes afflicting them, other times interposing for their salvation, but they all proceeded from his great compassions. Ver. 10. They shall walk after the Lord, Messiah who shall appear, for their salvation, and as the lion of the tribe of Judah will triumph over all their enemies. Ver. 12. The tribe of Judah continued faithful to the worship of God, compared with Ephraim or the ten tribes, and the saints of that age joined the former.

EXPLANATORY NOTES. CHAP. XII. Ver. 1. Compare notes on Isa. xlv. 12—20. and lvii. 9. Ver. 2—6. The guilt of Israel in departing from God was great, for he had shown peculiar regard to their father Jacob. Ver. 9. This is supposed to be a prophecy of the future restoration of the Jews. Ver. 10. Compare Heb. i. 1.

PRACTICAL OBSERVATIONS.—\* CHAP. X.] No inward treachery or dissimulation escapes God's notice. If we make creatures our idols, it but hastens our destruction. It is kind in God to chastise men, that he may not destroy them. But alas, what barbarous work, what dreadful and unexpected calamities, hath sin introduced.

PRACTICAL OBSERVATIONS.—† CHAP. XI.] Awfully criminal and ruinous is it to condemn God's counsels or offers. But O how unbounded is his tender compassion! They who make God their king shall be exalted to reign with him. The faithful will be rewarded with mansions in glory, when the hypocrite and unbeliever shall receive their portion in everlasting burnings.

PRACTICAL OBSERVATIONS.—‡ CHAP. XII.] Fraudulent tradesmen are the worst of robbers. Most men think all is well if they grow rich, and retain



## CHAP. XIII.

Before  
Christ  
cir. 725.

1 Ephraim's glory vanisheth by reason of idolatry. 4 God's former care of his people. 9 A promise of mercy. 15 The judgment of Samaria, for rebellion.

**W**HEN Ephraim spake trembling, he exalted himself in Israel: but when he offended in Baal, he died.

† Heb.  
they add  
to sin.

2 And now † they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let † the men that sacrifice kiss the calves.

‡ Or,  
the sacrific-  
ces of  
men.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

a Isa.  
45. 11.  
Chap.  
12. 9.

4 Yet <sup>a</sup> I am the LORD thy God from the land of Egypt, and thou shalt know no God but me; for there is no saviour besides me.

† Heb.  
droughts.

5 ¶ I did know thee in the wilderness, in the land of † great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I observe them.

8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: † the wild beast shall tear them.

† Heb.  
the beast  
of the  
field.

9 ¶ O Israel, thou hast destroyed thyself; but in me † is thine help.

† Heb.  
in thy  
help.

10 I will be thy king: where is any other that may save thee in all thy cities? and thy judges, of whom thou saidst, give me a king and princes?

b 1 Sam.  
8. 7, &c.  
& 15. 23.  
& 16. 1.

11 I gave thee <sup>b</sup> a king in mine anger, and took him away in my wrath.

12 The iniquity of Ephraim is bound up: his sin is hid.

13 The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay † long in the place of the breaking forth of children.

† Heb.  
a time.

EXPLANATORY NOTES. CHAP. XIII. Ver. 1. While Ephraim, as a tribe revered God, he was eminently distinguished among his brethren, (ver. 15.) but his idolatry was a deadly disease, which brought him to utter destruction. Ver. 2. It was anciently the practice of the heathen to kiss the images that they worshipped. Ver. 3. The four figures in this verse strikingly express the sudden destruction awaiting those addressed. Ver. 7, 8. Compare Chap. v. 14. Jer. xlix. 19. Ver. 10. And thy judges, or, and where is thy judges of whom thou saidst, Give me a king and princes? They are now no longer able to afford you any help; they with you will become the prey of your enemies. Ver. 13. Tedious child-bearing, figuratively expresses deliverance from great danger, or promised good delayed; see Isa. lxi. 8, 9. Ver. 14. Compare 1 Cor. xv. 55—57. Ver. 15, 16. Ephraim signifies fruitful, Gen. xli. 52. The tribe so called was numerous and powerful.

EXPLANATORY NOTES. CHAP. XIV. Ver. 1—9. This chapter may

a fair character before the world. But if we employ our grandeur and wealth to his dishonour, it is but just that he should strip us of them, and punish our shameful transgressions with shameful punishments.

PRACTICAL OBSERVATIONS.—[CHAP. XIII.] Humility, especially towards God, is the infallible road to honour and happiness; but forsaking God and following idols, is the certain path to death and destruction. With great care he chastens his people that they may not be destroyed. And sinners do but foolishly rush forward into dreadful and everlasting ruin by delaying their repentance.

PRACTICAL OBSERVATIONS.—[CHAP. XIV.] Great is the condescension that God should instruct us what to pray for, and how to pray, as well as readily grant our requests. And there is great need seriously to consider his oracles and providences, and what different use is made thereof. To the humble enquirer they are the favour of life unto life—but of death unto death, to every impenitent transgressor.

14 I will ransom them from † the power of the grave; I will redeem them from death: <sup>c</sup> O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Before  
Christ  
cir. 725.

15 ¶ Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all † pleasant vessels.

† Heb.

the hand.

c 1 Cor.

15. 54, 55.

d Ezek.

19. 12.

† Heb.

vessels

desire.

‡ Fulfil.

led.

cir. 721.

16 ¶ Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.\*

## CHAP. XIV.

1 An exhortation to repentance. 4 A promise of God's blessing.

**O** ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

cir. 725.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and † receive us graciously: so will we render the <sup>a</sup> calves of our lips.

‡ Or,

give good.

a Heb.

18. 15.

3 Ashur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall † grow as the lily, and † cast forth his roots as Lebanon.

‡ Or,

blossom.

† Heb.

strike.

6 His branches † shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

† Heb.

shall go.

7 They that dwell under his shadow shall return; they shall revive as the corn, and † grow as the vine: the † scent thereof shall be as the wine of Lebanon.

‡ Or,

blossom.

‡ Or,

memorial.

8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree: from me is thy fruit found.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.†

be viewed as containing the experience of the faithful in the prophet's own day, but seems peculiarly applicable to Israel on their final restoration under Messiah, compare notes on Isa. lix. 9—21; and it seems related by way of dialogue, God calls Israel to repentance and prayer; and they express their purpose to seek no more human aid, because in God the helpless and wretched find mercy. He mercifully grants them several great and precious promises; to heal their backslidings, by forgiving their sins, (Isa. xxiii. 24.) because his anger is turned away from him, that is Messiah, on whose account every blessing is bestowed on men; to be as the dew unto Israel, which is one of the greatest blessings in a hot country, refreshing to man and beast. The dealings of God with his people are all according to justice and mercy, which every upright man, possessing spiritual wisdom, cordially acknowledges; but the disobedient treat them with contempt, and persevere in their sins to their own overthrow.



## THE ARGUMENT.

Joel prophesied in the kingdom of Judah; but we do not know exactly at what time. The occasion of his prophecy is an extraordinary drought and famine which happened in that kingdom. He exhorts the Jews to humiliation and repentance; he likewise foretells their return from the Babylonish captivity, and what was to happen in the last days when the Messiah should come.

### CHAP. I.

<sup>1</sup> Joel sheweth the destruction of the fruits of the earth by insects, 8 and by a long drought; <sup>14</sup> he recommendeth solemn fasting with prayer, &c.

**T**HE word of the LORD that came to Joel the son of Pethuel.

<sup>2</sup> Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

<sup>3</sup> Tell ye your children of it, and let your children tell their children, and their children another generation.

<sup>4</sup> † That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

<sup>5</sup> Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

<sup>6</sup> For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion.

<sup>7</sup> He hath laid my vine waste, and † barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

<sup>8</sup> ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

<sup>9</sup> The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers mourn.

<sup>10</sup> The field is wasted, the land mourneth; for the corn is wasted: the new wine is ¶ dried up, the oil languisheth.

<sup>11</sup> Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

<sup>12</sup> The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the

apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. <sup>Before Christ cir. 800.</sup>

<sup>13</sup> Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

<sup>14</sup> ¶ <sup>a</sup> Sanctify ye a fast, call a ¶ solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the LORD your God, and cry unto the LORD, <sup>2. 15. Or, day of restraint.</sup>

<sup>15</sup> Alas for the day! for the <sup>b</sup> day of the LORD is at hand, and as a destruction from the Almighty shall it come. <sup>b Isa. 13. 6.</sup>

<sup>16</sup> Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

<sup>17</sup> † The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. <sup>† Heb. grains.</sup>

<sup>18</sup> How doth the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

<sup>19</sup> O LORD, to thee will I cry: for the fire hath devoured the ¶ pastures of the wilderness, and the flame hath burned all the trees of the field. <sup>¶ Or, habitations.</sup>

<sup>20</sup> The beasts of the field cry also unto thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.\*

### CHAP. II.

<sup>1</sup> The prophet describeth the locusts, as God's mighty army; <sup>12</sup> he exhorteth to repentance, <sup>15</sup> prescribeth a fast, <sup>18</sup> and promiseth mercy from God; <sup>21</sup> He comforteth Zion with present blessings, &c.

**B**LOW ye the ¶ trumpet in Zion, and sound an ¶ alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; <sup>¶ Or, cornet.</sup>

to blest and render it fruitful, while his people obeyed him. It being laid waste by drought and locusts, was therefore a full proof of their disobedience, and his wrath against them; for without his direction the heavens ceased not to rain, nor did the locusts cover the land to destroy. Ver. 14, 15. The people are called to fasting and prayer, from the consideration that the threatened evil was at hand and that it would come immediately from the Almighty. The prophet seems to have foretold this event; though, after the manner of the prophets, he in general ascribes it as present. Some indeed consider him improving an event which had already happened; while others believe him primarily to foretell the Assyrian invasion, of which the desolation by locusts would be a terrible pledge and forerunner.

**EXPLANATORY NOTES. CHAP. II. Ver. 1.** Compare Isa. lviii. 1—7. The prophet commands the watches appointed to guard the country, to give timely warning of the danger threatened in the former chapter; and in this he

**EXPLANATORY NOTES. CHAP. I. Ver. 1—13.** Joel is thought to be among the most ancient of the prophets. He calls upon the old men, and all the inhabitants of Judea, to ponder well that they may record to the latest posterity, the event which he was about to relate; an event so tremendously awful and destructive, as to be without a parallel in all the history of the divine conduct towards them and their fathers. It respected the ravages brought on the country, by the various species of locusts in their various states. The locusts in their caterpillar state are the most destructive, marching directly forward and in their way eating up every thing that is green and juicy. They are compared to a numerous, strong, and rapacious nation of warriors invading the country, spreading universal desolation. They are sometimes seen flying in prodigious numbers, appearing at a distance, like a heavy cloud darkening the air, which overwhelm the spectators with terror, lest they should halt in their country. The eyes of the Lord were on Judea from one end of the year to the other.

**PRACTICAL OBSERVATIONS.—\* CHAP. I.]** God's judgments and mercies ought to be carefully observed and remembered. Nor need we wonder if he deprive us of his mercies which we have sinfully abused, or make even the weakest insects the victorious instruments of his wrath. It is hard to part with created comforts, once idolized. But certain is their shame who labour only for perishing provision, and sad their sorrow at last who place all their happiness in the delights of sense. Alas, how wide spread is the havoc made by men's sins! and it is a lamentable case when poverty disqualifies for the public service of God. National judgments call for national humiliation and importunate prayers. And in the way of our duty we may hope that God will meet us in mercy. But hardened must that heart be which trembles not when God's judgments are every where before our eyes; and the very animals around us, bewail the disaster. Yet God's ministers must be deeply affected themselves, even though they cannot affect their hearers.



Before  
Christ  
cir. 800.

† Heb.  
genera-  
tion, and  
genera-  
tion.

† Heb.  
pot.

|| Or,  
darts.

a Isaiah  
18. 10.  
Ezekiel  
22. 7.

b Jerem.  
30. 7.  
Amos  
5. 18.  
Zeph.  
1. 15.  
c Jerem.  
4. 1.

d Exodus  
34. 6.  
Psalms  
86. 5.  
e Jonah  
3. 9.

f Chap.  
1. 14.

|| Or,  
use a by-  
word  
against  
them.

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, *even* to the years † of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained; all faces shall gather † blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: <sup>a</sup> the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army; for his camp is very great: for *he* is strong that executeth his word: for the <sup>b</sup> day of the LORD is great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, <sup>c</sup> Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And rend your heart, and not your garments, and turn unto the LORD your God: for *he* is <sup>d</sup> gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 <sup>e</sup> Who knoweth *if* he will return and repent, and leave a blessing behind him, *even* a meat-offering, and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, <sup>f</sup> sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet:

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should || rule over

them; <sup>g</sup> wherefore should they say among the people, Where is their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part, toward the utmost sea; and his stink shall come up, and his ill savour shall come up, because † he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God; for he hath given you || the former rain † moderately, and he <sup>h</sup> will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ <sup>i</sup> And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants, and upon the handmaids, in those days will I pour out my Spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 <sup>k</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* <sup>l</sup> whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.\*

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g Psalm  
42. 10. &  
79. 10. &  
115. 2.

† Heb.  
he hath  
magnified  
to do.

|| Or,  
a teacher  
of righte-  
ousness.

† Heb.  
according  
to righte-  
ousness.

h Levit.  
26. 4.  
Deut.  
11. 14.

i Isaiah  
44. 3.  
Acts  
2. 17.

k Chap.  
9. 15.

l Rom.  
10. 13.

more pointedly refers to the approach of the Assyrians. Ver. 2. The first part of this verse is thus translated by bishop Lowth; "A day of darkness and obscurity, of cloud and thick vapour: as the gloom spread on the mountains; a people mighty and numerous;" which expressions forcibly convey the despondency and despair felt by Israel, when the enemy invaded their country. Ver. 10. Comp. Isa. xiii. 10. Ver. 12—17. The people are here called to unfeigned repentance, from the hope that the Lord would spare them and their country, not because of their worthiness, but because he had chosen them as his peculiar people, to maintain his work in the earth. They were to assemble with one accord to implore divine mercy; every other object was to be overlooked; neither the age nor circumstance of any one could excuse absence. Ver. 20.

The locusts are called the northern army, because they entered the land of Hamath on the north, passed through till they came to the south, about the Dead sea, where they perished in the waters. Jerome relates, that in his own time, heaps of locusts were driven by the wind into the sea, but afterwards putrified on the shore, and so corrupted the air as to bring on a pestilence. Ver. 25. God has all creatures completely under his controul, to execute his will, compare Exod. xxiii. 28. Isa. v. 26. vii. 18. Ver. 28—32. A prophecy respecting Christ's kingdom; the gifts of his Holy Spirit bestowed on his subjects, the dissolution of the civil and ecclesiastical policy of the Jews by the Romans, and the proclamation of salvation to all nations, see Acts ii. 14—40.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] It is very needful that ministers should warn sinners of the fatal consequences of their conduct. How dangerous it is to rebel against Jehovah, who by a nod can muster even an army of insects able to ruin the mightiest nations on earth! No one can either withstand, support under, or flee from his incensed wrath. And but little comfort can the luminaries of heaven afford us when their Maker frowns. Mercy is



Before  
Christ  
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CHAP. III.

1 God's judgments upon the enemies of the people; 18 his blessings upon the church.

**F**OR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompence me, swiftly and speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly † pleasant things:

6 The children also of Judah, and the children of Jerusalem, have ye sold unto † the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

9 ¶ Proclaim ye this among the Gentiles; † Prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 <sup>a</sup> Beat your plough-shares into swords and your pruning-hooks into spears; let the weak say, I am strong.

**EXPLANATORY NOTES.** CHAP. III. Ver. 1—12. As this prophecy is to have its accomplishment in those days referred to in the end of the preceding chapter, namely, in the reign of Messiah, and as it speaks of the deliverance of the Jews, from captivity, we must apply it to their final restoration to their own land; a most important event in the history of the church of God, and which is often spoken of by the prophets, compare Note on Hosea xiv. All nations are summoned to the "valley of Jehoshaphat," considered by some a valley between Jerusalem and Mount Olivet, by others, simply, according to the import of the word, the place where "the Lord will execute judgment." Hence it is called the valley of decision," ver. 14. where the controversy between God and his enemies shall be decided. He charges them with a variety of evils which they had inflicted on his chosen people, particularly seizing their land, dispersing them among, and selling them to the nations. Thus they had walked in the steps of the Tyrians, Sidonians, and Philistines, who had suffered for their enmity to the Jews, and hence they are set forth under the names of these people. The Romans, after the destruction of Jerusalem sold many thousands of the Jews, while the body of that people were scattered abroad over all the earth; and since which period they

all we need ask; and his glory, as interested in our salvation, is a sufficient plea. He will certainly hear when his people cry! and he can easily remove our plagues, renew our comforts, and give us an heart to give him the glory of his work. And abundance of outward comforts are a great mercy, when by them our hearts are enlarged in love and thankfulness to God the bestower. By the most gracious, almighty, and awful exertions of power, is Jesus's kingdom created in the world, or in the hearts of men. And thrice happy are they, in the worst of times, who are interested in his everlasting salvation. Rejoice then, ye Gentiles, that by the Holy Ghost sent down from heaven, ye are admitted members of his gospel-church; and that, though clouds and darkness be round about him in the destruction of Jews, Heathens, and Antichristians, yet mercy and truth go before his face!

**PRACTICAL OBSERVATIONS.**—\* CHAP. III.] The most kind and obliging often find others unkind and unneighbourly. And no sweetness of temper or conduct can soften the enmity of the wicked. But dreadful is their danger who injure the people of God; for without fail, and in great fury, especially at the last day, will God reckon with them! But when wicked men are cut down, his people shall be lifted up in comfort, holiness, and safety—How delightful shall this world be, when all the corners of it shall be filled with the knowledge, glory, and grace of the Lord! And still more happy in the eternal state in which God and the Lamb shall be All and in All.

11 Assemble yourselves, and come, all ye heathen, then, and gather yourselves together round about; thither || cause thy mighty ones to come down, O LORD.

12 Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

13 <sup>b</sup> Put ye in the sickle; for the harvest is ripe: <sup>b</sup> come, get you down; for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

15 The <sup>c</sup> sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall <sup>d</sup> roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be † holy, and there shall no <sup>e</sup> strangers pass through her any more.

18 ¶ And it shall come to pass in that day, that the mountains shall <sup>f</sup> drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall † flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall || dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed: || for the LORD dwelleth in Zion.\*

Before  
Christ  
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|| Or, the  
LORD  
shall bring  
down.

<sup>b</sup> Revel.  
14. 15.

|| Or,  
concision,  
or, thrashing.

<sup>c</sup> Chap.  
2. 31.

<sup>d</sup> Jerem.  
25. 30.

<sup>e</sup> Amos  
1. 2.

† Heb.  
place of  
repair, or,  
harbour.

† Heb.  
holiness.

<sup>e</sup> Revel.  
21. 27.

<sup>f</sup> Amos  
9. 13.

† Heb.  
go.

|| Or,  
obide.

|| Or,  
even I the

LORD

that dwel-  
leth in  
Zion.



## THE ARGUMENT.

God sent the prophet Amos, who was a shepherd, to exhort the Jews of Israel and Judah to repentance : to denounce his judgments against them ; and at the same time to foretel the deliverance of the people of God, and the coming of Jesus Christ. The time in which Amos prophesied is noted at the beginning of this book.

### CHAP. I.

1 The time when Amos prophesied ; 3 he sheweth God's judgments upon Syria, 6 Upon the Philistines, &c.

Before  
Christ  
cir. 787.

a Zech.  
14. 5.

b Jerem.

25. 30.

Joel

3. 16.

|| Or,  
yea, for  
four.

|| Or,  
convert it,  
or, let it  
be quiet ;  
and so

Verse 6,

&c.

|| Or,

Bekath-

aven.

|| Or,

Betheden.

c 2 Chro.

28. 18.

|| Or,

carried

them away

with an

entire

captivity.

† Heb.  
the cove-  
nant of  
brethren.

**T**HE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the <sup>a</sup> earthquake.

2 And he said, The LORD will <sup>b</sup> roar from Zion, and utter his voice from Jerusalem ; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 ¶ Thus saith the LORD, For three transgressions of Damascus, || and for four, I will not turn || away the punishment thereof ; because they have thrashed Gilead with thrashing instruments of iron.

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitants from || the plain of Aven, and him that holdeth the sceptre from || the house of Eden ; and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD, For three transgressions of <sup>c</sup> Gaza, and for four, I will not turn away the punishment thereof ; because they || carried away captive the whole captivity, to deliver them up to Edom :

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof :

8 And I will cut off the inhabitants from Ashdod, and him that holdeth the sceptre from Ashkelon ; and I will turn mine hand against Ekron : and the remnant of the Philistines shall perish, saith the LORD God.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof ; because they delivered up the whole captivity to Edom, and remembered not † the brotherly covenant :

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions

of Edom, and for four, I will not turn away the punishment thereof ; because he did pursue his brother with the sword, and † did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever :

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof, because they have || ripped up the women with child of Gilead, that they might enlarge their border :

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof ; with shouting in the day of battle, with a tempest in the day of the whirlwind :

15 And their king shall go into captivity, he and his princes together, saith the LORD.\*

### CHAP. II.

1 God's judgments upon Moab, 4 upon Judah, and upon Israel, 9 God complaineth of Israel's ingratitude for past kindnesses, &c.

**T**HUS saith the LORD, for three transgressions of Moab, and for four, I will not turn away the punishment thereof ; because he <sup>a</sup> burnt the bones of the king of Edom into lime :

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth ; and Moab shall die with tumult, with shouting, and with the sound of the trumpet :

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD, For three transgressions of Judah, and for four, I will not turn away the punishment thereof ; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked :

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD, For three transgressions

Before  
Christ  
cir. 787.

† Heb.

corrupted  
his com-  
passions.

|| Or,  
divided the  
moun-  
tains.

a 2 Kings  
3. 27.

**EXPLANATORY NOTES. CHAP. I.** Ver. 1. This prophet was contemporary with Isaiah and Hosea, and like the latter exercised his office among the ten tribes, chap. vii. 13. He began to prophecy two years before the earthquake mentioned by Zephaniah, chap. xiv. 5. to whom Isaiah is supposed also to refer, chap. v. 25. To illustrate Amos's prophecies against several nations, it will be necessary to refer to Isaiah and Jeremiah, who foretold the destruction of the same nations. Ver. 2. The mourning of the shepherds' habitations, and the withering of Carmel, are figures expressive of the dreadful nature of those divine judgments denounced by the prophet. Ver. 3—5. The image of thrashing is frequently used in scripture with great elegance and force, to express the punishment of the wicked, and the trials of the good, or the utter dispersion or destruction of God's enemies. It is here applied to the cruelties exercised by the kings of Syria on the country of Gilead, 2 Kings x. 32, 33. xiii. 3, 4, 7. compare Jer.

xlix. 23—27. Ver. 6—8. Compare Jer. xxv. 20. and xlvii. Ver. 9, 10. Compare Isa. xxiii. Tyre was once in friendly alliance with Israel, but this she soon violated, 2 Sam. vi. 11. 1 Kings v. 12. Ver. 11, 12. Comp. Jer. xlix. 7—22. Ver. 13—15. Compare Jer. xlix. 1—6.

**EXPLANATORY NOTES. CHAP. II.** Ver. 1—3. Compare Jer. xlviii. Ver. 4, 5. The numbers three and four seem to have been a common form of speech, denoting many or an uncertain number. The kingdom of Judah was delivered to Nebuchadnezzar, in common with many other nations mentioned above, compare Jer. xxv. 9—14. Ver. 6. From this verse to the end of this chapter, the prophet declares the sins, ingratitude, and punishment of the kingdom of Israel, or the ten tribes. Ver. 7. That pant after the dust of the earth ; the little that the poor possessed they greedily sought to obtain. Ver. 9. The Canaanites were powerful ; many of them were of gigantic stature, Numbers

**PRACTICAL OBSERVATIONS.**—\* CHAP. I.] No person need be ashamed of a mean, if honest origin. God can qualify the meanest for the most honourable work. But dreadful is the case of the mightiest nations when the measure of their iniquities is filled up and the hour of God's judgment is come. Nothing more hastens their destruction than their oppression or murder of the saints, or implacable enmity against near relations. Walls, palaces, cities, or armies, are altogether ineffectual to withstand the power of God's wrath. And they who spitefully, covetously, and cruelly thought to drive out others, are often themselves driven out.



Before  
Christ  
787.  
b. Chap.  
8. 6.  
Or,  
a young  
woman.  
Or, such  
as have  
sinned, or,  
molested.  
c Numb.  
21. 24.  
Deut.  
2. 31.  
Joshua  
24. 8.  
d Exod.  
12. 51.  
e Chap.  
7, 12, 13.  
Or, I  
will press  
your place  
as a cart  
full of  
sheaves  
presseth.  
† Heb.  
his soul,  
or, life.  
† Heb.  
strong of  
his heart

of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;  
7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name:  
8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.  
9 ¶ Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruits from above, and his roots from beneath.  
10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.  
11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD.  
12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.  
13 Behold I am pressed under you, as a cart is pressed that is full of sheaves.  
14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:  
15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.  
16 And he that is courageous among the mighty shall flee naked in that day, saith the LORD.\*

CHAP. III.

1 The necessity of God's judgments against Israel: 9 the publication of it with the causes thereof.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,  
2 You only have I known of all the families of the

Before  
Christ  
787.  
† Heb.  
visit upon  
† Heb.  
give forth  
his voice.  
Or,  
not run  
together?  
Or,  
and shall  
not the  
LORD  
do some-  
what?  
Or,  
oppress-  
sions.  
Or,  
spoil.  
† Heb.  
delivereth  
Or,  
on the  
bed's feet.  
Or,  
punish  
Israel  
for  
his  
iniquities.

earth: therefore I will punish you for all your iniquities.  
3 Can two walk together, except they be agreed?  
4 Will a lion roar in the forest when he hath no prey? will a young lion cry out of his den if he have taken nothing?  
5 Can a bird fall in a snare upon the earth where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?  
6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?  
7 Surely the LORD GOD will do nothing, but he revealeth his secret unto his servants the prophets.  
8 The lion hath roared, who will not fear? the LORD GOD hath spoken, who can but prophesy?  
9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.  
10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.  
11 Therefore thus saith the LORD GOD, An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.  
12 Thus saith the LORD, As the shepherd taketh out of the mouth of the lion, two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.  
13 Hear ye, and testify in the house of Jacob, saith the LORD GOD, the God of hosts,  
14 That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground.  
15 And I will smite the winter-house with the summer-house: and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.†

xiii. 32, 33. Ver. 13. I am pressed, intimates how grievous the sins of Israel were in the sight of the Lord; or, according to another translation of the phrase, I will press your place, it means that he would bring them into great distress.

EXPLANATORY NOTES. CHAP. III. Ver. 1—8. These verses state in a striking manner the reasons why Israel ought to tremble, repent and turn to God from all their iniquities. He had conferred on them distinguished favours and had chosen them as his people above all people on the earth; and therefore their sins were peculiarly provoking, and called for signal punishment to vindicate his character and government. It was impossible that they could be the objects of his love, esteem, and care, while they contemned his majesty, abused his goodness, disregarded his authority; two cannot walk together, unless they be of one mind. Israel must experience Jehovah's frown, since they undervalued his favour. His present conduct was as sufficient an indication of his displeasure with them, as the roaring of the lion proves that he has obtained his prey, or, that the snare has been laid which has caught a bird. When God was pleased with Israel, all things went well with them; but at present one calamity succeedeth another; and therefore they must be blind and deaf, if not sensible that his wrath had gone forth against them. When the trumpet of war is blown in a city, the inhabitants are roused to

endeavour averting the threatening danger; and with equal propriety ought the inhabitants of a city visited with evil, temporal calamities, seek the compassion and favour of God; for all affliction comes from him; a hair of our head cannot fall to the ground without him. By his prophets he warned Israel of the evils that he proposed to bring upon them; and their remaining secure in sin betrayed the greatest obduracy of heart. The roaring of a lion excites terror, and who that has an heart to feel, will not tremble when the Almighty denounces judgment. And who, respecting the honour of God, or the good of man, can refrain to speak what God reveals! Ver. 9, 10. David, king of Israel, was extremely solicitous that their sufferings might be concealed from their enemies; the apprehension that they might know them, filled him with grief, 2 Sam. i. 20. But God advises these very people to consider the great sufferings of Israel, with his justice in inflicting them; and if they complied with this counsel they would have no room to exult but rather see cause to tremble; for if misery was the lot of Israel once beloved of God, what had they not to fear who had always been his enemies! 1 Pet. iv. 17, 18. Ver. 12. As a lion devours the whole of animals which he seizes except those parts of little consequence to him, in defiance of the shepherd's efforts, so would Israel suffer under the Assyrians. Ver. 15. Compare Jer. xxxvi. 22.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] Alas, how horrid are the barbarities of war! But if sinners perish who sinned without law, apostates from God, and rebels against his revealed laws, may expect double vengeance! If once men violate their conscience for any advantage, they will soon do it for a trifling one. And no injury in God's reckoning, is more abominable than what is done to the meek, who will not, or to the poor who cannot resent it. The consciences of sinners testify that it is not for want, but through the abuse of the means of grace, they are so wicked! And the obstinacy of professors in many and highly aggravated crimes is infinitely provoking to God, and infallibly ruinous to themselves.

PRACTICAL OBSERVATIONS.—† CHAP. III.] How dignified is the church of God! But just and severe are her corrections when her privileges are abused. Obstinacy in sin effectually separates us from a favourable God. And transgressions must surely ensnare men in nets of sin and misery, from which only God's almighty grace, bringing them to repentance, can deliver them. In all our troubles the hand of God must be acknowledged. He never strikes into ruin till having warned in vain, sinners prove incorrigible; and then his warnings but aggravate their condemnation. If we provoke him with our offences, he will oppress us with his vengeance; and nothing will be able to prevent our ruin, unless we repent. Yea, the things which we had idolized, or had abused to iniquity, shall be ruined along with us.



Before  
Christ  
787.

## CHAP. IV.

1 Israel reproved for oppression, 4 For idolatry, 6 and for their incorrigibility, &amp;c.

**H**EAR this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy; which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, every cow at that which is before her: and ye shall cast them into the palace, saith the LORD.

4 ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years;

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-offerings; for this liketh you, O ye children of Israel, saith the Lord God.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it reigned not withered.

8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: when your gardens, and your vineyards, and your fig-trees, and your olive-trees, increased, the palmer-worm devoured them: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning; yet have ye not returned unto me, saith the LORD.

¶ Or, ye shall cast away the things of the palaces.  
¶ Heb. three years of days.  
¶ Heb. offer by burning.  
¶ Heb. ye love.

¶ Or, the multitude of your gardens, &c. did the palmer-worm, &c.  
¶ Or, in the way.  
¶ Heb. with the captivity of your horses.  
a Gen. 19. 24, 25.

**EXPLANATORY NOTES. CHAP. IV. Ver. 1—3.** Bashan was remarkable for the richness of its treasures, and its fine bread of cattle. Ungodly men, ambitious, unjust, licentious, and oppressive, are often compared to full fed cattle, Psal. xxii. 12. Ezek. xxiv. 18. However insolent or powerful they may be they shall be taken and destroyed as easily as fishes are caught by the hook, Isa. xxvii. 29. Jer. xvi. 16. As cattle strive to get out at every breach in the fence of their inclosure, so Israel would endeavour to escape from their defended cities when besieged by the enemy. Ver. 4, 5. Warned of their danger they are here left to follow their idolatrous inclinations; compare Eccles. xi. 9, 10. Ver. 6—8. These and the following verses of this chapter, refer to several judgments, which had come already on the people, to reclaim them from sin. The regular return of rain after seed-time and before harvest, was of the last importance to Israel. See Jer. v. 24. Hos. vi. 3. Joel ii. 23. Ver. 9. Compare Joel. i. Ver. 11. Compare Isa. x. 17, 18. Ver. 12. An intimation that the long-suffering of God was about a close, that he was coming out of his place to render just judgment; let the people therefore prepare to meet him by entire submission, imploring mercy; or if hardened in sin, prepare to withstand or endure his vengeance.

**PRACTICAL OBSERVATIONS.—\* CHAP. IV.]** God always in the end appears the patron of the injured. Great men often take infernal pleasure to render their interiors miserable. And what they get by extortion is usually expended on intemperance and luxury. In diversified forms, increasingly dreadful, God can punish and destroy his obstinate adversaries; and he can wonderfully distinguish men in his mercies or judgments. Whether therefore he add to his vengeance, or sovereignly meet us in mercy, let us prepare for his coming, all awed by his greatness and his glory.

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.\*

## CHAP. V.

1 A lamentation for Israel. 4 An exhortation to repentance. 21 God rejecteth their hypocritical service.

**H**EAR ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

3 For thus saith the Lord God, The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live: lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth; The LORD is his name.

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortrefs.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore, as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

Before  
Christ  
787.Or,  
spirit.a Chap.  
4.b Job  
9. 9. &  
38. 31.  
c Chap.  
9. 6.¶ Heb.  
spoil.d Zech.  
1. 18.  
¶ Heb.  
vineyards  
of desire.a ¶ Or,  
ransom.

**EXPLANATORY NOTES. CHAP. V. Ver. 1—9.** The original independence and prosperity of Israel continued long, on which account their kingdom is likened to a virgin, (Isa. xxii. 12. lxviii. 1. Jer. lxi. 11.) but now they are destined to fall and rise no more. Before final vengeance overtook them, various judgments had awakened them exceedingly; and after the invasion and conquest of their land by Assyria, their number was greatly reduced. While the prophet warns them of these things, he calls them to seek God, not idols, as the only method of avoiding utter destruction. God alone rules over all; and is therefore the only proper object of hope or fear. He formed the host of heaven; directs all their revolutions; day and night obey his commandment; the clouds pour forth their treasures to supply his people's wants, or execute righteous punishment upon his enemies; he raiseth the oppressed above their haughty conquerors, whose most powerful fortress is insufficient to protect them from the vengeance of those whom they had provoked by their cruelty. A nation therefore whose defence is the Almighty has nothing to dread; he will deliver her from all her enemies, and protect her from all evil. Ver. 10—12. The gate of the city in ancient times was the place for the distribution of justice, and the despatch of public business, Deut. xxii. 15. Isa. xiv. 7. In some



Before  
Christ.  
cir. 787.

Psalms  
84. 14 &  
97. 10.  
Romans  
12. 9.

Isaiah  
5. 19.  
Jerem.  
17. 5.  
Joel  
2. 2.  
Zeph.  
1. 15.

Isaiah  
1. 11.  
Jerem.  
6. 20.  
Or,  
smell your  
holly days.  
Or,  
thank-  
offerings.  
Heb.  
roll.  
Acts  
7. 43.  
Or,  
Siccuth  
your king.

Luke  
6. 24.  
Or,  
are secure.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live; and so the LORD, the God of hosts shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the LORD, saith thus, Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing: for I will pass through thee, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves:

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.\*

# CHAP. VI.

1 The wantonness of Israel, 7 shall be punished with desolation; 12 their perversion of justice with affliction.

WOE to them that are at ease in Zion, and trust in the mountain of Samaria, which are

named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near:

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

6 That drink wine in bowels, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the LORD, the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? And he shall say, No. Then shall he say, Hold thy tongue; for we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment unto gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD, the God of hosts: and they shall afflict you from the entering in of Hamath unto the river of the wilderness.†

# CHAP. VII.

1 The judgments of the grasshoppers and of the fire, are diverted by the prayer of Amos. 7 By a wall and plumb line is signified the desolation of Israel. 10 Amaziah complaineth of Amos, &c.

Ver. 9—11. This passage strongly expresses the universal mortality and wretchedness of Israel, occasioned by famine or war. Whole families will be cut off; hence it will be necessary for the distant relations to cleanse the houses of the deceased, and to bury their dead bodies to avoid a pestilence, or their falling into the hands of the enemy, 1 Sam. xxxi. 11—13. When the uncle goeth into the house of his nephew to comfort or remove the only surviving relation, the latter declares his case hopeless, and that no relief was to be sought from even God himself, who had commanded the final ruin of rich and poor, see Isa. lvii. 40. Ver. 12. Compare Isa. v. 28. As the horses of the ancients were destitute of shoes, it was as impracticable for them to run upon the hard rock as for oxen to plow it. To pretend to this was, however as reasonable as to make the exercise of justice or religion subservient to one's own interest or others' injury. Ver. 14. Hamath bounded the country on the north, (Joel ii. 20.) the river of the wilderness called elsewhere (Josh. xv. 47.) the river of Egypt was the southern boundary.

countries to this day, the gate of the king's palace is occupied for a like purpose. Ver. 13. A prudent man would be cautious how he spoke, lest by expressing his disapprobation of the injustice and ungodliness then prevailing he might endanger his life; or this may signify that he would be silent and submissive, when just punishment was executed on the wicked. Ver. 19. Compare Isa. xxiv. 17, 18. Ver. 21—27. Compare Isa. i. 11—16. xliii. 22—24.

EXPLANATORY NOTES. CHAP. VI. Ver. 1—3. The country of the ten tribes, particularly Samaria the capital, was very strong by nature, and perhaps art, whence the people became secure in sin, and contemned the warnings of the prophets. To be convinced of their folly, they are called to contemplate the ruined state of other kingdoms, once greater and more powerful than their own. It was therefore as unreasonable as it was ungrateful for them to devote their wealth to self-indulgence rather than to the service of God, who had hitherto defended them. Because of their wickedness and impenitence, he pronounces his fixed determination to destroy them, compare Isa. v. 11—13.

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Sin has the most awful influences to reduce churches and nations. Yet nations and churches are ordinarily guilty of great and multiplied iniquities before God proceed to execute public judgments upon them. Great prudence as well as grief is necessary in time of singular wickedness and trouble. But it is presumptuous and dangerous to deride God's threatenings and judgments, for they will infallibly overtake the impenitent. If we regard iniquity in our heart, and practise it in our life no religious services will avail us.

PRACTICAL OBSERVATIONS.—† CHAP. VI.] External privileges are very apt to puff up to pride. A round of dissipation and luxury effectually alienates the mind from God, and shuts out every serious consideration, and every degree of sympathy with afflicted churches and nations. No external relations, churches, privileges, or temples, can prevent his judgments. He abhors the form of godliness which is separated from his power. Dreadful is the situation when luxurious dissipation is exchanged for sword, pestilence, famine, captivity and hell!—when terrible calamities but plunge men into diabolical astonishment, and infernal despair!—when all are generally miserable, and none left to comfort another!—and when obstinate perverters of justice, and proud boasters, are divinely abandoned to a merciless foe!



Before  
Christ  
787.

Or,  
green  
worms.

Or,  
who of  
(or for)  
Jacob shall  
stand?

**T**HUS hath the Lord God shewn unto me; and, behold, he formed  $\parallel$  grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee:  $\parallel$  by whom shall Jacob arise? for he is small.

3 The Lord repented for this: it shall not be, saith the Lord.

4  $\parallel$  Thus hath the Lord God shewed unto me; and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

7  $\parallel$  Thus he shewed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

8 And the Lord said unto me, Amos, What seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more.

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste: and I will rise against the house of Jeroboam with the sword.

10  $\parallel$  Then Amaziah, the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For this Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it is the king's  $\parallel$  chapel, and it is the  $\dagger$  king's court.

14  $\parallel$  Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of  $\parallel$  fycamore fruit:

15 And the Lord took me  $\dagger$  as I followed the flock, and the Lord said unto me, Go, prophecy unto my people Israel.

Or,  
sanctuary  
 $\dagger$  Heb.  
house of the  
kingdom.  
Or,  
will figs.  
 $\dagger$  Heb.  
from  
behind.

**EXPLANATORY NOTES.** CHAP. VII. Ver. 1, 2. The original word translated here grasshoppers, signifies properly the locusts in their caterpillar state, Isa. xxxiii. 4. Nah. iii. 17. in which state they appear in and near Judea in the month of April, which corresponds to the beginning of the springing up of the latter growth after the king's mowings, which were in March, compare Joel i. This literally relates to the divine judgments by the locusts, or figuratively to the anarchy which lasted eleven years from Jeroboam's death to his son's settlement on the throne. Ver. 4, 5. This fire either refers to the great drought which caused a famine, chap. iv. 6—8. or to the terrible war which had already desolated the country, 2 Kings xv. 29. Ver. 7—9. The nation of Israel under the divine care was like a wall of adamant, that bids defiance to every assault: but having departed from God and his pure worship, they became as an useless fabric, fit only to be demolished. Ver. 10—17. Amaziah, whose duty it was to warn the people of the danger of continuing in sin, opposed and misrepresented Amos, by which however he procured nothing but greater misery to himself and family.

**PRACTICAL OBSERVATIONS.**—\* CHAP. VII.] God executes diversified judgments on obstinate sinners; and commonly directs his strokes in a gradual manner. Yet often the earnest supplications of God's ministers divert his vengeance for a time. And even the low and distressed cases of nations and churches are a plea with his mercy. But at last utter, though just destruction, shall overtake the incorrigible revolvers from his law; and neither temples nor palaces can protect from ruin, but concur to render them more miserable. Furious persecution is the common reward of ministers' faithful warnings and fervent prayers, from their wicked neighbours. And none are more ready to wrest their words, and accuse and persecute them as traitors, than profane clergymen, as their fidelity and diligence are a standing reproach to themselves. They, who are prompted to all their religion by carnal hopes of provision or preferment, are apt to imagine every body as mean and selfish as themselves. But it is a great comfort, especially in evil times, for ministers to have had a clear call to their work. And if men, even the greatest, oppose them, God will attest their mission and messages in the fearful ruin of their enemies. And it is at our infinite hazard to attempt silencing even the weakest whom God hath commanded to speak.

Before  
Christ  
787.

Ezek.  
21. 2.

16  $\parallel$  Now therefore hear thou the word of the Lord: Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac.

17 Therefore, thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.\*

## CHAP. VIII.

1 By a basket of summer-fruit is showed the near approach of Israel's end.  
4 Their oppression of the poor reproved. 11 A famine of God's word threatened.

**T**HUS hath the Lord God shewed unto me; and, behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer-fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple  $\dagger$  shall be howlings  $\dagger$  Heb. in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth  $\dagger$  with silence.

4  $\parallel$  Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,  $\dagger$  Heb. be silent.

5 Saying, When will the  $\parallel$  new-moon be gone, that we may sell corn? and the sabbath, that we may  $\dagger$  set forth wheat; making the ephah small, and the shekel great, and  $\dagger$  falsifying the balances by deceit?  $\dagger$  Heb. month.  $\dagger$  Heb. open.

6 That we may buy the poor for  $\dagger$  silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?  $\dagger$  Heb. perverting the balances of deceit.

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. a Chap. 2. 6.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head: and I will make it as the mourning of an only son, and the end thereof as a bitter day.

11  $\parallel$  Behold, the days come, saith the Lord God,

Similar wretchedness was frequently declared to be the lot of those who opposed the faithful prophecies of the Lord; and was indeed the just reward of their works, compare Jer. xx. 6. xxix. 32.

**EXPLANATORY NOTES.** CHAP. VIII. Ver. 1—3. The basket of summer, or fully ripe fruit, represented the people prepared by their sins for destruction. Their place of worship would be filled with the howlings of despair, not supplications of aid, chap. vi. 9—11. The number of the dead, or the misery of the living, would prevent the latter from showing the last token of respect for their deceased friends, by attending to funeral rites, Jer. xvi. 1—13. xxii. 1—19. Ver. 4—6. See Lev. xiv. 39. Neh. xiii. 15, 16. Ver. 8. An enemy invading and subduing a country, is often compared to a river overflowing its banks, and spreading desolation wherever it reaches, chap. ix. 5. Jer. xlviii. 2. Ver. 9. Compare Isa. xiii. 10. Ver. 11—14. They had rejected the prophets whom God had sent, and he intimates that the time approached, when not one prophet would be found in their country. They had divided themselves to idols, God



Before Christ 787. that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD :

12 And they shall wander from sea to sea, and from the north even to the east ; they shall run to and fro to seek the word of the LORD, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth ; and, The manner of Beersheba liveth ; even they shall fall, and never rise up again.\*

CHAP. IX.

1 The certainty of Israel's desolation. 11 The restoring of the tabernacle of David, and of the captivity of Israel.

Or, chapter or, knop. Or, wound them. I SAW the LORD standing upon the altar ; and he said, Smite the lintel of the door, that the posts may shake : and cut them in the head, all of them ; and I will slay the last of them with the sword : he that sleeth of them shall not flee away ; and he that escapeth of them shall not be delivered.

a Pfalm 139. 8, &c. 2 Though they dig into hell, thence shall mine hand take them ; though they climb up to heaven, thence will I bring them down :

3 And though they hide themselves in the top of Carmel, I will search and take them out thence ; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them :

b Jerem. 44. 11. 4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them : and I will set mine eyes upon them for evil, and not for good.

5 And the LORD God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn ; and it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt.

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth ; he that calleth for the waters of the sea, and poureth them out upon the face of the earth ; The LORD is his name. Or, spheres.

7 Are ye not as children of the Ethiopians unto me, O children of Israel ? saith the LORD. Have not I brought up Israel out of the land of Egypt ? and the Philistines from Caphtor, and the Syrians from Kir ?

8 Behold, the eyes of the LORD God are upon the sinful kingdom, and I will destroy it from off the face of the earth ; saving, that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof : and I will raise up his ruins, and I will build it as in the days of old ;

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed ; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them : and they shall plant vineyards, and drink the wine thereof ; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the LORD thy God.

threatens to deliver them up to their own counsels ; and in vain would they seek to know his mind any longer. To be without divine direction is the completion of human woe.

EXPLANATORY NOTES. CHAP. IX. Ver. 1—15. This chapter seems to respect Judah as well as Ephraim ; the full accomplishment of the judgment threatened, is when the church of God was to be built up in the days of Messiah, compare ver. 11, 12. and Acts xv. 16, 17. The prophet beholds the Lord standing upon the altar of the temple of Jerusalem, the only place which he chose as the seat for religious worship. His posture intimated, that he had forsaken his place of residence in the holy of holies, and, that the altar was no longer to be used for sacrifice ; as he would no more be propitious to the worshippers. Their ruin was inevitable ; every attempt in them to avoid it would be vain. He had set his eyes upon them for evil, not as formerly for good ; and his power to execute ven-

geance was almighty, and therefore irresistible. He no longer acknowledged Israel as his people, nor had they any reason to expect his favour on account of his past kindness to them, for he had shewed kindness to other nations, whom for their sins he had utterly rejected. The apostate Israelites justly merited a similar fate, but those who continued faithful he would graciously preserve. Though scattered among all nations not one of them would be lost. Nor would their hopes of Messiah be disappointed. He shall come, and his kingdom prosper, and be enlarged by the accession of the Gentiles to the faithful among the Jews. And in his reign the captivity of the Israelites shall end ; they shall be restored to their own land, and become unfeignedly devoted to the service of the God of their fathers. The curse pronounced in this chapter has been verified, and the blessing will not be forgotten ; for God is faithful and unchangeable.

PRACTICAL OBSERVATIONS.—\* CHAP. VIII.] Whatever God shews us ought to be carefully observed. His patience wears out at length ; and obstinate sinning must end in deplorable misery ; and sinful mirth, in bowling and ignominious death. Yea hopeless is the case, when fearful calamities only render men fullen and peevish. Carnal men heartily hate God and his ordinances. Sabbath and holy duties are intolerable burdens ; and merchandise, even the basest, is to them a cordial pleasure. Nor, when nations are ripening for ruin, do they ever fail to oppress God's poor people. But riches got by rapine will bring on ruin. And let the oppression be ever so high, the flood of God's wrath shall overwhelm them. They who would not tremble for the sins of the land, shall tremble under its judgments. And, if men hate God's word and ordinances, they and every impudent idolater, must expect to be deprived of them, and hastened into eternal misery.

PRACTICAL OBSERVATIONS.—† CHAP. IX.] Obstinate wickedness issues at last in dreadful and unavoidable ruin. It avails us not who may be for us, if God be against us ; wherever we go, his eyes are upon us for evil ; whatever we do, his hand can destroy us ; and all creatures are at his command to execute his vengeance. Alas, how sins indulged turn professors of the true religion into worse than heathens ? And, if they abandon their peculiar holiness, God must strip them of their peculiar privileges. Nothing can be a more lying refuge than hopes of impunity in impenitency ; and never is ruin nearer than when men put it far from their thoughts. But marvellously God preserves his elect amidst the most fearful shakings, confusions and miseries. When all seems desperate, he wonderfully revives his church, and blesses her with all spiritual blessings in Christ Jesus. And great shall be the glory of the millennial, and especially of the eternal period, in which not one good thing promised shall remain unfulfilled.



# OBADIAH.

## THE ARGUMENT.

The book of Obadiah is a prophecy against the Edomites, who were neighbours of the Jews, and descended from Esau, Jacob's brother; for which reason the prophet says, that the Jews were their brethren. Obadiah foretels, that God would root out the Edomites because of their pride, and particularly because they rejoiced at the ruin of the Jews, and had even helped to destroy them; which might incline us to believe, that he lived after the destruction of Jerusalem: but as Joel, chap. iii. 19. and Amos, chap. i. 11, 12. reprove and threaten the Edomites in the same manner, and the prophecy of Obadiah is placed immediately after that of Joel and Amos, we must suppose these three prophets lived at the same time: and that what is said in this book of the miseries that had befallen the Jews relates to some other calamities which they had been exposed to, as we read, 2 Chron. xxi. 16, 17. and xxv. 21. Obadiah foretels likewise, that the Jews should return into their own land, and even possess part of the country of the Edomites.

<sup>1</sup> The destruction of Edom, <sup>3</sup> for their pride, <sup>10</sup> and for their unnatural behaviour in Jacob's distress. <sup>17</sup> The salvation and victories of Jacob.

Before  
Christ  
587.

<sup>a</sup> Jerem.  
49. 14.

**T**HE vision of Obadiah. Thus saith the LORD God concerning Edom, <sup>a</sup> We have heard a rumour from the LORD, and an ambassador is sent among the heathen: Arise ye, and let us rise up against her in battle.

<sup>2</sup> Behold I have made thee small among the heathen: thou art greatly despised.

<sup>3</sup> ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

<sup>b</sup> Jerem.  
49. 16.

<sup>4</sup> ¶ Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down saith the LORD.

<sup>c</sup> Jerem.  
49. 4.

<sup>5</sup> If <sup>c</sup> thieves came to thee, If robbers by night (how art thou cut off!) would they not have stolen till they had enough? if the grape gatherers came to thee, would they not leave <sup>||</sup> some grapes?

<sup>||</sup> Or,  
gleanings.

<sup>†</sup> Heb.  
the men of  
thy peace.

<sup>†</sup> Heb.  
the men  
of thy  
bread.

<sup>||</sup> Or,  
of it.

<sup>d</sup> Isaiah  
29. 14.

<sup>e</sup> Gen.  
27. 41.

<sup>f</sup> Ezekiel  
35. 5.

<sup>||</sup> Or,  
carried  
away his  
substance.

<sup>6</sup> How are the things of Esau searched out! how are his hidden things sought up!

<sup>7</sup> All the men of thy confederacy have brought thee even to the border; <sup>†</sup> the men that were at peace with thee have deceived thee, and prevailed against thee; <sup>†</sup> they that eat thy bread have laid a wound under thee: there is none understanding <sup>||</sup> in him.

<sup>8</sup> ¶ Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

<sup>9</sup> And thy mighty men, O Teman, shall be dismayed, to the end that every one in the mount of Esau may be cut off by slaughter.

<sup>10</sup> ¶ For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

<sup>11</sup> In the day, that thou stoodest on the other side, in the day that the strangers <sup>||</sup> carried away captive his forces, and foreigners entered into his gates, and

cast lots upon Jerusalem, even thou wast as one of them.

<sup>12</sup> But <sup>||</sup> thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have <sup>†</sup> spoken proudly in the day of distress.

<sup>13</sup> Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their <sup>||</sup> substance in the day of their calamity:

<sup>14</sup> Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have <sup>||</sup> delivered up those of his that did remain in the day of distress.

<sup>15</sup> For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.

<sup>16</sup> For as ye have drunk upon my holy mountain so shall all the heathen drink continually; yea, they shall drink, and they shall <sup>||</sup> swallow down, and they shall be as though they had not been.

<sup>17</sup> ¶ But upon mount Zion, shall be <sup>||</sup> deliverance, and <sup>||</sup> there shall be holiness; and the house of Jacob shall possess their possessions.

<sup>18</sup> And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau: for the LORD hath spoken it.

<sup>19</sup> And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead.

<sup>20</sup> And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto

**EXPLANATORY NOTES.** Ver. 1—17. The prophet represents God summoning the nations to fight against the Edomites. They had boasted in their security from the invasion of an enemy, which the mountainous nature of their country afforded; but all such boasting was vain; for God had determined their overthrow, and his counsel is unalterable. As a nation they are threatened with utter extirpation, because of their cruel and unnatural conduct to the Jews in their distress. This prophecy was verified. Edom, or Idumea, was laid waste by Nebuchadnezzar. The Nabatheans drove out the inhabitants, who

took possession of the southern parts of Judea, when the Jews were in captivity. But after their return they conquered the Edomites, compelled them to become proselytes to their religion, by submitting to circumcision; after which they ceased to exist as a nation, and became one people with the Jews, compare Isa. xxxiv. Jer. xxvii. and xlix. 7—22. Ezek. xxxix. 1—6. Ver. 17—21. This is considered prophetic of the restoration of the Jews from the Babylonian captivity; but it seems rather applicable to their final redemption under Messiah. The gospel of salvation was first preached by Jews, and they will yet be engaged



Jonah, sent by God to Nineveh, fleeth to Tarshish.

JONAH.

He is overtaken by a storm.

Before Christ 587. Zarephath; and the captivity of Jerusalem, || which is in Sepharad, shall possess the cities of the south.  
Or, shall possess that which is in Sepharad.

21 And 2 favours shall come up on mount Zion to judge the mount of Elau; and the kingdom shall be the LORD'S.\*  
Before Christ 587. g 1 Tim. iv. 16. Jam. v. 20. h Luke i. 33.

in the same blessed work. All their enemies shall fall before them; their possessions will be larger than under Joshua: and their deliverers will exercise authority

over their ancient enemies; while they themselves will cheerfully submit to the dominion and power of Jehovah; compare Joel iii.

PRACTICAL OBSERVATIONS.—\*] God can easily find both hearts and hands for the most bloody work he can intend against sinners. And pride and carnal security dangerously deceive and ripen men for destruction. Their self-exaltation but tends to debase them; their carnal confidences but betray them; their wealth but allures their enemies to hunt out and destroy them: their hired allies assist them to their ruin; their understanding, not employed to keep them from sin, being insatuated, decoys them into danger; the bravery of their warriors but serves to make the slaughter more universal; their joys but issue in imbittering their anguish; their undutiful and barbarous conduct toward's God's distressed people, but fills up an uncommon cup of misery to themselves. But marvellously connected are the confusion of Christ's impenitent foes, the deliverance of his church, and the conversion and purification of multitudes of sinners; and great is the honour that Jesus obtains therein. Yea, if we suffer with him we shall also reign with him, and be glorified together.

# JONAH.

## THE ARGUMENT.

Jonah lived in the time of Jeroboam the second king of Israel. He was sent by God to Nineveh, the capital of the empire of the Assyrians, to denote the ruin of that city; and this book informs us what was the success of his ministry. Jonah uttered other prophecies besides the present, as may be concluded from 2 Kings xiv. He is the only prophet whose writings are handed down to us that was sent to any strange nation. What our Lord says in the gospel confirms the truth of what is contained in this book, and shews that Jonah was a prophet sent from God.

### CHAP. I.

1 Jonah sent by God to Nineveh, fleeth to Tarshish; 4 he is overtaken by a tempest, 11 thrown into the sea, &c.

Before Christ 862.

|| Called Matth. 12. 39. Jonas. a Gen. 10. 11, 12. Chap. 3. 2, 3. † Heb. cast forth. † Heb. thought to be broken.

NOW the word of the LORD came unto || Jonah the son of Ammittai, saying,

2 Arise, go to Nineveh, that a great city, and cry against it: for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD † sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was † like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them: but Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come,

and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.  
Before Christ cir. 682.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us: What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea, and the dry land.

10 Then were the men † exceedingly afraid, and † Heb. said unto him, Why hast thou done this? (For the men knew that he fled from the presence of the LORD, because he had told them.)  
with great fear.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea † may be calm unto us? (for the sea || † wrought and was tempestuous.)  
† Heb. may be silent.

12 And he said unto them, Take me up, and cast from me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is † Heb. grew more and more tempestuous upon you.

13 Nevertheless the men † rowed hard to bring it out to the land; but they could not: for the sea wrought † Heb. and was tempestuous against them.  
went

14 Wherefore they cried unto the LORD, and said † Heb. digged.

EXPLANATORY NOTES. CHAP. I. Ver. 1—7. Jonah was a prophet of the Lord; he predicted that God would restore to Israel the cities which the Syrians had wrested from them during the reigns of Ahab, Jehoram, and Jehoahaz, 2 Kings xiv. 25. His history, though melancholy, is peculiarly important, as we are warranted by the highest authority to view him as an eminent type of the Lord Jesus Christ, Matth. xii. 38—41. He was commissioned to pronounce divine judgment on Nineveh, a great city, the capital of the Assyrians, who abounded in wickedness, and were particularly distinguished as enemies to Israel. The prophet was disobedient to the heavenly vision, influenced by a

jealousy lest his honour might be stained, by God in mercy deferring to execute the threatening, (chap. iv. 2.) and he determined on a desperate expedient, probably in hopes of avoiding the irresistible impulse of the prophetic spirit, which from natural prejudice he might imagine was confined to Judea. He rose up to flee to Tarshish from the presence of the Lord, that is, from Judea, which was favoured with the special tokens of divine favour. This was to say the least of it, acting from a worldly spirit like Lot, who left the fellowship of the church of God in Abraham's family to enjoy the well watered plains of Sodom. The Tarshish whither he intended to go was perhaps Tar-



Before  
Christ  
cir. 862.

† Heb.  
stood.  
† Heb.  
sacrificed  
a sacrifice  
unto the  
LORD,  
and vowed  
vows.  
b Matth.  
12. 40. & 16. 4. Luke 11. 30. † Heb. bowels.

We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea; and the sea † ceased from her raging.

16 Then the men feared the LORD exceedingly, and † offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And <sup>b</sup> Jonah was in the † belly of the fish three days and three nights.\*

### CHAP. II.

<sup>1</sup> *Jonah's prayer and thanksgiving; 10 his deliverance.*

**T**HEN Jonah prayed unto the LORD his God out of the fish's belly.

2 And said, I <sup>a</sup> cried || by reason of mine affliction unto the LORD, and he heard me; out of the belly of || hell cried I, and thou heardst my voice.

3 For thou hadst cast me <sup>a</sup> unto the deep, in the † midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The <sup>b</sup> waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the † bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from || corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD; and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

a Psalm  
120. 1.  
|| Or,  
rod of  
mine af-  
fliction.  
|| Or,  
the grave.  
† Heb.  
heart.  
b Psalm  
69. 1.

† Heb.  
cuttings  
off.  
|| Or,  
the pit.

tesus in Spain, for with that city the Phenicians carried on great traffic, Ezek. xxvii. 12, 25. Ver. 4—16. This event had doubtless the most salutary effect on the mariners. Notwithstanding their intercourse with the Jews, they seem to have continued hitherto ignorant that the God of Israel was the supreme God; but of this they had no longer room to doubt, from what that day now witnessed; and from the reverence for Jehovah, and regard for his service which they discovered, we have reason to believe, that, wherever they went, they would not hesitate to publish what they saw and experienced of the mercy, power, justice, holiness, and majesty of God, which was calculated to produce the most happy effect. Thus while Jonah's crooked policy tended to confine all just views of God among his own people, God overruled it to make his name known gloriously, and extensively among many nations. Ver. 17. The original word translated whale, Matth. xii. 40. signifies any great fish. Whales are sometimes found in the Mediterranean, where Jonah was cast away: but they are naturally incapable of swallowing a man. There is however a species of the shark, common in that sea, some of which are able to swallow a man entire. The prophet's miraculous preservation seems to have been propagated so widely as to reach even to Greece; whence as several learned men have observed, the writers of that country derive their story of Hercules, who is said, when shipwrecked, to have been swallowed by a fish, out of whose belly he escaped alive.

EXPLANATORY NOTES. CHAP. II. Ver. 1—10. The prophet here

PRACTICAL OBSERVATIONS.—\* CHAP. I.] God's ministers must either send or hear his messages as he directs them. But even good men will often take the most foolish methods to evade difficult and dangerous duties. And providence may seem at first to favour their projects: but rebellion against God will at last awaken terrible storms in conscience and societies; and saints may become a plague to heathens themselves, and need their rebukes for their wickedness and deep unconcern. In troubles it highly becomes us to enquire into the sinful cause. In sinning, we seldom think how mischievous the consequences may be, and in vain we indulge the most secret wickedness, when God can so easily discover it. Yea, shameful is it when ministers and saints are forced to confess their secret rebellions to his open enemies. But, when men are truly humbled for sin, they will readily submit to either shame or suffering for it. And if sin has raised a storm, we never must hope for peace till it be removed by remission and repentance. Those who acknowledge their guilt with openness and grief are entitled to our deepest compassion. But even natural conscience, if awakened, will startle at the very appearance of murder. There is no striving against the counsels of God; his will must be done, and, if with prayer we follow his direction, we may trust him with the issue.

PRACTICAL OBSERVATIONS.—† CHAP. II.] Many are forced to pray when and where they never expected. But no place can shut out a saint from communion with God: nor need we doubt his nearness and willingness to help in a time of need. But how fearful is it to fall into the hands of the living God, even as a provoked Father! into what hells, what depths, what pits of corruption, desertion, temptation, and affliction, may a saint be plunged! and be reduced, how near the brink of despair! But troubles should lead us directly to our God, and make us by faith call to mind his new covenant characters and promises. To expect happiness in sinful courses, or idolized creatures, is to forsake our own mercy. And, if we run from our proper work, we run from our substantial comforts. It is unreasonable on this side of hell, to indulge despair.

9 But I will <sup>a</sup> sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed, <sup>a</sup> Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.†

### CHAP. III.

<sup>1</sup> *Jonah being sent again, preacheth the overthrow of Nineveh.* <sup>4</sup> *Upon their repentance, 10 God repenteth.*

**A**ND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. (Now Nineveh was an † exceeding great city of three days' journey.)

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh <sup>a</sup> believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and † published through Nineveh, (by the decree of the king and his † nobles,) saying, Let neither man or beast, herd nor flock, taste any thing; let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 <sup>b</sup> Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned

relates his exercise of soul while in the fish's belly, expresses his gratitude for his great and merciful deliverance, and instructs all from his own experience, that whoever leaned to their own wisdom, or put confidence in idols, pursued a thing of nought, and would inevitably, sooner or latter, plunge themselves into misery. In his affliction despondency first seized him, but he called to remembrance the divine glory in the temple, whence God manifested himself gracious in pardoning and blessing his people; and in hope, he then cried to the Lord out of the belly of hell, or the grave; for none hath hitherto entered the fish's belly but to be consumed as in the place of the dead. He obtained mercy, and well might be ascribe salvation to the Lord. He suffered for his own sins, and was delivered of mere grace; his glorious Antitype died and was buried for the sins of many, and was raised for their justification, as the just reward of his own unspeakable worth.

EXPLANATORY NOTES. CHAP. III. Ver. 1—10. Nineveh was according to Diodorus Siculus, larger than Babylon, and computed 60 of our miles in compass. In obedience to the divine command, Jonah entered the city, and repeated the warnings at proper distances as he advanced. The inhabitants believed God, and were moved with fear; the king and nobles set the example of repentance, and called on their subjects to imitate them, in hope of divine mercy; they confessed their sins, turned from them, and implored pardon, God graciously regarded them; for his threatenings are only executed on the

Before  
Christ  
cir. 862.  
† Heb.  
stood.  
† Heb.  
sacrificed  
a sacrifice  
unto the  
LORD,  
and vowed  
vows.  
b Matth.  
12. 40. & 16. 4. Luke 11. 30. † Heb. bowels.

† Heb.  
city of  
God.

a Matth.  
12. 41.  
Luke  
11. 32.

† Heb.  
said.  
† Heb.  
greatmen.

b Joel  
2. 14.



Before Christ  
cir. 862. from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.\*

## CHAP. IV.

1 *Jonah repining at God's mercy, & he is reproved by the type of a gourd.*

**B**UT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.*

3 Therefore, now, O LORD, take, I beseech thee, my life from me; for *it is better for me to die than to live.*

4 ¶ Then said the LORD, || Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a || † gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah † was exceeding glad of the gourd.

7 But God prepared a worm, when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass when the sun did arise, that God prepared a || vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is better for me to die than to live.*

9 And God said to Jonah, || Doest thou well to be angry for the gourd? And he said, || I do well to be angry, even unto death.

10 Then said the LORD, Thou hast || had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which † came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle.†

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|| Or,

palmerist.

† Heb.

Kikajon.

† Heb.

rejoiced

with great

joy.

|| Or,

silent.

|| Or,

Art thou

greatly

angry?

|| Or,

I am

greatly

angry.

|| Or,

spared.

† Heb.

was the

son of the

night.

impenitent, compare Jer. xviii. 1—10. while his purpose to punish sinners is unalterable.

EXPLANATORY NOTES. CHAP. IV. Ver. 1—11. Jonah was unquestionably selfish, and consequently jealous of his own honour, prone to discontent, and by no means distinguished for benevolence or compassion. But from the honourable mention made of him by our Lord, as well as the divine conduct towards him, with the partially good effect this had on him, (comp. chap. ii. 4. and Isa. xxiv. 10.) we have sufficient reason to rank him among those beloved of God. And in considering his improper conduct, we ought to take into the account the peculiarity of his situation; not indeed with a view of justifying him, which is impossible, but to clear his character from unjust aspersions, and to teach us moderation in judging of religious characters. He was called to warn the enemies of his country; and his improper conduct might partly arise from the same national prejudices, and narrow views of divine sovereignty and grace, that afterwards led Christ's disciples to ask liberty to command fire to come down from heaven to devour those who contemned and insulted their master, and prevented them long from cheerfully

preaching the gospel to the Gentiles. God reproved the prophet in a manner well fitted to convince him of his folly and guilt. While he retired without the city, exposed to the heat by day, and frost by night, the Lord had prepared a gourd, a tree to shelter him that his situation might be rendered agreeable; but of this he speedily deprived him: this filled him with grief. If he had pity on the gourd for his own sake, though he had no hand in its production, it much more became the majesty of heaven to have pity on the multitude of the rational creatures who dwell in Nineveh whom he formed and supported. The prophet we have no reason to doubt from his former conduct, profited, by this instruction; but his history breaks off here abruptly; perhaps to mark strongly Jehovah's abhorrence of iniquity in his own people as well as others. Lot's history ends in a similar manner. After his fall by the policy of his daughters, the sacred historian takes up the history of Abraham's family, and returns no more to take any honourable notice of that of Lot. How important to live so as to please God in all things? Then shall we not only obtain mercy at last, but our names will be held in perpetual remembrance as honourable to the cause of righteousness and the church of the living God.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] God often tries the sincerity of men's repentance by assigning to them that very work which they had formerly evaded; and marks his favours to true penitents, in honouring them with important trusts. And it is a mercy even to be scourged into cheerful obedience. What alarming messages of unexpected wrath must God's ministers sometimes bear! And his word must not be bent either to the humours of preachers or hearers. It bears a promising appearance when kings obtain proper notice of God's warnings and seriously attend to them; when they and their subjects concur in repentance and reformation; and when believing fears of judgment and hopes of mercy jointly excite to it.

PRACTICAL OBSERVATIONS.—† CHAP. IV.] It is very dangerous to be under the power of a proud peevish spirit. Men often pretend regard for God's honour, when they mind only their own; and fear disparagement without any ground. Alas! awful is the consideration that pride and passion should so affect even faints, that they should wish for death either to themselves or others, when they are very unripe for it; and rage at the very mercy of God which prevents their damnation. Yea, even great inconveniences to themselves, that they may get somewhat to complain of! How apt are men to be lifted up or cast down by a mere trifle. But if they will vex themselves with imaginary miseries, it is but just that they be made to find real ones. But infinite is the tenderness of God in taking such pains to convince and reclaim his forward children and servants. But let us not bid adieu to this prophet, without beholding in him our once suffering and glorified Redeemer. He, for our rebellion imputed to him, was pursued by the storm, was cast into the raging ocean of his father's wrath to procure for us an eternal calm of forgiveness and favour. After lying a part of three days in the grave he was miraculously raised from the dead, and ascended to glory.

## MICA H.

## THE ARGUMENT.

Micah lived in the time of Isaiah and of Hosea. The design of his prophecy is, to reprove the Jews for their sins, both those of the kingdom of Israel and chiefly those of Judah; to denounce their ruin, and to foretel the restoration of the people of God, and the coming of the Messiah.

## CHAP. I.

1 The times of Micah's prophecy: 2 he sheweth God's wrath against Israel and Judah for idolatry. 10 A lamentation for them.

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**T**HE word of the LORD that came to Micah the Morasthite, in the days of Jotham, Ahaz, and

Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

Before Christ  
cir. 750.

2 ¶ † Hear, all ye people; † hearken, O earth, and † all that therein is: and let the LORD God † Hear, ye people, all of them. a Deut. 32. 1. Isa. 1. 2. † Heb. the fulness thereof.

EXPLANATORY NOTES. CHAP. I. Ver. 1—9. This prophet was a native of Moresheth, near Gath, and contemporary with Isaiah; the writings of both

bear a great resemblance to each other, not only in sentiment but frequently in language. He exhibits Jehovah clothed in majesty, and calls on the world to witness,



Before Christ  
cir. 750. be witness against you, the LORD from his holy temple.

3 For, behold, <sup>b</sup> the LORD cometh forth out of his place, and will come down, and tread upon the <sup>d</sup> high places of the earth.

4 And the <sup>c</sup> mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down <sup>†</sup> a steep place.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? *is it not Samaria?* and what are the high places of Judah? *are they not Jerusalem?*

6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the idols thereof will I lay desolate; for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl; I will go stripped and naked: I will make a wailing like the dragons, and mourning as the <sup>†</sup> owls.

9 For <sup>||</sup> her wound is incurable; for it is come unto Judah: he is come unto the gate of my people, even to Jerusalem.

10 <sup>¶</sup> Declare ye *it* not at Gath, weep ye not at all: in the house of <sup>||</sup> Aphrah <sup>§</sup> roll thyself in the dust.

11 Pass ye away, <sup>||</sup> thou <sup>†</sup> inhabitant of Saphir, having thy <sup>b</sup> shame naked: the inhabitant of <sup>||</sup> Zaanan came not forth in the morning of <sup>||</sup> Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth <sup>||</sup> waited carefully for good; but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: *she is* the beginning of the sin to the daughter of Zion; for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents <sup>||</sup> to Moreh-gath: the houses of <sup>||</sup> Achzib *shall be* a lie to the kings of Israel.

15 Yet, will I bring an heir unto thee, O inhabitant of Mareshah: <sup>||</sup> he shall come unto Adullam the glory of Israel.

16 Make thee <sup>i</sup> bald, and poll thee for thy delicate children: enlarge thy baldness as the eagle; for they are gone into captivity from thee.\*

## CHAP. II.

1 God's judgment against oppressors. 4 A lamentation for his people's removal. 7 A reproof for their injustice, &c.

**W**OE to them that devise iniquity, and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand.

2 And they covet <sup>a</sup> fields, and take *them* by violence; and houses, and take *them* away: so they <sup>||</sup> oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

4 <sup>¶</sup> In that day shall *one* take up a parable against you, and lament <sup>†</sup> with a doleful lamentation, and say, We be utterly spoiled; he hath changed the portion of my people: how hath he removed *it* from me! <sup>||</sup> turning away he hath divided our fields.

5 Therefore thou shalt have none that shall <sup>b</sup> cast a cord by lot in the congregation of the LORD.

6 <sup>†</sup> <sup>¶</sup> Prophecy ye not, *say they to them that prophesy*: they shall not prophesy to them, *that they shall not take shame.*

7 <sup>¶</sup> O thou that art named the house of Jacob, is the Spirit of the LORD <sup>||</sup> straitened? *are these his doings?* do not my words do good to him that walketh <sup>†</sup> uprightly?

8 Even <sup>†</sup> of late my people is risen up as an enemy: ye pull off the <sup>†</sup> robe with the garment from them that pass by securely as men averle from war.

9 The <sup>||</sup> women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this is not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man <sup>||</sup> walking in the spirit and falsehood,

his righteous judgment, manifested in punishing high and low, princes and people, (see Isa. i. 2.) for their apostacy from him and his worship. The kingdom of Samaria or the ten tribes, were devoted to the idols of Dan and Bethel; and that of Judah, countenancing idolatry by setting up altars in various places in opposition to the altar of Jerusalem the only seat of religious worship sanctioned by God. The divine judgment is first pronounced against Samaria, because she exceeded in wickedness; her wealth obtained by her while worshipping idols, was given to the Assyrians, an idolatrous people, for hire, God having employed them to execute his vengeance against the objects of his indignation, compare Isa. vii. 20. The misery which the prophet foretold filled him with the most pungent grief; but he knew it was inevitable, and would affect Judah as well as Samaria; for both kingdoms had provoked the Lord to jealousy, and were bent on backsliding from him. Ver. 10—16. The prophet calls on his countrymen to lament with him their calamities but neither to declare them to the Philistines, nor weep in their presence, who as their inveterate enemies, would only triumph in their sufferings, and thus increase their grief, compare 2 Sam. i. 20. Several names mentioned here seem to be fictitious, adopted to represent some places throughout the country, particular seats of wickedness or scenes of desolation. Aphrah, house of dust; the country was once fruitful, but was laid utterly waste by the enemy; Saphir, fair, beautiful, such was the situation of Samaria, (Hos. ix. 3) from which, in shame and contempt, the inhabitants were carried captive. Zaanan, a place of concourse, answering to Jerusalem, whose inhabitants went not forth to sympathize with those of Beth-ezel, that is, an adjacent place, denoting perhaps Bethel, whose worshippers received too much countenance from Judah, who however neglected them in the day of their calamity. Maroth, bitterness, the people hoped to see an end to the ravages of the enemy, but were plunged into despair, when he approached even to the gates of Jerusalem, the inhabitants of Lachish, a city of Judah, bordering up the kingdom of Samaria, became first infected with idolatry, whence it spread throughout the whole land; they are justly doomed to suffer, and all attempts to protect themselves by the alliance of the Philistines, are pronounced vain; for the country of the latter would be taken possession of by the common foe. Adullam, a beautiful and well fortified city not far from Jerusalem, (2 Chro. xi. 5, 8.) was to become a prey also to the enemy; and therefore there was just reason for the deepest lamentation, for wherever the eye turned, nothing was to be seen but slavery and ruin.

EXPLANATORY NOTES. CHAP. II. Ver. 1—4. Compare Isa. v. 8—10. Amos v. 13. Jer. xxvii. 12, 13. Ver. 5. The captivity deprived Israel of judges and witnesses to decide disputes respecting inheritances, and even of land to divide by lot, Deut. xxxii. 8. Ver. 6, 7. They treated the warnings of the Lord's prophets with contempt, and he threatens to speak no more by them; not that his power was weakened, or the influences of his Spirit lessened, or his word destitute of a holy tendency, but that the people's hearts were altogether perverse and obdurate. Ver. 12, 13. This by some is considered, in connection

PRACTICAL OBSERVATIONS.—\* CHAP. I.] It is very hard to awaken obstinate sinners. But if they will not hear God's voice, they must feel his hand and nothing can protect them from his almighty wrath. No judgments are inflicted but what our sins have deserved. And the more wicked persons or places be, the larger share in them must they expect. If great cities will be ring-leaders in impieties, they must be made distinguished monuments of wrath. Nor need they expect that ever that which hires or tempts men to sin will long prosper. But even the messengers of God ought never to desire the evil day, but to bewail the punishment of sinners as well as the sufferings of saints. Nor should we ever gratify with tidings such as make merry with the sins or the sorrows of God's people.



Before Christ 730. do lie, saying, I will prophesy unto thee, of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the LORD on the head of them.\*

### CHAP. III.

1 The cruelty of the princes, 5 And the falsehood of the prophets reproved. 8 Their ill grounded security.

710. AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

2 Who hate the good, and love the evil: who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

a Chap. 2. 11. 5 ¶ Thus saith the LORD concerning the prophets that make my people err, that <sup>a</sup> bite with their teeth, and cry Peace; and he that putteth not into their mouths, they even prepare war against him:

† Heb. from a vision. † Heb. from divining. 6 Therefore night shall be unto you, † that ye shall not have a vision; and it shall be dark unto you, † that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

† Heb. upper lip. 7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their † lips: for there is no answer of God.

8 ¶ But truly I am full of power by the Spirit of

with the preceding verses, a threatening that Israel would be collected together to go into captivity, and that this would be accomplished by the Assyrian king, at the head of his army, conducted by divine providence. But it rather seems a promise of their restoration under Messiah, interspersed among the threatnings, after the manner of the prophets, to comfort the few faithful among whom they ministered, comp. Isa. lii. 12. lxii. 10, 11. Hof. iii. 5. A city named Bezer, or Bozrah, belonged to the Reubenites, situated not far from the source of the river Arnon, Josh. xx. 8. The adjacent country was probably distinguished for good pasturage for sheep, on which account Micah seems to refer to it.

EXPLANATORY NOTES. CHAP. III. Ver. 1—3. These verses strongly express the malicious pleasure, which the exercise of injustice, cruelty, and oppression gives to covetous and sensual men; they indulge in these evils with satisfaction similar to a hungry man receiving food, or a voracious animal devouring his prey, see Psal. xiv. 4. Isa. iii. 15. How hateful are rulers of this character, how deplorable the condition of those whom they govern. Ver. 5. Psal. xxxii. 9. Ver. 6, 7. The false prophets loved error, and they are delivered up to their delusions; they delighted in iniquity, and they are left to receive the reward of their doings, Isa. xxviii. 9—13. xxix. 9—16. Ver. 8—12. Confident of the truth, and deeply impressed with the importance of what he delivered, the prophet boldly charges men of all ranks with their sins, especially

PRACTICAL OBSERVATIONS.—\* CHAP. II.] In vain do men think that they may do whatever they can, since no power is given for destruction but for edification. And if covetousness reign in men's hearts, compassion will be banished from it. The more design and deliberation men discover in their sinning, the more will God manifest his wisdom and power in the certainty, severity, notoriety, and answerableness of their punishment. And no injuries does God more fearfully resent than those which are done to the harmless, the fatherless, and widows, who have least help in man. They who have used others fraudulently and violently, shall be so used themselves. They who hate holiness hate reproof, and reckon faithful ministers a nuisance and a burden; and being vicious and debauched, they wish to have ministers, and even a god like themselves.

PRACTICAL OBSERVATIONS.—† CHAP. III.] Dreadful is the case of nations and churches, when they who ought to be chief promoters of religion and virtue, become ringleaders in impiety. And they, who oppress or seduce others, infallibly prepare for themselves misery, contempt, and perplexity. No pretences in piety can consecrate wicked conduct; but often that which is good is rendered profane by the carnality of its principle, manner, and end. And, alas! often the sins of rulers hasten ruin upon both churches and nations.

the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with <sup>b</sup> † blood, and Jerusalem with iniquity. b Ezek. 22. 27. Zeph. 3. 3.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the LORD, † and say, Is not the LORD among us? none evil can come upon us. † Heb. saying.

12 Therefore shall Zion, for your sake, be <sup>c</sup> ploughed as a field; and Jerusalem, shall become heaps, and the mountain of the house as the high places of the forest.† c Jerem. 26. 18.

### CHAP. IV.

1 The establishment of Christ's kingdom; 3 the peace of it. 6 The restoration, 11 and victory of the church.

BUT <sup>a</sup> in the last days it shall come to pass, that the <sup>a</sup> mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. a Isaiah 2. 2, &c.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into <sup>b</sup> ploughshares, and their spears into † pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. b Isaiah 2. 4. Joel 3. 10.

4 But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: <sup>c</sup> Or, scythes. for the mouth of the LORD of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

their hypocrisy, and false confidence in divine favour; for notwithstanding their wickedness, they boasted in God as their protector, Isa. xlviii. 1, 2. Jer. vii. 4. And because of their sins, greatly as God had favoured Zion, he pronounces utter destruction on the temple and city; the former to be ploughed up, and the latter reduced to desolation. This was only fully verified by the Romans; and hence we may observe, that the prophecies delivered respecting the sufferings of the Jews, from the Assyrians and Chaldeans, are delivered in such language as intimates, that their full import in every particular, extended to the terrible punishments brought on the Jewish nation by the Romans, compare Isa. xxiv. 1—19.

EXPLANATORY NOTES. CHAP. IV. Ver. 1—4. Comp. Isa. ii. 1—5. This chapter and the one following appear to be a prophecy of Messiah's kingdom. From Jerusalem, situated in the midst of the nations, the gospel was proclaimed by the apostles and others; multitudes believed, and cast in their lot with them; they enjoyed peace, holiness, and safety, under the dominion of Jesus, and their influence promoted these invaluable blessings among the nations. Ezekiel speaks also of these things with peculiar beauty and clearness, chap. xvii. 22—24. Established peace is exhibited under the image of "beating the swords into ploughshares, and the spears into pruning hooks." Joel, reversing the image, applies it to war prevailing over peace, chap. iii. 10. Ver. 6, 7. This



Before  
Christ  
710.  
c Zeph.  
3. 19.  
d Daniel  
7. 14.  
Luke  
1. 33.  
6 ¶ In that day, saith the LORD, will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted:

7 And I will make her that halteth a remnant, and her *that was* cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now, why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered: there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thrash, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.\*

## CHAP. V.

1 The birth of Christ foretold; 4 his kingdom: 8 his complete conquest over his enemies.

**N**OW gather thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek.

2 But thou, <sup>a</sup> Bethlehem Ephratah, *though* thou be

a Matth.  
2. 46.  
John  
7. 42.

as well as what follows, seems to respect God's mercy, power, and faithfulness to the Jews, in restoring them from all their dispersions, especially from their present one, when they will become subjects to Christ, and experience the blessedness of his government, in which all his followers share. Ver. 8—13. The prophet addresses himself to *Ophel*, called "the strong hold of the daughter of Zion;" it was a part of mount Zion, rising higher than the rest, near the temple; naturally strong by its situation, and which had a wall of its own that separated it from the rest of Zion. This fortress, representing by a beautiful and forcible figure, the Jews, is assured that the chief dominion, to which all others must give way, (Dan. ii. 35.) would be set up and established in Jerusalem; the desolation of which, and the captivity of the inhabitants, are exhibited affecting the fortress in the most sensible manner; and her grief was increased by the triumph of the nations in the fall of the city. But this she is informed is no cause of absolute despondency; for the captivity would eventually issue in the Jews' exaltation above all their enemies. This perhaps may also refer to the future redemption of the Jews; and certainly is true of the church of Christ, in reference to her captivity in spiritual Babylon. The Antichristian nation exulted in this; but the issue will be their confusion and overthrow; and her exaltation to a glorious and blessed dominion over all the earth, Isa. xxviii. 23—29. xli. 15, 16.

EXPLANATORY NOTES. CHAP. V. Ver. 1—4. The prophet calls on the invaders of his country to collect together, adding perhaps, as a reason that he, the king of the Chaldeans, or rather God, had laid siege against his people, whose king, Zedekiah, would be delivered to the power and insult of the enemy. But not forgetting the subjects of the former chapter, he immediately introduces a remarkable prophecy of the birth, character, attendants, and kingdom of Messiah. Bethlehem was but a mean town compared with the numerous cities

little among the thousands of Judah, yet out of thee shall he come forth unto me, *that is* to be Ruler in Israel; whose goings forth *have been* from of old, from <sup>†</sup> everlasting.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand, and <sup>||</sup> feed in the strength of <sup>||</sup> Or, the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight <sup>†</sup> principal men.

6 And they shall <sup>†</sup> waste the land of Assyria with the sword, and the land of Nimrod, <sup>||</sup> in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of <sup>||</sup> sheep; who, if he go through, <sup>||</sup> Or, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers:

of Judea, it was however to be distinguished from them all, as the native place of the Ruler of Israel, who had gone forth in every past age for the deliverance and prosperity of his people, Matth. ii. 6. John vii. 42. In the mean time, nothing awaited Israel, but to be delivered over to captivity, or to the power of one nation after another, till he came who was to be born of a woman, yet the Saviour of the world. In this astonishing character, Messiah was expected by Abraham's race, Isa. vii. 14. ix. 6, 7. *Then the remnant of his brethren shall return to the children of Israel.* This seems to respect the converted among the Jews in the days of Messiah, who returned to the church of God. Then Messiah was exalted head of all things for his followers, whom he had established in his kingdom in defiance of every opposition from men and evil spirits; and he became great to the extremities, not of Canaan only, but of the whole world. The gospel was published, myriads believed and worshipped Jesus as their God and Saviour. Ver. 5, 6. This promise primarily intimates the deliverance of the kingdom of Judah from the invasion of Sennacherib: but it ultimately respects the protection of the kingdom of God under Messiah, from every enemy. Seven shepherds and eight principal men, are indefinite numbers, and point to the proper instruments raised by the Head of the church, to promote and secure her best interests. Some understand by them the apostles who were eminently distinguished by founding and establishing Christianity in the world, notwithstanding its numerous and powerful adversaries. Ver. 7—15. The remnant of Jacob saved by grace, were a proof of God's regard for his ancient people, Rom. xi. 5, 6. These were scattered among the nations, and from them chiefly were chosen the first ministers of the word. By their labours, they are, as the rain and dew, an inestimable, unsolicited, and continual blessing; they as lions, were superior to all their enemies: and the cause which they maintained shall

Before  
Christ  
710.

† Heb.  
the days  
of eter-  
nity.

Or,  
rule.

† Heb.  
princes  
of men.

† Heb.  
eat up.

Or,  
with her  
own naked  
swords.

Or,  
goats.

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Graciously has God set his promises and threatenings, the one over against the other. And glorious is our New Testament church, and regularly and firmly founded. What profitable instruction, light and conviction, peace and love, faithfulness, vigour, harmony, holiness, and comfort abound in her! God graciously issues forth comforting promises before distress takes place, that his consolations may be ready for his afflicted people. And the extremity of trouble always issues in marvellous deliverances to the church and her members. Yea, in all her harassments and oppressions, her enemies and her God have very different ends. They aim at ruining her, and exalting themselves; and God aims at purifying, enlarging, and enriching her, and ruining them.



Before  
Christ  
cir. 710.  
Or,  
statues.  
Or,  
enemies.

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.  
14 And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.  
15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.\*

CHAP. VI.

1 God's controversy for ingratitude; 6 what service he requireth. 10 A reproof for injustice, 16 and idolatry.

Or,  
with.  
a Isaiah  
1. 2.  
b Exod.  
12. 51.  
14. 30.  
c Numb.  
22. 5, 7.  
& 23. 7.  
d Numb.  
25. 1.  
Joshua  
5. 10.  
† Heb.  
sons of a  
year.  
† Heb.  
belly.  
e Deut.  
10. 12.  
† Heb.  
humbly  
thyself  
to walk.  
Or,  
thy name  
shall see  
that  
which is.  
Or,  
is there  
yet unto  
every man  
an house  
of the  
wicked-  
ness, &c.

HEAR ye now what the LORD saith: Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in

finally prevail over all opposition, throughout all the earth. They and their followers under divine influence, renouncing every human confidence, as Israel, when trusting in God, rejected every forbidden means of defence; they abhorred human policy, as the upright Israelites treated witchcraft and sorcery; they were decidedly attached to the pure worship of God, as Israel, when they rejected every idolatrous practice. The people who persecuted them, experienced the fierce anger of God, as when he destroyed the Canaanites before Israel. The Roman empire was torn in pieces and laid waste by the incursions of savage and barbarous nations. Similar will be the triumphs of the church in the latter days; in the hope of which it becomes every believer to pray, "Thy kingdom come, thy will be done, as in heaven so in earth."

EXPLANATORY NOTES. CHAP. VI. Ver. 1, 2. Compare chap. i, ii. iii. Isa. i. 2. Ver. 5. The tendency of all God's just and merciful conduct to Israel, was to teach and impress on their mind the unspeakable advantage of conformity to his righteous laws, Deut. viii. 1—3. Ver. 6—8. Israel were not like many heathen nations, left ignorant of the way of acceptance with God. They were uniformly by Moses, and the prophets, taught the inefficacy of the sacrifices prescribed in the law, or devised by men; directed to Messiah, the good sacrifice,

PRACTICAL OBSERVATIONS.—\* CHAP. V.] Behold the miseries of Israel and the disgrace of the family of David gloriously counterbalanced in the person, incarnation, mediation and glory of Christ! And grievous distresses and troubles making way for the glorious benefits of redemption! Behold how extensive, glorious, peaceful, safe and lasting is his spiritual kingdom! They, who attempt to ruin it but hasten their own destruction. Greatly useful were the Jews, and still shall be, in converting others to Christ, whom they have long so heartily hated. And with great readiness and boldness men act for God when animated by his Spirit. Yea, thrice happy are the churches when their enemies are destroyed and their internal corruptions removed!

PRACTICAL OBSERVATIONS.—† CHAP. VI.] With solemn earnestness ought ministers to speak on God's behalf; and to inculcate the warnings, threatenings, charges, and promises of God. In fearful controversies God pleads with his own people for their sins. And if he graciously bestow good magistrates and teachers, and disappoint the plots of our enemies, vile and provoking is our ingratitude. Deep conviction of guilt, or fondness of an enterprise, may occasion the most anxious inquiries after peace and pardon. And by the most costly expedients would men willingly procure these blessings. But not all the inventions of men can recommend us to God; and faith in Christ, and in God as our God in him, and a true repentance and a real holiness, are preferable to every ceremonial service. Infinite then is the kindness of God in teaching us both by his word and by his rod of afflictions. And great is the necessity of improving both to promote our turning to God. Sinners by their wickedness, infallibly bring multiplied calamities upon their own heads. And wicked rulers are awful plagues to nations and churches; for great multitudes will soon cleave to the very worst laws and customs.

the house of the wicked, and the scant measure that is abominable?

11 ¶ Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouths.

13 Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.

14 Thou shalt eat, but not be satisfied: and thou shalt cast down, but shalt not deliver: and thou shalt take hold, but shalt not deliver: and that which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.†

CHAP. VII.

1 The church complaining of her small number, 3 and the general corruption, 5 putteth confidence not in man but in God. 14 She prayeth; 15 God comforteth her with promises, &c.

WOE is me! for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage; there is no cluster to eat; my soul desired the first ripe fruit.

2 The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous device: so they wrap it up.

4 The best of them is as a brier; the most upright is sharper than a thorn hedge: the day of thy watchmen, and thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence

they were called to confide in him for salvation, and gratefully obey and imitate him, who is always exhibited doing and enforcing justice, mercy, and the worship of God. Ver. 9. Jehovah by his providence, but especially by his word, called on all Israel to regard him, and every man among them divinely taught, perceived and rejoiced in his glorious character, and became subject to his government, the contempt of which exposed his brethren to divine indignation. Ver. 16. Compare 1 Kings xvi. 23—33.

EXPLANATORY NOTES. CHAP. VII. Ver. 1. Compare Isa. lvii. 1. Hof. ix. 10. As God has pleasure in his people, so one of their greatest sources of enjoyment is religious fellowship and mutual intercourse; to be deprived of which, occasions to them pungent sorrow. The prophet bewailed his lot; for the few righteous with whom he sojourned were, compared with former ages, in respect of number, as a few berries remaining on the vine after gleanings. Ver. 4. See Hof. ii. 6. Ver. 5, 6. Compare Luke xii. 53. Hatred of righteousness, infidelity, deceit, and hypocrisy were leading features in the characters of men in general, not excepting the body of religious professors, and destroyed or eradicated the strongest and best principles of human nature. Ver. 7—19. The faithful comfort themselves by the hope of deliverance from Babylon and Assyria, into whose hand

Before  
Christ  
710.  
† Heb.  
measure of  
leanness.  
Or,  
Shall I  
be pure  
with, &c.  
f Deut.  
28. 38.  
Haggai  
1. 6.  
Or,  
he doth  
much keep  
the, &c.  
g 1 Kings  
16. 25, 26.  
h 1 Kings  
16. 30.  
&c.  
Or,  
astonish-  
ment.

† Heb.  
the ga-  
therings of  
summer.  
a Psalm  
12. 1.  
Isaiah  
57. 1.  
Or,  
godly, or  
merciful.  
† Heb.  
the mis-  
chief of  
his soul.



Before Christ 710. in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

6 For the <sup>b</sup> son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

10 ¶ Then *she that is mine enemy shall see it*, and shame shall cover her which said unto me, <sup>c</sup> Where is the LORD thy God? mine eyes shall behold her: now <sup>†</sup> shall she be trodden down as the mire of the streets.

11 In the day that <sup>d</sup> thy walls are to be built, in that day shall the decree be far removed.

12 In that day also he shall come even to thee from Assyria, ¶ and from the fortified cities, and from the fortresses even to the river, and from sea to sea, and from mountain to mountain.

Judea was delivered because of the sins of the people. And the church of God is warranted to wait on him with joyful expectation of victory over all her enemies. Ver. 14—20. The glorious displays of divine power and grace, in favour of the people of God, in Messiah's day, is represented filling their enemies with terror;

13 ¶ Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

16 ¶ The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the <sup>e</sup> dust like a serpent, they shall move out of their holes like ¶ worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who is a God like unto thee, that <sup>f</sup> pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.\*

while they ascribe glory to God as the only Being worthy of all esteem and confidence, rich in grace, abundant in mercy, unchangeable in love, faithful to the promises made to the fathers.

PRACTICAL OBSERVATIONS.—\* CHAP. VII.] Few are the eminently pious amidst the many notoriously wicked in times of general corruption. And where sin prevails, what unnatural monsters of violence, fraud, injustice, and every thing horrid are formed by it. But universal contempt and violation of relative duties, is a fearful presage of God's awful judgments, and a sad proof of prevalent corruptions. And under divine rebukes nothing is more proper than to consider our ways, repent of our sins, justify God, and look to him alone. His deliverance of his people will quickly issue in the contempt and ruin of his enemies. And every impediment of my salvation is easily removed in the day of his power and time of his love. Even after the most desolating judgments, he can easily assemble and restore his favourites. Quickly and graciously he answers those prayers which are presented to him for their re-establishment and prosperity; and marvellous things he performs for their relief. Thrice happy then and pleasant is it, when he gets the glory, and men by faith take the comfort of his perfections, promises, and works.

## NAHUM.

### THE ARGUMENT.

The book of Nahum contains a prediction of the destruction of Nineveh, and the end of the empire of the Assyrians. It is thought Nahum lived about eighty years after Jonah, who had also prophesied against the Ninevites.

#### CHAP. I.

The majesty of God in goodness to his people, and severity against his enemies.

Before Christ cir. 713. THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 ¶ God is <sup>a</sup> jealous, and the LORD revengeth; the LORD revengeth, and <sup>†</sup> is furious: the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

3 The LORD is <sup>b</sup> slow to anger, and great in power, <sup>†</sup> Heb. that hath fury. b Exod. 34. 6, 7.

and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can <sup>†</sup> abide in the fierceness of his anger? his fury is stand. up.

EXPLANATORY NOTES. CHAP. I. Ver. 2, 3. From a zealous regard to his own honour and worship, God will not always suffer his people's enemies to escape his terrible judgment. However long he forbear, he will at last display his infinite power and tremendous equity in the punishment of the wicked, by sudden, perplexing, and unavoidable calamities. Ver. 4—6. At his pleasure he di-

vides and dries up seas and rivers, blasts fruitful fields and forests into barrenness, shakes and overturns the mountains by earthquakes, and by droughts or lightnings, burns up the earth and its inhabitants. What persons, cities, or kingdoms, can then stand before the power of his wrath? It is sufficient to destroy the most hardened and obstinate sinners, or the best fortified cities. Ver. 7, 8. But an infinite



Before  
Christ  
cir. 713.  
Or,  
strength.

poured out like fire, and the rocks are thrown down by him.

7 The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

† Heb. a  
counsellor  
of Belial.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

Or,  
If they  
would  
have been  
at peace,  
so should  
they have  
been

10 For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

many and  
so should  
they have  
been shorn

11 There is one come out of thee that imagineth evil against the LORD, † a wicked counsellor.

† Heb.  
shorn.

12 Thus saith the LORD, Though they be quiet, and likewise many, yet thus shall they † be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

† Heb.  
shorn.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

† Heb.  
shorn.

14 And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image, and the molten image: I will make thy grave; for thou art vile.

† Heb.  
shorn.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn † feasts, perform thy vows: for † the wicked shall no more pass through thee; he is utterly cut off.\*

† Heb.  
shorn.

## CHAP. II.

The fearful and victorious armies of God against Nineveh.

Or,  
The dis-  
perser, or,  
hammer.

HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

† Heb.  
shorn.

2 For the LORD hath turned away the excellency of Jacob as the excellency of Israel: for the emptiers have emptied them out, and marred their vine-branches.

Or, the  
pride of  
Jacob as  
the pride  
of Israel.

3 The shield of his mighty men is made red, the

kindness, he will protect and provide for his people who trusts in him; though with overwhelming, confounding, and desolating judgments, he will destroy his enemies, and will render the very place of Nineveh utterly unknown. Ver. 9, 10. In vain do ye Assyrians plot and combine to defeat his purposes. While ye are assembled in mighty armies, fortified by powerful leagues, and drunk with pride and carnal security, he will at once and for ever irrevocably destroy your empire and your city. Ver. 11—14. Sennacherib and his generals now plot and threaten destruction to my people, city, and temple; but his victorious army, now fearless of danger and great in numbers, shall be suddenly destroyed, and his family and idols quickly ruined, yea, the whole Assyrian empire shall be reduced, and the people perish on account of their wickedness, and be buried before Jerusalem, or in the rubbish of their own cities. Ver. 12, 13, 15. No more shall the Assyrians afflict you, O ye Jews; no more shall they tyrannically oppress you; for I will utterly destroy them, that ye may be invited to, and have free access to observe your solemn festivals, as a presage of gospel solemnities.

EXPLANATORY NOTES. CHAP. II. Ver. 1, 2. Ye Assyrians, who have destroyed the kingdom of Israel, and repeatedly harassed Judah, may now exert your whole power to protect your own country and cities; for the Medes and Chaldeans, those terrible destroyers of nations, have begun to invade and besiege you. Ver. 3, 4. Red in their apparel and armour, and ready to shed your blood,

PRACTICAL OBSERVATIONS.—\* CHAP. I.] It is terrible to have God as our enemy; but infinitely happy to have him as our friend. Great and daring provocations of him, and injuries done to his people, will certainly issue in men's great and irresistible destruction; yea, nothing more plainly presages their ruin than carnal security and self-confidence; and their plots against him but hasten it upon themselves and families. Men's pride always lays them low; and shameful sins bring on shameful punishments; but God's people shall be delivered from all their oppressors at last. And in this, but chiefly in the other world, they shall have blessed opportunities of celebrating the praises and performing the solemn services of Jehovah their gracious deliverer.

PRACTICAL OBSERVATIONS.—† CHAP. II.] Alas, what fearful punishment do injuries done to God's people incur! and at what expence and labour do men destroy one another! But terrible are the weakest nations when God animates them; and pitiful and dastardly the most mighty and numerous when he fights against them. Unavailing are honour, wealth, number, or valour in the day of his wrath. And it is terrible to have our conscience laden with guilt in an evil day, in which every thing dear is taken away from us. Awful is it for men to damn their souls by fraudulent attempts to aggrandize themselves and families. And dreadful is the case of oppressors, murderers, and blasphemers, when God rises up to punish them, and when death and hell shut their mouths.

valiant men are || in scarlet: the chariots shall be with || flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: † they shall seem like torches, they shall run like the lightnings.

5 He shall recount his || worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the † defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be || dissolved.

7 And || Huzzab shall be || led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering up their breasts.

8 But Nineveh is || of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry: but none shall || look back.

9 Take ye the spoil of silver, take the spoil of gold; || for there is none end of the store and glory out of all the † pleasant furniture.

10 She is empty, and void, and waste; and the

heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

11 Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionness, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.†

## CHAP. III.

The miserable ruin of Nineveh.

WOE to the † bloody city! it is all full of lies and robbery; the prey departeth not;

they shall enter your cities amidst flames of fire, and shall with the most terrible rapidity and fury, destroy whatever they meet with. Ver. 5, 6. While the choicest troops of Media and Chaldea shall furiously attack your walls, ye shall exert yourselves for their defence; but the high swollen river shall open for them an entrance into the city, and assist them in its utter destruction. Ver. 7—10. Nineveh and her inhabitants shall be utterly disgraced; her fine ladies and warriors, who thought themselves secure, shall in great agonies of grief, hasten away, or be led captives: and notwithstanding all that her generals can do to make them stand in their own defence, the numerous armies and inhabitants shall flee with the utmost precipitation. And while the Assyrians are quite dispirited and overwhelmed with water, the Medes and Chaldeans shall seize on their wealth, and reduce Nineveh to an heap of ruins. Ver. 11—13. The nations around shall rejoice to see Nineveh, in which their oppressive and murderous tyrants had long dwelt securely, and stored up their wealth, utterly destroyed. For I the Lord will abandon their armies to destruction, and give up their ill-gotten wealth into the hand of their enemies; and never more shall their messengers blaspheme my great name, or terrify the nations with their threatenings or oppressive demands.

EXPLANATORY NOTES. CHAP. III. Ver. 1, 4, 10. Woe to Nineveh, whose inhabitants have murdered, deceived, and spoiled the nations around; and

Before  
Christ  
cir. 713.

Or,  
died scar-  
let.

Or, fiery  
torches.

† Heb.  
their show.

Or,  
gallants.

† Heb.  
covering  
or, coverer.

Or,  
molten.

Or,  
that which  
was estab-  
lished, or  
there was  
a stand  
made.

Or, dis-  
covered.

Or,  
from the  
days that  
she hath  
been.

Or,  
causeth  
them to  
turn.

Or,  
and their  
infinite  
store, &c.

† Heb.  
vessels of  
desire.

† Heb.  
the city of

13. 7, 8.



Before  
Christ  
cir. 713.† Heb.  
the flame  
of the  
sword, and  
the light-  
ning of  
the spear.b Isaiah  
47. 2, 3.  
Ezekiel  
16. 37.¶ Or,  
nourish-  
ing.† Heb.  
No Amon.† Heb. in  
thy help.

by their infernal and artful devices, have subjected them to their government and drawn them into their idolatries. Ver. 2, 3, 5—7. The Medes and Chaldeans, many of whom fight on horses and in chariots, shall rout your armies, enter your cities, and fill your streets with multitudes of corpses; and I will render you utterly miserable and disgraced in the view of all around, without any to pity your case. Ver. 8—10. Learn from the fate of No in Egypt what you may certainly expect; though famed for the number of its inhabitants, naturally impregnable, and supported by the huge armies of almost all the north-east parts of Africa, nevertheless you Assyrians sacked it, murdering the infants, carrying captive the rest, and dividing the great men for slaves. Ver. 11—15. Ye shall be stupified with overwhelming miseries, rendered quite incapable of helping yourselves, buried in contempt and ruin, and obliged to beg assistance against the Medes and Chaldeans.

**PRACTICAL OBSERVATIONS.**—† CHAP. III.] Enormous wickedness generally attends great confluences of men. And curses, shame, contempt, and destruction are the certain and final issue. Little reason then have men to be proud of what can be so quickly taken from them, or rendered their plague. But if our companions in guilt and grandeur have been ruined, it is time for us to take warning and repent. And, if God be against us, who can be for us! Useless are all means of preservation in the day of his wrath. And they, who have rendered others miserable will certainly be themselves reduced to misery at last.

# HABAKKUK.

## THE ARGUMENT.

Habakkuk prophesied a little before the taking of Jerusalem, and near the time of Jeremiah. He foretold that God being provoked by the sins of his people, was about to deliver them to the Chaldeans their enemies; and that afterwards the Chaldeans also should feel the effects of divine vengeance.

### CHAP. I.

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is shewed the fearful vengeance of the Chaldeans, &c.

Before  
Christ  
cir. 626.

**T**HE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not

honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken; thou shalt be hid; thou also shalt seek strength because of the enemy.

12 All thy strong holds shall be like fig-trees with the first ripe figs: if they be shaken they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies; the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the canker-worm: make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm || spoileth, and fleeth away.

17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day; but when the sun ariseth they flee away, and their place is not known where they are.

18 Thy shepherds slumber, O king of Assyria; thy || nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.

19 There is † no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Your strong holds shall almost at the first onset fall into the hands of the enemy: your armies and people shall be dispirited, and desert their stations, leaving all the passages quite open; and all the toilsome reparation of your walls shall be to no purpose; even in your strong holds ye shall be burnt by the fire, or slain by the sword. Ver. 16—19. The prodigious numbers of your troops, and of hired soldiers, shall but devour your wealth, and then shift for themselves. Your tributary kings and mercenary commanders will promise you help, but quickly desert you whenever danger appears. Your generals and noble warriors shall be infatuated, dispirited, or murdered, and your armies and people scattered among the nations, without any one to protect or relieve them, nor shall your capital or empire be ever restored; and all the nations, whom you have oppressed, shall rejoice to hear of your destruction.

**EXPLANATORY NOTES.** CHAP. I. Ver. 2—4. Lord, how long must I complain to thee of the oppression and other wickedness which every where prevail, before thou takest any course to restrain it and deliver the oppressed?

Why is my lot cast in such times and places, in which I must always behold such injuries, and groundless contentions? and in which, through delay of just punishment, men harden themselves in their wickedness, and grow worse and



Before  
Christ  
cir. 626.  
4 Therefore the law is slack<sup>a</sup>, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore || wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.

6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the † breadth of the land, to possess the dwelling places that are not theirs.

7 They are terrible and dreadful: || their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more † fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.

9 They shall come all for violence; || † their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his God.

12 ¶ Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O † mighty God, thou hast † established them for correction.

13 Thou art of purer eyes than to behold evil, and canst not look on || iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the || creeping things that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their || drag; therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn

incense unto their drag; because by them their portion is fat, and their meat || † plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?\*

CHAP. II.

1 Unto Habakkuk, waiting for an answer, 2 is shewed that he must wait in faith. 5 The judgments of the Chaldeans for unsatiableness, 9 for covetousness, 12 and for cruelty; 15 for treacherous dealing, 18 and for idolatry.

I WILL stand upon my watch, and set me upon the † tower, and will watch to see what he will say || unto me, and what I shall answer || † when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in him: but the † just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, || Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's † blood, and for the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the † power of evil!

10 Thou hast consulted shame to thy house by cutting off my people, and hast sinned against thy soul.

EXPLANATORY NOTES. CHAP. II. Ver. 1—4. I resolved to wait patiently for God's answer to my own bold complaints, that instructed by him, I might be able to answer others who quarrel with his judgments. And the Lord commanded me to write his declarations in the plainest manner, that every person might receive proper instructions from them; and since they will not be quickly fulfilled, it behoves us patiently to wait for them, as they will certainly be accomplished in their proper season, without so much as a moment's unnecessary delay. And it is by men's patient waiting that their sincerity will be tried. They who despise the vision, discredit the promise, and proudly quarrel with the providence of God, or who, drawing back from them depend on their own devices, manifest their hearts to be unsound; but they who are justified by faith in Jesus' righteousness shall persevere in their duty, living by faith on his promises. Ver. 5—8. The Chaldean kings and their subjects, having abandoned themselves to luxury, insolence, covetousness of conquests, oppression and murdering of the neighbouring nations, shall be punished in their turn, and be derided by their slaves and tributaries, as ruined by their extent of power, and heaps of ensnaring and defiling wealth. For the barbarous Medes and Persians shall quickly and unexpectedly plunder and destroy these Chaldean spoilers and murderers of the Jews and the nations around. Ver. 9—11. Dreadful judgments await those who by unjust acquisitions think to aggrandise and establish themselves and families, and to build stately palaces, and forts for themselves. Bloody cruelty and oppression will issue in the disgrace and ruin of the guilty, and their families; and the very

worse? Thy law is contemned and disobeyed, and common justice is scarcely ever executed; but the wicked by their numbers or influence quite overpower and oppress the guilty, and pervert judgment as much as they please. Ver. 5—11. Behold with wonder and astonishment, how I, who am now punishing the heathen nations, will shortly punish you with a more tremendous destruction, which ye will never believe till ye feel. By my direction, the cruel, fierce, and dreadful Chaldeans, who shall rule every thing according to their own will, shall furiously invade your country, seize your wealth, and murder or enslave your persons. Regardless of all the opposition that you can make, they shall destroy or lead captive your princes, and waste your cities: and puffed up by their conquests, Nebuchadnezzar and his subjects shall become more and more insolent, self-confident, and idolatrous, ascribing their victories to their idols. Ver. 12—19. O everlasting God, who hast for many ages been the God of the Jews by peculiar covenant relation, and who wilt not utterly destroy us, thou wilt indeed raise up these Chaldeans to correct us, but thy infinite holiness can never permit thee to approve their wicked designs. Why then wilt thou give them success, in treacherously oppressing and destroying thy own people! Alas! why wilt thou permit men to act as stupid and savage animals, which, without any order or government, destroy such as are better, or weaker than themselves? And who therefore ascribe all their success, wealth and honour, to their own power and policy? Wilt thou then always permit them to hoard up what they have gotten, and to proceed in their murder and devastation?

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Faithful ministers must often bear heavy messages of wrath to God's professing people. And it is grievous to them to behold iniquity abound, while they can do nothing to suppress it. Especially to see men diabolically turn tormentors of one another. In the most fearful manner vengeance follows wickedness; and violence is returned for violence, and fraud for fraud. Sound and well established principles are good supports to a distressed mind; and though God correct his people, yet he will not utterly destroy them. Instruments of God's wrath may for a time bring awful desolation among men. But however little account they make of men's lives, God will at last reckon with such conquerors as robbers and murderers of mankind.



Before  
Christ  
cir. 626.  
|| Or,  
piece, or,  
fastening.  
|| Or,  
witness  
against it.  
Ezek.  
24. 9.  
Nahum  
3. 1.  
† Heb.  
bloods.  
|| Or,  
in vain?  
|| Or, by  
knowing  
the glory  
of the  
LORD.  
f Isaiah  
11. 9.  
|| Or,  
more with  
shame  
than with  
glory.  
g Jerem.  
25. 26.  
h Jerem.  
10. 8, 13.  
Zech.  
10. 2.  
† Heb. the  
fashioner  
of his  
fashion.

11 For the stone shall cry out of the wall, and the  
|| beam out of the timber shall || answer it.  
12 ¶ Woe to him that buildeth a town with <sup>e</sup> blood,  
and stablisheth a city by iniquity.  
13 Behold, *is it not* of the LORD of hosts that the  
people shall labour in the very fire, and the people  
shall weary themselves || for very vanity?  
14 For the earth shall be filled || with the <sup>f</sup> know-  
ledge of the glory of the LORD, as the waters cover  
the sea.  
15 ¶ Woe unto him that giveth his neighbour drink,  
that puttest thy bottle to *him*, and makest him drunken  
also, that thou mayest look on their nakedness!  
16 Thou art filled || with shame for glory: <sup>g</sup> drink  
thou also, and let thy foreskin be uncovered: the cup  
of the LORD's right hand shall be turned unto thee,  
and shameful spewing *shall be* on thy glory.  
17 For the violence of Lebanon shall cover thee,  
and the spoil of beasts, *which* made them afraid be-  
cause of men's blood, and for the violence of the land,  
of the city, and of all that dwell therein.  
18 ¶ What profiteth the graven image that the  
maker thereof hath graven it; the molten image, and  
a <sup>h</sup> teacher of lies, that <sup>†</sup> the maker of his work trust-  
eth therein, to make dumb idols?  
19 Woe unto him that saith unto the wood, Awake;  
to the dumb stone, Arise, it shall teach! Behold, it  
*is* laid over with gold and silver, and *there is* no breath  
at all in the midst of it.  
20 But <sup>i</sup> the LORD *is* in his holy temple: <sup>†</sup> let all  
the earth keep silence before him.\*  
i Psalm 11. 4. † Heb. *be silent all the earth before him.*

## CHAP. III.

1 Habakkuk's prayer; 3 He describeth God's majesty; 17 he professeth  
his unshaken trust in God.

|| Or,  
according  
to variable  
songs, or,  
tunes  
called in  
Hebrew  
Shigionoth  
† Heb. thy report, or thy hearing. || Or, preserve alive.

**A** PRAYER of Habakkuk the prophet || upon  
Shigionoth.  
2 O LORD, I have heard <sup>†</sup> thy speech, *and* was  
afraid: O LORD, || revive thy work in the midst of  
the years, in the midst of the years make known; in  
wrath remember mercy.

materials of their houses, procured by unjust methods, shall cry to God for ven-  
geance against them. Ver. 12—14. Dreadful curses shall overtake them who  
build or fortify Babylon, or any other city, by that which they have gotten by plun-  
der, injustice, or murder; and all their fatiguing labour shall be of no avail when  
the Persians shall enter by the gates and destroy the inhabitants; for God shall in  
the most alarming manner, glorify himself before all nations in the destruction of  
Babylon, as well as in our redemption thereby prefigured. Ver. 15—17. Dread-  
ful miseries shall befall the Chaldeans and others, who are instruments of ruining  
other nations, and who abandon themselves to beastly drunkenness. Their drunk-  
enness, attended by the fearful judgments of God, shall subject them to disgrace  
and misery; and the violence which they committed against God's temple and  
people shall issue in their own destruction by the barbarous Medes and Persians.  
Ver. 18—20. Nor shall their idols, by which they misrepresent the true God, in  
the least help them in the day of their distress; yea, their worship thereof shall  
bring fearful misery upon them. But Jehovah the God of Israel, is in his church,  
and in heaven, always ready to help his people; let man therefore every where  
adore his perfections, and ponder, admire, and submit to his providences.

EXPLANATORY NOTES. CHAP. III. Ver. 2. Terrified by thine an-  
swers to my former complaints, Lord, I beseech thee to support thy people under  
these calamities, and under their captivity give them some tokens of thy favour, and

3 ¶ God came from || Teman, and the Holy One  
from mount Paran. Selah. His glory covered the  
heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had  
|| horns coming out of his hand: and there was the  
hiding of his power.

5 Before him went the pestilence, and || burning  
coals went forth at his feet.

6 He stood and measured the earth: he beheld,  
and drove asunder the nations; and the everlasting  
mountains were scattered, the perpetual hills did bow;  
his ways *are* everlasting.

7 I saw the tents of || Cushan in || affliction; *and*  
the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was*  
thine anger against the rivers? *was* thy wrath against  
the sea, that thou didst ride upon thine horses *and*  
|| thy chariots of salvation?

9 Thy bow was made quite naked, *according to* the  
oaths of the tribes, *even thy word*. Selah. || Thou  
didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled;  
the overflowing of the water passed by: the deep ut-  
tered his voice, *and* lifted up his hands on high.

11 <sup>a</sup> The sun *and* moon stood still in their habita-  
tion: || at the sight of thine arrows <sup>b</sup> they went, *and*  
at the thining of thy glittering spear.

12 Thou didst march through the land in indigna-  
tion, thou didst thrash the heathen in anger.

13 Thou wentest forth for the salvation of thy  
people, *even* for salvation with thine anointed; thou  
woundest the head out of the house of the wicked, by  
† discovering the foundations unto the neck. Selah.

14 Thou didst strike through with his staves the  
head of his villages; they † came out as a whirlwind  
to scatter me: their rejoicing *was* as to devour the  
poor secretly.

15 Thou didst walk through the sea with thine  
horses, *through* the || heap of great waters.

16 When I heard my belly trembled; my lips  
quivered at the voice: rottenness entered into my  
bones, and I trembled in myself, that I might rest in

some mitigation of trouble. Ver. 3, 4. How wonderful were thy appearances for  
thy people on former occasions! At the giving of the law on mount Sinai, the  
whole firmament shone with the rays of thy glory, and the earth rang with thy  
praise; and yet that was but a very scanty manifestation of thy power. Ver. 5, 6.  
By divers plagues thou didst destroy the Egyptians and Canaanites. And, taking  
up thy abode in the ark, thou didst expel the latter, and gave their land to thy  
people. The mightiest giants, and best fortified cities were forced to yield; and  
thy dispensations, are in every age, powerful and gracious. Ver. 7. The Midian-  
ites who trembled at the earthquakes occasioned by the descent on mount Sinai,  
were afterwards marvellously destroyed by Phinehas and Gideon. Ver. 8—10.  
Not from any displeasure with the waters, but in love to thy people, didst thou  
divide the Red sea, and the river Jordan, and conduct them through, marching  
before them in the pillar of cloud. Ver. 9, 11, 12. In fulfilment of thy covenant  
promise made to our fathers, thou didst manifest thy power in destroying the Ca-  
naanites; and didst even make the sun and moon to stop, move, and shine, as was  
necessary for their effectual destruction. Ver. 13, 14. Yea not only at first, but  
all along, thou didst assist Joshua, David, and other leaders of thy people, and  
grant them signal victories over all their enemies, who took arms against them.  
Ver. 16—19. Thy intimation of the Chaldean invasion fearfully distressed my  
spirits, and rendered me deeply concerned for my own and others' protection.

PRACTICAL OBSERVATIONS.—[CHAP. II.] In evil times it is best to wait upon God, believe his word, and watch against temptation. And they who  
preach his truths should make them as plain as possible. God has fixed the best time for his works; and never does he defer them a moment beyond it. But it is  
only by faith in his promise we can patiently wait the time of his performance; and it is only they, who are justified in and live by the faith of Christ, who persevere  
in their duty.—Nothing more effectually seduces men from God than a proud heart. But with the greatest ease God overthrows the mightiest monarchs and em-  
pires; and easily he reduces to ruin, the most covetous, imperious, drunken and murderous of mankind. Alas! that men are often so senseless, that when they have  
much, they would still have more; and that they often ruin themselves and families by doing injuries to others! Yea, often they provoke God to give them up to  
dishonour by their abominable works. And strange is it that in trouble men will seek any where for relief but to God. But, if they will not be taught by his word,  
he will force them to know and acknowledge his judgments; and, notwithstanding all opposition, will shew himself victorious over all his enemies.



Before  
Christ  
cir. 626.  
Or,  
cut them  
in pieces.  
† Heb.  
lie.

the day of trouble; when he cometh up unto the people, he will || invade them with his troops.  
17 ¶ Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall † fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.  
19 The LORD God *is* my strength, and he will make my feet like *c* hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my † stringed instruments.\*

Before  
Christ  
cir. 626.  
2 Sam.  
26. 34.  
Psalms  
18. 35.  
† Heb. Neginoth.

But even though they should destroy every outward comfort in my country, I will trust and rejoice in God himself, as my all-sufficient Portion and Saviour, who will

enable me to bear up under trouble, preserve me from danger, and bring me again to my own land.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] Attentive hearing of God's word animates to prayer. And, even under tokens of his wrath, we must never despair of his mercy; there is enough of it in his stores—in his heart. Nor ought we to neglect observing his former providences of mercy or judgment. Even in his most majestic manifestations, he has the salvation of his people chiefly at heart; and all creatures are ready to assist in promoting it. If he then be our leader, our assistant, no enemies can withstand us. And if God, from regard to his promise, did so much for Israel, what will he not do in the work of our redemption through Christ. Let me therefore never indulge slavish fear. If I enjoy created comforts, let me not fix my heart upon them; and, if I want them, let me always rejoice in my unchangeable all in all, the great God my Saviour.

# ZEPHANIAH.

## THE ARGUMENT.

Zephaniah was sent to the Jews of Judah, under the reign of Josiah, and some time before their destruction, to exhort them to renounce their idolatry and other sins, and be converted; and to threaten them, that if they persevered in their impenitence, they should certainly be destroyed by the Chaldeans.

### CHAP. I.

1 The time when Zephaniah prophesied. 2 God's severe judgments against Judah for divers sins.

Before  
Christ  
cir. 630.  
† Heb.  
By taking  
many I  
will make  
an end.  
† Heb.  
the face of  
the land.  
Or,  
idols,  
Fulfilled  
cir. 624.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Ammon, king of Judah.

2 ¶ I will utterly consume all things from off † the land, saith the LORD.

3 I will consume the man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the † stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops; and them that worship, and that swear by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and those that have not fought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the LORD God: for the day of the LORD is at hand; for the LORD hath prepared a sacrifice, he hath † bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will † punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that

leap on the threshold, which fill their master's houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish-gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are † settled on their lees; that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but <sup>a</sup> not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 <sup>b</sup> That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

EXPLANATORY NOTES. CHAP. I. Ver. 3—6. Idols and other occasions of sinful courses, are here called *stumbling-blocks*. Notwithstanding Josiah's care to reform Judea, some continued to worship Baal; and the *Chemarim*, or black ones, were the idolatrous priests. Some mingled the worship of Jehovah and Molech, together; and some, who had been zealous in Josiah's reformation, bad apostatized to idolatry. Ver. 7. The slaughtered Jews were the sacrifice to God's just vengeance; and the Chaldeans were the guests appointed by God not only to slay them, but to feed upon and devour their wealth and substance.

Ver. 9. They who *leap on the threshold*, are either idolatrous priests, who jumped over the thresholds of their temples; or rather servants who insolently entered the houses of pretended malefactors, to plunder them for their masters. Ver. 12. God will manifest and punish the most secret abominations, particularly of those who, from atheistical principles, are become hardened and secure in wickedness. Ver. 14—18. These expressions denote the terrible, confounding, ruinous, and desolating nature of the Chaldean and Roman invasions.



Before  
Christ  
cir. 630.  
c Prov.  
11. 4.  
Ezek. 7. 19. d Chap. 3. 8.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.\*

## CHAP. II.

1 An exhortation to repentance. 4 The judgment of the Philistines, 8 of Moab and Ammon; 12 of Ethiopia, &c.

|| Or,  
not de-  
sirable.

GATHER yourselves together, yea, gather together, O nation || not desired;

2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.

|| Or,  
when, &c.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; || for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

9 Therefore, as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.

EXPLANATORY NOTES. CHAP. II. Ver. 1—3. O nation, carelessly about, and odious to God, search yourselves diligently, and assemble together in solemn fasting, before the appointed day of his vengeance overtake you, which shall unavoidably hurl you out of your land, and miserably destroy you. Ye poor afflicted, and humble souls, who have obeyed his laws, implore his favour, and supplicate increase of grace and holiness; thus, it may be, ye shall not perish with your wicked countrymen. Ver. 4—7. The Philistines' strong cities shall be utterly destroyed, and the inhabitants murdered by the Chaldeans, Greeks, and others; and at last the Jewish Maccabees shall reduce the whole country, and dwell therein. Ver. 8—11. For their insolent behaviour towards the Israelites, the country of the Moabites and Ammonites shall be made an utter and lasting desolation, and at last become the property of the Jews;—and in the apostolic and millennial periods, idolatry shall be banished from it, and a glorious gospel church established there, as in other heathen countries. Ver. 12—15. The Ethiopians on the south, and Assyrians on the north-east, shall also be murdered by the Chaldeans, and other instruments of my vengeance. And the now famous, fearless,

PRACTICAL OBSERVATIONS.—\* CHAP. I.] The wrath of God makes fearful havoc in a nation or kingdom; and burns hottest against apostate professors and hypocrites. These refusers of Christ's atoning sacrifice must themselves fall a sacrifice to the provoked vengeance of God; nor can any rank or station save from his stroke. Yea, every sin, secret or open, is taken into his account, as a ground of their punishment. Gaudy apparel and ill-gotten gains speedily help on their destruction. Alas, how terrible is it to fall into the hands of an angry God! How awakening to infidels themselves, who had racked their wits to silence their consciences, that they might enjoy their guilty pleasures undisturbed!

PRACTICAL OBSERVATIONS.—† CHAP. II.] Sin renders the highest professors useless and odious before God. And there is great need of self-examination, and solemn humiliation and prayer, when his judgments hang over our head. How terrible are the corrections of God's own people! But little reason have their enemies to rejoice thereat, for their calamities will issue in the ruin of their injurers.

11 The LORD will be terrible unto them: for he will + famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye shall be slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the || <sup>a</sup> cormorant and the bittern shall lodge in the || upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: || for he shall uncover the cedar-work.

15 This is the rejoicing city <sup>b</sup> that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.†

## CHAP. III.

1 A sharp reproof of Jerusalem for divers sins. 8 An exhortation to wait for the restoration of Israel, 14 and to rejoice for their salvation by God.

WOE to her that is || <sup>†</sup> filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not || correction; she trusted not in the LORD; she drew not near to her God.

3 <sup>a</sup> Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her <sup>b</sup> prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done <sup>c</sup> violence to the law.

5 The just LORD is in the midst thereof; he will not do iniquity: <sup>†</sup> every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their || towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

and haughty city of Nineveh, shall be reduced to a heap of ruins, to the astonishment and joy of the nations which they have oppressed.

EXPLANATORY NOTES. CHAP. III. Ver. 1—4. Dreadful miseries await Jerusalem, which is quite filled with wickedness. Most of the inhabitants pay no regard to God's laws, warnings, or corrections; they trust not in him, but in their heathen allies and idols; and, regardless of his covenant relation to them, they neither pray to, nor worship him. Their princes and judges are rapacious and cruel oppressors. Their prophets are light, frothy, and treacherous to God and men. Their priests profane the sanctuary, and pervert the law, by their false glosses or bad examples. Ver. 5—7. Though I, who in infinite righteousness am a hater of all iniquity, am among them in mine ordinances to observe their conduct: and though I have long and repeatedly warned them by my prophets, and by making examples of impenitent sinners, yet still they continue impudent and obstinate in their sin; and though, for their warning, I have executed my desolating judgments on other nations, that so I might not be obliged to destroy them, yet, instead of repenting, they have become more



Before Christ cir. 630. 8 ¶ Therefore wait ye upon me, faith the LORD, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure & language, that they may all call upon the name of the LORD, to serve him with one & consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty & because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 ¶ The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O daughter of Zion; shout, O Israel;

Before Christ cir. 630. be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack.

17 The LORD Thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he & will rest in his love; he will joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, to *whom* & the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and & I will get them praise and fame in every land & where they have been put to shame.

20 At that time will I bring you *again*, *even* in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, faith the LORD.\*

wicked. Ver. 8—13. Nevertheless wait ye on me, till by desolating judgments I have destroyed the wicked from among you, and have even destroyed the wicked nations from the world; for after that I will, by my grace, effectually renew your heart and life, and make you unanimously to concur in worshipping me. Gathered from the most distant countries, ye shall humbly present to me your thanksgiving: and returned to your own land, no more shall ye undergo the reproach and punishment of your former sins. They that prided themselves in their peculiar relation to God, and their outward privileges and ordinances, shall be cut off: and in their stead, I will raise up a generation of persons, humble under their troubles, who shall trust in my promises, believe on my Son, and being renewed in their hearts, shall detest falsehood and all other wickedness, and shall be encouraged to an upright and holy conversation by the protection which I will

afford them. Ver. 14—19. Rejoice greatly, O Jews, take courage and abound in piety, for I the Lord will remove your troubles, and destroy your Chaldean and other enemies. I will as your God and King take pleasure in saving and perpetually shewing favours to you. I will bring you, who are burdened with the want of my solemn ordinances, and with the scoffing of the Chaldeans at them, to your own land, notwithstanding your weakness, and want of courage; and, by glorious appearances for your preservation and deliverance, will render you famous and honoured in all the countries where you have lived in disgrace. But these promises chiefly relate to the conversion of multitudes of Jews and Gentiles, and their noted harmony, purity, comfort, peace, and honour in the gospel church especially in the millennial state.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] Alas! what terrible wickedness against God and men abounds among apostate professors! And it is truly lamentable when they who ought to have been the principal patterns of and encouragers to piety, become the most obstinate ringleaders to wickedness of every kind. An Almighty God can easily pardon and reform his people, and cut off their enemies.

# HAGGAI.

## THE ARGUMENT.

These three last prophets, Haggai, Zechariah, and Malachi, prophesied after the return of the Jews from Babylon. Haggai was sent to exhort the Jews to rebuild the temple of Jerusalem, and to declare to them that the Messiah would soon come and that the glory of his kingdom would be very great.

### CHAP. I.

Before Christ cir. 520. 1 When Haggai prophesied; 2 he reproveth the people's delay in building the temple: 7 he inciteth them in the building.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD & by Haggai the prophet unto Zerubbabel the son of Shealtiel, & governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

Before Christ cir. 520. 2 ¶ Thus speaketh the LORD of hosts, saying, This people say, the time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

5 Now therefore thus faith the LORD of hosts, & Consider your ways.

6 Ye have sown much, and bring in little; ye eat, 6, 14, 15.

EXPLANATORY NOTES. CHAP. I. Ver. 1—15. This prophet and Zechariah were raised up by God, about the same time and for the same purpose, to exhort and encourage their brethren, who had returned from Babylon.

Haggai began his labours, when the Jews had been interrupted from building the temple by the malice of their enemies. Instead of seizing the first favourable opportunity to renew the work, they devoted their time to promote their own



Before  
Christ  
cir. 520.

† Heb.  
pierced  
through.

¶ Or,  
blow it  
away.

b Deut.  
28. 23.

but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm: and he that earneth wages, earneth wages to put it into a bag † with holes.

7 ¶ Thus saith the LORD of hosts, Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified saith the LORD.

9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did ¶ blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

10 Therefore <sup>b</sup> the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel and Joshua the son of Josedech, the high priest with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, (as the LORD their God had sent him,) and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger, in the LORD's message unto the people, saying, I am with you, saith the LORD.

14 ¶ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came, and did work in the house of the LORD of hosts, their God.

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.\*

## CHAP. II.

<sup>1</sup> He promiseth greater glory to the second temple than was in the first; <sup>10</sup> their sins hindereth the work.

† Heb.  
by the  
hand of.

**I**N the seventh month, in the one and twentieth day of the month, came the word of the LORD † by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the

high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts.

5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts, <sup>a</sup> yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; <sup>12. 26.</sup>

7 And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD, by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priest answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body, touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

15 And now, I pray you, Consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD;

16 Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press-fat, for to draw out fifty vessels out of the press, there were but twenty.

17 <sup>b</sup> I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet ye turned not to me, saith the LORD. <sup>b Amos 4. 9.</sup>

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD's temple was laid, consider it.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bless you.

20 ¶ And again the word of the LORD came unto Haggai, in the four and twentieth day of the month, saying,

interests in the neglect of the service of God. For this conduct they are sharply reproved, and directed to the striking tokens of divine displeasure against them. The reproof and warning produced the most salutary effect. Rulers and people feared the Lord, and trembled at his word; they recommenced his work with fortitude, being assured of his presence and protection.

EXPLANATORY NOTES. CHAP. II. Ver. 6, 7; 21, 22. Not only was the Jewish church and state repeatedly shaken by manifold disasters, but the nations

around were shaken and overturned by the rise and fall of the Persian, Grecian, and Roman empires to make way, for Christ's incarnation and gospel church. And they will be further shaken by the fall of the Antichristian and Mahometan powers to make way for his universal reign on earth. Ver. 7. Christ is the Desire of all nations: infinitely desirable in himself, and desired and embraced by all that knew him; and his presence filled the second temple with glory. Ver. 12—14. As legal holiness is not so easily communicated as legal uncleanness, so

PRACTICAL OBSERVATIONS.—\* CHAP. I.] Lukewarm professors are easily checked in their reforming attempts. If civil powers do not encourage them they imagine it is not a proper season, and it will require both prophets and plagues to stir them up to their duty. Uncertain, unsubstantial, and unsatisfying, are all the enjoyments of wealth: and it is very unlike saints to prefer temporal advantages to the honour of Christ and welfare of his church. But none ever gain by withholding from pious uses; nor can reformation be ever expected till men consider their ways. It is pleasant to be employed in that work in which God delights. And if he direct us by his word, awe our conscience, and animate our heart by his Spirit, we shall then cheerfully apply to it; and the more negligent we have been the more diligent we ought to be. God will graciously work with such as readily apply themselves to their duty. And if he be with us, we need wish no more.



Before Christ  
cir. 520. 21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth :  
22 And I will overthrow the throne of kingdoms ; and I will destroy the strength of the kingdoms of the heathen ; and I will overthrow the chariots and those that ride in them : and the horses and their riders

shall come down, every one by the sword of his brother.

Before Christ  
cir. 520. 23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet : for I have chosen thee, saith the LORD of hosts.\*

your sacrifices do not sanctify you ; but your sinful hearts, and neglect to build my temple, debase your offerings, and bring a curse on your labours. -Ver. 23. Zerubbabel, but chiefly Christ, is a signet, God's precious favourite, who is en-

trusted with all power, and sealed as the Head of his church, and who seals it to the day of redemption.

PRACTICAL OBSERVATIONS.—\* CHAP. II.] The peculiar time of God's messages and mercies ought to be remarked, and beautiful is every one in its season.—If we be hearty in God's work, he will give us all necessary encouragement. If amidst external discouragements, we act for him with vigour, we cannot but succeed. If Christ and his Spirit be with us, nothing need discourage us. He will work all our work in us, and perfect that which concerneth us. He will provide all our necessary expences. He will shake and overturn nations, in order to establish his church and her privileges. He will extirpate idolatries, that himself, and his oracles and ordinances, may be ALL IN ALL ; and his presence will secure peace and tranquillity. God's ministers must assist, not interfere with one another. For it will require great pains to render men duly sensible of their spiritual maladies, and the proper remedies for them. Sinful pollution is much easier communicated and spread than holiness. It is not living among saints that will render us holy in God's sight ; and our inward corruptions and sinful misconduct often render our works, which are materially good, unacceptable to God. The more we expect from creatures, the more we shall be disappointed ; but, the more firmly we expect from the new covenant, the more we shall enjoy. If we honour him, he will favour, protect and honour us. Nor need we be dismayed at the ruin of the wicked, since it is but the earnest of deliverance to the church.

## ZECHARIAH.

### THE ARGUMENT.

Zechariah was sent at the same time, and upon the same occasion, as Haggai, which was to encourage the Jews to rebuild the temple. In this book there are a great many visions and figures, describing what was to happen to the Jews. There are likewise several prophecies relating to Jesus Christ.

#### CHAP. I.

1 Zechariah exhorteth to repentance ; 7 his vision of the horses, and their angelic riders. 12 At the prayer of the angel, comfortable promises are made to Jerusalem, &c.

Before Christ  
cir. 520. † Heb. with displeasure. IN the eighth month, in the second year of Darius, I came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,  
2 The LORD hath been † fore displeased with your fathers.

a Mal. 3. 7. 3 Therefore say thou unto them, Thus saith the LORD of hosts, a turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

b Isaiah 31. 6. Jerem. 3. 12. & 18. 11. Ezekiel 13. 30. Hosea 14. 1. † Or, overtaken. c Lam. 1. 18. 4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, b Turn ye now from your evil ways, and from your evil doings : but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where are they ? and the prophets, do they live for ever ?

6 But my words and my statutes, which I commanded my servants the prophets, did they not || take hold of your fathers ? and they returned and said, c Like as the LORD of hosts thought to do unto us according to our ways, and according to our doings, so hath he dealt with us.

Before Christ  
cir. 519. 7 ¶ Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that

were in the bottom ; and behind him were there red horses, || speckled, and white.

Before Christ  
cir. 519. 9 Then said I, O my lord, what are these ? And the angel that talked with me said unto me, I will shew || Or, bay. thee what these be.

10 And the man that stood among the myrtle-trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years ?

13 And the LORD answered the angel that talked with me with good words, and comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts, I am d jealous for Jerusalem and for Zion with a great d Chap. 8. 2. jealousy.

15 And I am very fore displeased with the heathen that are at ease : for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD, I am returned to Jerusalem with mercies : my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, || Or, My cities through || prosperity shall yet be spread good.

EXPLANATORY NOTES. CHAP. I. Ver. 5, 6. Your wicked ancestors and false prophets have, according to my threatenings, perished in their sins. Ver. 8—10. The man riding on a red horse, denotes Christ God man, redeeming

us to God by his blood, and ready to execute his vengeance on his own and his church's enemies. The red, speckled, and white horses that attend him, represent his angels and ministers as employed in executing or declaring his works of wrath



Before  
Christ  
519.

abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.\*

## CHAP. II.

1 The vision of an angel sent to measure Jerusalem; its flourishing state under God's protection foretold. 6 The people warned to quit Babylon. 10 The promise of God's presence.

519.

LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

8 For thus saith the LORD of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell

and mercy. The myrtle-trees in the bottom, denote the Jews and other saints preserved in debasement and trouble. Ver. 18—21. The horns may represent the Samaritans, Arabians, Ammonites, and Philistines; or the four empires of Chaldaea, Persia, Greece, and Rome; and the carpenters may denote Joshua, Zerubbabel, Ezra, Nehemiah, and other Jewish deliverers or protectors; or even the four empires, which destroyed one another.

EXPLANATORY NOTES. CHAP. II. Ver. 4, 5. Multitudes of houses shall be built without the walls, and all live in peace and safety, as God himself will effectually protect them; and his presence in his ordinances will be their distinguished honour. Ver. 6—9. Ye who yet remain scattered here and there in Chaldaea, hasten to your own country; for scarcely shall my glory have taken possession of the temple at Jerusalem, when I will further revenge the injuries done to you upon the inhabitants of Babylon and reduce them into a state of bondage to the Medes and Persians who were lately their tributaries.

EXPLANATORY NOTES. CHAP. III. Ver. 1, 2. Satan laboured by accusations and other means, to render Joshua's ministrations for himself and his

in the midst of thee; and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD; for he is raised up out of his holy habitation.†

## CHAP. III.

1 Under the type of Joshua the high priest receiving clean garments, 8 Christ the Branch and corner stone is foretold.

AND he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand † to resist him.

2 And the LORD said unto Satan, a The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee † places to walk among these that stand by.

8 ¶ Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee; for they are † men wondered at: for, behold, I will bring forth my servant The b BRANCH.

9 For, behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.†

Before  
Christ  
519.† Heb.  
the habi-  
tation of  
his holi-  
ness.† That is,  
an adver-  
sary.  
† Heb.  
to be his  
adversary.  
a Jude 9.† Or,  
ordi-  
nance.  
† Heb.  
walks.† Heb.  
men of  
wonder.  
b Isaiah  
11. 1.Jerem.  
23. 5. &  
33. 15.  
Chap.  
6. 12.  
Luka  
1. 78.

people unsuccessful. But Christ in his Father's name, rebuked the devil, and defended Joshua and the returned remnant of Jews, as persons graciously preserved under, and delivered from, manifold dangers and trials. Ver. 3—5. Joshua's filthy garments represented the sinfulness and miseries of himself and his people; and his change of raiment, the pardon of, and reformation from, their sins, and their advancement to glory and honour. Ver. 7. If Joshua conduct himself well, the high priesthood shall be continued with him and his descendants, and he shall be highly respected by his fellow-ministers, and at last admitted to the blessed fellowship of angels and glorified saints. Ver. 8. Joshua and his fellow priests were monuments of God's marvellous deliverance from captivity, and were typical of Christ, who, as man, growing up amidst weakness, and bringing forth glory to God and happiness to men, is called the Branch. Ver. 9. This stone represents Christ as the only foundation laid in Zion, regarded by beholders unnumbered, endowed by God with all eminent gifts and graces, and made perfect by sufferings and glory, that he may be the source of the justification and sanctification of the whole church, and of all the happiness and safety of his people.

PRACTICAL OBSERVATIONS.—\* CHAP. I.] The law must be preached as an introduction to the gospel. The just judgment of God upon sinners ought to be improved by us as warnings to avoid imitation of their sins. No pattern ought to be copied in contempt of and disobedience to him. No unbelief can falsify God's word. If we receive not his promises, he will execute his threatenings upon us. But how closely Jesus Christ cleaves to his people in all their debasement and distress. And let Satan find as many and as powerful agents to oppress the church as he will, Christ will find enough to resist and destroy them.

PRACTICAL OBSERVATIONS.—† CHAP. II.] The more we have seen of divine things, the more we should search into them. Alas! that such multitudes through unbelief, should be so averse to leave their bondage, and share the liberty of Christ! But no dispersion or slavery can hinder his redressing the grievances of his people, or avenging their injuries.

PRACTICAL OBSERVATIONS.—‡ CHAP. III.] Satan never fails to resist and discourage as far as he can the faithful ministers and worshippers of Christ.



## CHAP. IV.

Before  
Christ  
cir. 519.

1 By the golden candlestick is shewed the good success of Zerubbabel's foundation, 11 by the two olive-trees the two anointed ones.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2 And he said unto me, What seeest thou? And I said, I have looked, and behold a candlestick all of gold, † with a bowl upon the top of it, and his seven lamps thereon, and || seven pipes to the seven lamps which are upon the top thereof;

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me saying, What are these my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my LORD.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by || might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it: and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? || for they shall rejoice, and shall see the † plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive-branches, which, † through the two golden pipes, || empty † the golden oil out of themselves?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my lord.

† Heb.  
with her  
bowl.  
|| Or,  
seven  
several  
pipes to  
the lamps,  
&c.

|| Or,  
army.

|| Or,  
since the  
seven eyes  
of the  
LORD shall  
rejoice.  
† Heb.  
stone of lin.  
a Chap.  
3. 9.  
† Heb.  
by the  
hand.  
|| Or,  
empty out  
of them-  
selves  
oil into  
the gold.  
† Heb.  
the gold.

EXPLANATORY NOTES. CHAP. IV. Ver. 2, 3, 11, 14. The candlestick denotes the church curiously framed, pure, precious and durable; the seven lamps her ministers and members; the two olive trees, Christ in his nature or offices, or he and his Spirit in their new covenant stations: the oil, gifts and graces; and the pipes, for conveying it the ordinances of the gospel. Ver. 5—10. Not by human, but divine assistance, shall Zerubbabel, notwithstanding all the attempts of the heathen to hinder him, happily and triumphantly finish the building of the temple; and even you, who have had low thoughts of the beginning of this work, shall rejoice when you see him carrying it on prosperously, and marvellously assisted by my all-seeing, all preserving, and governing providence. And, in like manner shall Jesus Christ, notwithstanding all the opposition of hell and earth, from age to age build up his gospel church, though by weak instruments to the great comfort of his people.

But God is our present helper in time of need. And he will be graciously pitiful to our infirmities, and ready to relive. With him narrow escapes from imminent danger are preludes of, and may be pleas for further favours. And if our hearts be upright with him, he will bear with our infirmities, and reward our services done in faith. How infinitely marvellous are the incarnation, person, and office of our Redeemer!

PRACTICAL OBSERVATIONS.—\* CHAP. IV.] Not only must the holy Ghost exhibit to us divine things, but must also make us to observe them. No want of human helps can hinder God's work. Nay, they are often withheld, that his power and grace may have all the glory. And while fulfilment of predictions attests their divine original, the smallest beginnings of his work ought never to be despised.

PRACTICAL OBSERVATIONS.—† CHAP. V.] Fearful is the curse which all men are under by nature; and which will find them out go where they will, if they continue without Christ. Thieves and profane swearers, those brethren in sin, are infamous and self-destroying wretches. And unavoidable, insupportable, and lasting is the wrath of God, which falls upon obstinate transgressors, and especially apostates, from his true worship.

14 Then said he, These are the two anointed † ones, that stand by the LORD of the whole earth.\*

## CHAP. V.

Before  
Christ  
519.

1 By a flying roll is shewed the curses of thieves, and false swearers; 5 by † Heb. a woman in an ephah, pressed under a weight, is denoted wickedness, sons of oil, and the judgment of it.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seeest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for || every || Or, one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off as on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said, Moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a || talent of || Or, lead: and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold there came out two women, and the wind was in their wings; (for they had wings like the wings of a stork;) and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.†

## CHAP. VI.

1 The vision of four chariots. 9 By the crowns of Joshua are shewed Christ the Branch, and his church, &c.

EXPLANATORY NOTES. CHAP. V. Ver. 6—11. The ephah, a large measure, denotes that they should fill up a very large measure of iniquity every where before God would execute his judgments upon them. The woman sitting in the ephah, denotes the Jewish nation awfully abandoned to wickedness. The talent of lead, for covering the mouth of the ephah, denotes the dreadful and unavoidable weight of their calamities. The two winged women, who carried the ephah, denote the Roman armies destroying the Jews, and carrying them into a miserable and lasting captivity. Their fixing an house for it in the land of Shinar, imports, that the dispersion of the Jews by the Romans would be a miserable, and much more lasting calamity than the captivity in Babylon.

EXPLANATORY NOTES. CHAP. VI. Ver. 1—8. The brazen mountains may denote the unchangeable counsels of God, from which every thing in churches or nations originates; or the seeming difficulties in the first rise of events. The



Before  
Christ  
519.

AND I turned, and lifted up mine eyes, and looked, and behold there came four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses.

Or,  
strong.

3 And in the third chariot white horses, and in the fourth chariot grised and bay horses.

4 Then I answered and said unto the angel that talked with me, What are these my lord?

Or,  
winds.

5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth.

6 The black horses which are therein go forth into the north country; and the white go forth after them; and the grised go forth toward the south country.

7 And the bay went forth, and sought to go, that they might walk to and fro through the earth; and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah:

11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high-priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is the <sup>a</sup> BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

a Chap.  
3. 8.  
Or,  
branch up  
from under  
him.

13 Even he shall build the temple of the LORD: and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they that are far off shall come and build in the temple of the LORD; and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.\*

four chariots drawn by horses of different colours, may represent the diversified dispensations of providence in acts of mercy or wrath; or the angels of God as every where throughout the world ministering therein; or the apostles and ministers of Christ as actuated by his Spirit, and ministering in what relates to the church; or the four successive empires in the world. The red horses represented the bloody Chaldeans; the black, the Persians, who executed God's vengeance in conquering Chaldea, called the north country; the white, the rapidly victorious Greeks; and the grised and bay horses, the Romans at last mingled with the ravaging Goths, who especially carried their conquests to the south. Ver. 13. The counsel of peace, denotes the covenant of grace between Christ and his Father; and the gospel of our salvation, in which Christ's priestly and kingly offices are so gloriously connected. Ver. 14. The crowns remained in the temple, a memorial of the liberality of those four men, who had contributed the materials, and a figure of the future glory of Christ.

PRACTICAL OBSERVATIONS.—\* CHAP. VI.] From what immutably fixed decrees all the events of Providence originate; nor can any opposition prevent their execution. Diversified, ever varying, divinely actuated, admirably connected, and strangely mixed are their parts! And God takes pleasure in every motion of them; particularly in taking vengeance upon the most noted enemies of his church.

PRACTICAL OBSERVATIONS.—† CHAP. VII.] It is an honour for great as well as small to reverence the messengers and ordinances of God, to supplicate his favours and ask his directions. And, if God afflict it is time for us to humble ourselves under his mighty hand.

## CHAP. VII.

Before  
Christ  
518.

1 The Jews enquire concerning their set fasts; 7 Zechariah proveth their hypocrisy: they are exhorted to repentance.

AND it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu:

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, † to pray before the LORD.

3 And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye <sup>a</sup> fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?

6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

7 ¶ Should ye not hear the words which the LORD hath cried † by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, † Execute true judgment, and shew mercy and compassions, every man to his brother:

10 And <sup>b</sup> oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and † pulled away the shoulder † and stopped their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit † by the former prophets: therefore came a great wrath from the LORD of hosts:

13 Therefore it is come to pass, that as he cried, and they would not hear; so <sup>c</sup> they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the † pleasant land desolate.†

EXPLANATORY NOTES. CHAP. VII. Ver. 5, 6. In the fast of the fifth month they lamented the burning of the city and temple by the Chaldeans. In the fast of the seventh they bewailed the murder of Gedaliah, whom the Chaldeans made governor over their poor brethren who were left in Judea. But in neither did they fast in a right manner, or with a view to God's glory; and so their fasts were not more acceptable to God than their common eating and drinking to gratify their own sensual appetites. Ver. 11, 12. Like unruly bullocks, they refused to be under the yoke of God's laws and obstinately rebelled against all his warnings, and would not even patiently bear his messages; yea, by a course of presumptuous sinning, they rendered their hearts quite obdurate and impenetrable to conviction, neither regarding the law of Moses, nor the instructions of the prophets which succeeded him in Israel.

EXPLANATORY NOTES. CHAP. VIII. Ver. 1—3. Jehovah was concerned to vindicate Zion's honour and avenge her wrongs: and hence his wrath came



## CHAP. VIII.

Before  
Christ  
cir. 518.

1 The restoration of Jerusalem. 9 The people encouraged to build the temple by a promise of God's blessing. 16 Truth and justice required of them. 18 Joy and enlargement of the church promised.

**A** GAIN the word of the LORD of hosts came to me, saying,

a Chap.  
2. 14.

2 Thus saith the LORD of hosts, <sup>a</sup> I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the LORD of hosts, The holy mountain.

4 Thus saith the LORD of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand <sup>†</sup> for very age.

† Heb. for  
multitude  
of days.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

|| Or,  
hard, or,  
difficult.

6 Thus saith the LORD of hosts, If it be || marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

† Heb.  
the coun-  
try of the  
going  
down of  
the sun.

7 Thus saith the LORD of hosts, Behold, I will save my people from the east country, and from <sup>†</sup> the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

|| Or,  
the hire of  
man be-  
came no-  
thing, &c.  
b Haggai  
1. 6.

10 For before these days || there was no <sup>b</sup> hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the affliction: for I set all men every one against his neighbour.

11 But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

† Heb.  
of peace.

12 For the seed shall be <sup>†</sup> prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

14 For thus saith the LORD of hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

c Ephes.  
4. 25.

15 So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

† Heb.  
judge  
truth, and  
the judg-  
ment of  
peace.

16 ¶ These are the things that ye shall do, <sup>c</sup> Speak ye every man the truth to his neighbour; <sup>†</sup> execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts

upon her enemies. He returned to her as his proper habitation, purified from all iniquity and falsehood. This as well as the following large description of the blessedness of Jerusalem, can only be implied in its full import to the future restoration of the Jews, and the future glory of the church. Ver. 9. Compare chap. vii. 5. Ver. 23. To take hold of the skirt of one's garment, is a gesture expressive of earnest and humble entreaty; see 1 Sam. xv. 27. Isa. iii. 6. iv. 1.

against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

Before  
Christ  
cir 518.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful || feasts: || Or, solemn, or set times. therefore love the truth and peace.

20 Thus saith the LORD of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, <sup>d</sup> Let us go || <sup>†</sup> speedily <sup>†</sup> to pray before the LORD, and to seek the LORD of hosts; I will go also. <sup>d</sup> Isaiah 2. 3. Micah 4. 1.

22 Yea, many people, and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. || Or, continually. † Heb. going.

23 Thus saith the LORD of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. <sup>†</sup> Heb. to entreat the face of the LORD.

## CHAP. IX.

1 Amidst judgments upon other nations, God will defend his church. 9 Zion is exhorted to rejoice in the coming of Christ, &c. 12 God's promise of victory and defence.

**T**HE burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD. <sup>cir. 587.</sup>

2 And Hamath also shall border thereby: Tyrus, and Sidon, though it be very <sup>a</sup> wise. <sup>a</sup> Ezek. 28. 3, &c.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod; and I will cut off the pride of the Philistines.

7 And I will take away his <sup>†</sup> blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God; and he shall be as a governor in Judah, and Ekron as a Jebusite. <sup>†</sup> Heb. bloods.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes. <sup>b</sup> Isaiah 62. 11. Matth. 21. 5. John 12. 15.

9 ¶ <sup>b</sup> Rejoice greatly, O daughter of Zion; shout,

EXPLANATORY NOTES. CHAP. IX. Ver. 7. The Philistines shall be subdued from plundering and murdering the Jews; nay, shall be subdued by the Maccabees, and many of them turned to the Lord. Ver. 8. I will marvellously protect the Jews, while Greeks, Syro-grecians, and Egypto grecians, repeatedly march their armies through Canaan. Ver. 10. Wars and carnal confidence shall be extirpated; and by the preaching of the gospel among the Gentiles, shall

PRACTICAL OBSERVATIONS.—\* CHAP. VIII } God gathers sinners to his church, and solemnly and practically acknowledges them his people. And he can delightfully gather his chosen out of all kindreds, tongues and languages. Why then should we ever doubt of his power or will to fulfil the most astonishing promises?



Before Christ  
cir. 587.  
Or, saving himself.  
c Psalm 78. 2.  
Or, whose covenant is by blood.  
d Isaiah 61. 1.

O daughter of Jerusalem: behold, thy king cometh unto thee, he is just, and || having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion shall be <sup>c</sup> from sea even to sea, and from the river even to the ends of the earth.

11 As for thee also, || by the blood of thy covenant I have sent forth thy <sup>d</sup> prisoners out of the pit wherein is no water.

12 ¶ Turn you to the strong hold, ye prisoners of hope: even to-day do I declare, that I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them: and they shall devour, and || subdue with sling-stones: and they shall drink, and make a noise as through wine; and they || shall be filled like bowls, and as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

17 For how great is his goodness! and how great is his beauty! Corn shall make the young men || cheerful, and new wine the maids.\*

### CHAP. X.

1 God is to be sought unto and not idols. 3 As he visited his flock for sin so will he save and restore them.

Or, lightnings.  
ASK ye of the LORD rain in the time of the latter rain; so the LORD shall make || bright clouds and give them showers of rain, to every one grass in the field.

Christ's kingdom be extended, not only over all Canaan, but the whole world. Ver. 11. And, as the Lord, according to his promise, brought you up out of Chaldea, where he had neither hope nor happiness, so shall he by the blood of Christ, the condition of the covenant of grace, bring multitudes out of their state of heathenism, sinfulness and misery. Ver. 12. Let not only those who remain in Chaldea hasten to Canaan, in hopes of redoubled blessings, sufficient to balance their past miseries; but let those, who are in a state of heathenism and unregeneracy, in the faith of the gospel promises hasten to Jesus Christ, the only Saviour and Refuge. Ver. 13—17. I will enable the Jews to withstand, subdue their Syro-grecian and Turkish enemies, and render themselves honoured and powerful; yea, by means of Jewish preachers, I will go forth, conquering the nations, however learned or valiant, to Jesus Christ; and while the redeemed, and especially faithful ministers, are marvellously protected and honoured, persons of all ranks shall, with admiration of his glory and goodness, richly partake of his fulness.

EXPLANATORY NOTES. CHAP. X. Ver. 1—4. But, though the Lord has promised plenty, ye must supplicate him for rains to effect it. Indulge yourselves therefore no more in idolatry and divination, which have so disappointed your fathers, and occasioned their miserable captivity and my wrathful destruc-

PRACTICAL OBSERVATIONS.—\* CHAP. IX. } Fearful destructions await the disturbers of God's church. Their punishment may be in part delayed, but is never forgotten. Yet what sovereign grace appears in the conversion of the despicable remains of the people of his curse! And it promises well when men are turned from idols to the living God. Though Christ's little flock be in the midst of devourers, his protection can render them safe. When he, as the Captain of salvation, prepares and arms his instruments, an easy and notable victory is secured for his followers.

PRACTICAL OBSERVATIONS.—† CHAP. X. } In our prayers we must follow the promises, and attend the providences of God, requesting mercies both suitable and seasonable. Whether things distress or comfort us it is God who directs them. His people become powerful and courageous when he affords them his assistance and presence. Nothing is wanting where Jehovah is, our strength, our song, and our salvation.

2 For the <sup>a</sup> † idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they † were troubled, because there was no shepherd.

3 ¶ Mine anger was kindled against the shepherds, and I † punished the goats: for the LORD of hosts † hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

5 ¶ And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and || the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off; for I am the LORD their God, and will hear them.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.†

tion of their princes and priests. I have now recovered you from your captivity, and made you strong and courageous, and have joined you together as a body civil and ecclesiastic, and enabled you to defend yourselves, and even harass your enemies; and quickly I will send you the Messiah, to found, fasten together, and defend his gospel church, and destroy her enemies. Ver. 5—10. Not only shall the Jews under the Maccabees valiantly defend themselves, and even enlarge their power, but, especially in the beginning of the millenium, they shall be wonderfully assisted by God; and after long and marvellous preservation and increase in their miserable dispersion, they and the ten tribes shall with great joy, be brought back to Canaan, and there serve the Lord; while the Assyrians, Egyptians, and Turks, who had formerly murdered and oppressed them, shall be debased and ruined, and in like manner shall God, by his lively and animated gospel ministers, call and subdue the Gentile nations to Christ, mercifully recover them from their long continued idolatries and delusions, render them his peculiar people, strengthen and comfort them by the influences of his Spirit, and effectually call them into his church, and thereby render her exceedingly extensive and numerous; and shall remove all obstacles, whether heathenish or antichristian, out of their way, and render them strong and active, regular and lively Christians.



## CHAP. XI.

Before  
Christ  
cir. 587.

1 The destruction of Jerusalem 4 Christ's care for the flock. 15 The type and curse of a foolish shepherd.

**O**PEN thy doors, O Lebanon, that the fire may devour thy cedars.

Or,  
gallants.  
Or,  
the defen-  
ced forest.

2 Howl, fir-tree, for the cedar is fallen; because the || mighty are spoiled: howl, O ye oaks of Bashan, for || the forest of the vintage is come down.

3 ¶ There is a voice of the howling of the shepherds: for their glory is spoiled; a voice of the roaring of young lions: for the pride of Jordan is spoiled.

4 ¶ Thus saith the LORD my God, Feed the flock of the slaughter.

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

† Heb.  
make to  
be found.

6 For I will no more pity the inhabitants of the land; saith the LORD: but, lo, I will † deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.

Or,  
verily the  
poor.

7 And I will feed the flock of slaughter, || even you O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called || Bands; and I fed the flock.

Or,  
Binders.

† Heb.  
was strait-  
ened for  
them.

8 Three shepherds also I cut off in one month: and my soul † loathed them, and their soul also abhorred me.

a Jer.  
15. 2.

† Heb.  
of his fel-  
low, or,  
neighbour.

9 Then said I, I will not feed you: <sup>a</sup> that that dieth let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh † of another.

Or, the  
poor of  
the flock,

&c. cer-  
tainly  
know.

† Heb.  
If it be  
good in  
your eyes.

b Matth.  
25. 15.

c Matth.  
27. 9, 10.

10 ¶ And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and || so the poor of the flock that waited upon me knew that it was the word of the LORD.

12 And I said unto them, † If ye think good, give me my price; and if not, forbear. So they <sup>b</sup> weighed for my price thirty pieces of silver.

13 And the LORD said unto me, cast it unto the <sup>c</sup> potter: a goodly price that I was prized at of them.

And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, even || Bands, that I might break the brotherhood between Judah and Israel.

Before  
Christ  
cir. 587.

15 ¶ And the LORD said unto me, Take unto thee || yet the instruments of a foolish shepherd: Or Binders.

16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be || cut off, neither || shall seek the young one, nor heal that that is broken, nor || feed that that standeth still; but he shall eat the || flesh of the fat, and tear their claws in pieces. Or, hidden. Or, bear.

17 <sup>d</sup> Woe to the idle shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.\* d Jer. 23. 1. Ezek. 34. 2. John 10. 12.

## CHAP. XII.

1 Jerusalem, a cup of trembling, and burdensome stone, to her adversaries' confusion. 8 The victorious restoring of Judah. 10 The repentance of Jerusalem.

**T**HE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of || tremb- || ling unto all the people round about, || when they shall be in the siege both against Judah and against Jerusalem. Or, slumber, or poison. Or, and also against.

3 ¶ And in that day will make Jerusalem a burden- || some stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. Judah shall be which shall be in siege a- gainst Je- rusalem.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blind- ness.

5 And the governors of Judah shall say in their heart, || The inhabitants of Jerusalem shall be my || strength in the LORD of hosts their God. Or, There is strength to me and to the inhabi- tants, &c.

6 ¶ In that day will I make the governors of Ju- dah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David, and the glory

## EXPLANATORY NOTES. CHAP. XI. Ver. 1—3. Lebanon may denote

the temple, Jerusalem, or even Judea, in general. Fir-trees, cedars, oaks, shepherds, lions, may denote their great men, valiant soldiers, and cruel rulers. The forests, may denote Jerusalem, or the common people, unfruitful in holiness, but nume- rous, entangling and dangerous. The pride of Jordan, may denote all Judea, overrun by the Roman armies, which enraged their rulers, even as the overflow of Jordan enraged the lions which lodged in its banks. Ver. 4, 7, 11. For about forty years before their last dispersion, Jesus Christ personally, and by his barbingers and apostles, called the Jews to himself: and many of the poorer sort were converted, and rendered poor in spirit; and by following his directions in leaving their country and fleeing to Pella eastward of Jordan, most of them were preserved from the common ruin. Ver. 5, 6, 8, 9. The Jews were partly destroyed by the cruelty and violence of their own governors, by their intestine divisions, and by the Roman emperor, whom they had avowed for their king, in opposition to Jesus Christ. Their princes, priests, and prophets, and the three sects of the Pharisees, Sadduces, and Herodians, together with the three civil fac- tions, all haters of God, and detested by him, were cut off one after another; and

the nation in general abandoned to sword, famine, pestilence, and miserable cap- tivity. Ver. 10, 14. The breaking of these staves may denote his renouncing all claim to them as his peculiar people, and dissolving all government and affection among them; or his entire removal of the ordinances of the gospel from them, which were means of honourably uniting them to the church, and to one another in love. Ver. 15—17. They were given up to corrupt teachers and pretended Messiahs, who, by their false doctrines, &c. cruelly murdered their souls, preyed upon their substance, and decoyed them into ruinous calamities; and to civil rulers, whether of their own nation, or of the Romans, Persians, Antichristians, Turks, &c. who miserably oppressed them. Yea, these teachers and rulers did but render themselves miserable in the issue.

EXPLANATORY NOTES. CHAP. XII. Ver. 1—9. These promises be- gan to be accomplished in the victories of the Jews over the Syro-grecians and other enemies in the time of the Maccabees; but will be more fully accom- plished in the destruction of those, who shall attack the Jews when newly returned from their present dispersion. They have also an accomplishment in the Lord's making all the attempts of Jews, Heathens, or Antichristians, against his

PRACTICAL OBSERVATIONS.—\* CHAP. XI.] Awfully alarming are the falls of cities, churches, nations, or even of persons eminent in station. And dreadful and desperate is the condition of nations and churches when their rulers become oppressors and murderers, and when hearers become pleased with clerical monsters of wickedness. Before the most ruinous judgments God often tries men with the offered grace of the gospel. And great is the mercy, if even the poorer sort embrace it and repent, when the rich and great pour contempt upon it. But dreadful is the case if the final offers of grace do but occasion men's impenitence and obstinate wickedness. And great is their misery; whose churches are dissolved and abandoned by heaven. Mutual contentions and common calamities quickly issue in their destruction. God justly gives up the refusers of his Son into the hands of unfaithful ministers, deceitful impostors, and unmerciful princes! And dreadful is the guilt of such, and certain and fearful their plagues.



Before  
Christ  
cir. 587.

of the inhabitants of Jerusalem, do not magnify themselves against Judah.

Or,  
object.  
† Heb.  
fallen.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is † feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

a John  
19. 34, 37.  
Revel.  
1. 7.

10 ¶ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall <sup>a</sup> look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

b Acts  
2. 37.  
c 2 Chro.  
35. 24.  
† Heb.  
families,  
families.

11 In that day shall there be a great <sup>b</sup> mourning in Jerusalem, <sup>c</sup> as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, <sup>†</sup> every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart; and their wives apart:

Or,  
of Simeon  
as LXX.

13 The family of the house of Levi apart, and their wives apart; the family ‖ of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.\*

### CHAP. XIII.

1 The fountain of purgation for Jerusalem. 2 The extirpation of idolatry and false prophecy. 7 The death of Christ, and the saving of a third part after a severe trial.

† Heb.  
separation  
for un-  
cleanness.  
a Ezek.  
30. 15.

**I**N that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for <sup>†</sup> uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, that I will <sup>a</sup> cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall

gospel church, to issue in their own destruction and the glorious deliverance and protection of his people. Ver. 10—14. Comp. John xix. 37. The divine Spirit disposes all in whom he dwells, to look to Jesus as the alone Saviour; contemplating his sufferings in their stead, they perceive in indelible characters the evil of sin, and are filled with the deepest sorrow, abhorrence of all evil, and earnest desire to serve God perfectly. Such will be the experience of the Jews converted to Messiah in the latter days; their mourning will resemble that of a parent for an only son, or that of their fathers over the death of good king Josiah, near Megiddon, which occasioned yearly lamentations in Israel, 2 Chron. xxxv. 25.

EXPLANATORY NOTES. CHAP. XIII. Ver. 2—6. Such shall be the zeal for extirpating idolatry and false teachers, that many of these, ashamed of their impostures, shall lay aside the pretences and habits of prophets, and shall apply themselves to common labours; and shall pretend that the marks of idols in their hands, or the corrections which they have received for their attempting to deceive were obtained by some other means and for some other miscarriages. Ver. 7—9. The tremendous sufferings of Messiah, God in human nature, the chief Shepherd of the church, while his disciples are scattered from him, shall quickly issue in

yet prophecy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

Before  
Christ  
cir. 578.

4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear <sup>†</sup> a rough garment <sup>†</sup> to deceive:

† Heb.  
a garment  
of hair.  
† Heb.  
to lie.

5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: <sup>b</sup> smite the Shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones.

b Matth.  
26. 31.  
Mark  
14. 27.

8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die: but the third shall be left therein.

9 And I will bring the third part through the fire, and will <sup>c</sup> refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The LORD is my God.†

### CHAP. XIV.

1 The destruction of Jerusalem. 3 The coming of Christ, the graces of his kingdom, and Jerusalem's restoration. 12 The plague of Jerusalem's enemies. 16 The remnant shall turn to the Lord, &c.

**B**EHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the cities shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

marvellous favours to them, and other Jews of the poorer sort; for though in their destruction by the Romans, the far greater part shall, on account of their obstinacy in rejecting him, be utterly destroyed or reduced to misery, yet a remnant in that age, and especially in the millennial period, shall, through much tribulation, be turned to, claimed by, and openly avow, the promised Messiah.

EXPLANATORY NOTES. CHAP. XIV. Perhaps this chapter had the first step of its fulfilment in the signal victories of the Maccabees over the Syrians, who had taken Jerusalem by force and ravaged the country; and in the restoration of Jerusalem, and the reformation of religion that followed. But it had a more signal fulfilment in the destruction and dispersion of the Jewish nation by the Romans; afterwards the heathen empire of Rome by the Goths; and the spread of the gospel, and erection, enlargement, or prosperity of the Christian church, which attended the same. Yet it will have a further accomplishment in God's destroying those, who shall attack the newly returned Jews, and in the prosperity and reformation of the Jewish nation attending the same in his destroying the Antichristian and Mahometan powers, when making their final attack upon the Christians; and in the powerful spread of the gospel, the

PRACTICAL OBSERVATIONS.—\* CHAP. XII.] Thrice happy are they who have the Almighty Jehovah, and all the burdens and blessings of his word, on their side! He will effectually render his church and ministers a terror to all their opposers, as he hath done from age to age. For easily he can infatuate the counsels, and enfeeble the courage and strength of their enemies. Happy are they whose strengthener, protector, and peace-making governor, is the Lord and his Christ! And thrice happy is it when the destruction of enemies is attended with an outpouring of the Holy Ghost upon all ranks, great and small; and when magistrates and ministers are patterns to others in evangelical, bitter, and particular humiliation for sin!

PRACTICAL OBSERVATIONS.—† CHAP. XIII.] Full forgiveness and reformation are closely connected with true faith and gospel repentance. Nor is any guilt or stain so deep, but Jesus, freely offered in the gospel by his blood, his Spirit, and work, can effectually wash it out. Yea, nothing more effectually dissolves idols, devils, and impostors, than the plain and powerful exhibition and application of a crucified Christ, as made of God unto us wisdom, righteousness, sanctification, and redemption.—Thrice happy is it when all ranks, in their respective callings, concur to promote reformation, and to extirpate false worship and delusions; and when regular censures and punishments make false teachers sensible and ashamed of their sin, and return to their duty. But how infinitely glorious is our Redeemer! Tremendous were the sufferings which he endured from our Father's just vengeance for our sin. And his death effectually issues in mercy, even to his deserters, betrayers, and murderers. By the most fearful calamities God often promotes the purification and happiness of his chosen people, and the establishment of his gospel and church in the world. And it is God's apprehending of us by his grace, that makes us apprehend him by faith, and seek him by fervent prayer.



Before  
Christ  
cir. 587. 4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

Or, my mountains. 5 And ye shall flee to the valley of the mountains: for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as he fled from before the earthquake in the days of Uzziah king of Judah; and the LORD my God shall come, and all the saints with thee.

Or, when he shall touch the valley of the mountains to the place he separated. 6 And it shall come to pass in that day, that the light shall not be clear, nor dark;

Or, a Amos 1. 1. 7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening-time it shall be light.

Or, Heb. precious. Heb. thickness. Or, the day shall be one. 8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be.

Or, b Revel. 22. 5. c Isaiah 60. 19. 9 And the LORD shall be King over all the earth; in that day shall there be one LORD, and his name one.

Or, d Ezek. 47. 1. 10 All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses.

Or, e Joel 3. 18. 11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Or, f Isaiah 35. 8. Joel 3. 17. Revel. 21. 27. & 22. 15. 12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

Before Christ cir. 587. 13 And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Or, thou also O Judah, shalt. 14 And Judah also shall fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance.

Or, against. 15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

Or, Heb. upon whom there is not. 18 And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Or, sin. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Or, bridles. 20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

Or, e Isaiah 35. 8. Joel 3. 17. Revel. 21. 27. & 22. 15. 21 Yea, every pot in Jerusalem, and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.\*

subjection of all nations to Christ, and the remarkable devotion and holiness of church members in the millennial period. Ver. 4, 5. In consequence of Christ's ascension, he shall be manifested in the gospel preached by his apostles, according to the commission given them on mount Olivet; and the ceremonial worship shall be removed, and Jews and Gentiles having paid admission, shall in multitudes eagerly flee to the Redeemer, and unite in the gospel church. Ver. 6, 7. For a time the condition of the Jews shall neither be happy nor absolutely miserable; for a time the ceremonies shall not seem wholly abolished; nay for many ages the Christian church shall have but a mixed lot of prosperity and adversity; but the Lord shall graciously take notice of and manage all; and at last, in the millenium, great shall be the prosperity and purity of the Jewish nation and gospel church. Ver. 8, 9. Issuing forth from Jerusalem and the church of God, the gospel shall amidst prosperity and adversity, be preached by the apostles and others in all quarters of the world, till all nations be turned to the Lord; and

men renouncing all their idolatries and delusions, shall harmoniously unite in the faith and obedience of Christ. Ver. 10, 11. Every obstacle of conversion, and every noted abomination, shall be removed; and the Jews happily settled in Canaan, shall gloriously and safely share the privileges of the gospel church. Ver. 12—15. By signal judgments and mutual contentions, the opposers of the Jews and Christians shall be infuriated and destroyed, and their wealth left for a spoil, to enrich those whom they have attempted to destroy. Ver. 16—19. The keeping of the feast of tabernacles, denotes an observance of the various ordinances of the gospel filled with the consolations of Christ. Ver. 20, 21. Wars shall be exchanged for serious devotions; or even in their common employment, men shall act from gracious and holy motives, in a holy manner, and to holy ends. And the church shall be purged from all apparently unclean and mercenary ministers and professors.

PRACTICAL OBSERVATIONS.—\* CHAP. XIV.] Judgments commonly begin at the house of God; where then shall the ungodly and sinner appear at last? Scarcely ever do armies or nations prosper much after they have imbrued their hands in the blood of God's people. Thrice happy is the gospel church, which hath Jesus Christ for her superintendant and her root, in which both Jews and Gentiles cordially unite! Open is the access to her, made by his ascension and published gospel; and with great earnestness ought men to flee into her. It is a new covenant relation to God alone that can render us happy amidst manifold commotions. And let providence be ever so dark and intermixed, if our God know and manage them, they will all issue in a comfortable manner. It is a great honour to be a mother of churches, from whence gospel messengers, oracles, ordinances and influences do spread into the world, and render the whole an united kingdom of Jesus Christ. Remarkable deliverances of the church are generally attended with terrible ruin to her opposers; if one plague answer not, another is inflicted; and it is for the honour of Jesus' grace, that the remnant of such are often converted by his Spirit and saved by his blood. Divine influences effectually rectify men's devotions with respect to their object, Mediator, manner and seasons. And if men contemn and neglect the ordinances of God and means of grace, they forfeit not only the blessings of salvation, but even of common providence. But thrice happy shall be the blessed millenium, when holiness shall not only shine forth in every devotion, but even in the most ordinary business, and every thing be used as devoted to the service of Christ.



# MALACHI.

## THE ARGUMENT.

Malachi, the last of the prophets, does two things in his prophecy. 1. He exhorts the Jews to reform the disorders that were committed among them, especially in the divine service, and to be converted. 2. He foretels the establishment of the gospel worship; the coming of John the Baptist, and of Jesus Christ; and the last ruin of the Jews.

### CHAP. I.

<sup>1</sup> Malachi complaineth of Israel's ingratitude, 6 of disrespect shewn to God's worship. <sup>14</sup> The curse of corrupt offerings.

Before  
Christ  
cir. 397.

Or,  
by the  
hand of  
Malachi.  
a Rom.  
9. 13.

Or,  
upon.  
† Heb.  
from upon.

Or,  
Bring  
unto, &c.

† Heb. to  
sacrifice.

† Heb.  
the face  
of God.  
† Heb.  
from your  
hand.

**T**HE burden of the word of the LORD to Israel  
|| by Malachi.

<sup>2</sup> I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet <sup>a</sup> I loved Jacob,

<sup>3</sup> And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

<sup>4</sup> Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down: and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

<sup>5</sup> And your eyes shall see, and ye shall say, The LORD will be magnified || † from the border of Israel.

<sup>6</sup> ¶ A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name: and ye say, wherein have we despised thy name?

<sup>7</sup> || Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

<sup>8</sup> And if ye offer the blind † for sacrifice is it not evil? and if ye offer the lame and sick is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the LORD of hosts.

<sup>9</sup> And now, I pray you, beseech † God that he will be gracious unto us; this hath been † by your means; will he regard your persons? saith the LORD of hosts.

<sup>10</sup> Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you,

saith the LORD of hosts, <sup>b</sup> neither will I accept an offering at your hand. Before Christ cir 397.

<sup>11</sup> For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. b Isaiah 1. 11. Jerem. 6. 20. Amos 5. 21.

<sup>12</sup> But ye have profaned it, in that ye say, The table of the LORD is polluted, and the fruit thereof, even his meat is contemptible.

<sup>13</sup> Ye said also, Behold, what a weariness is it! || Or, and ye have snuffed at it, saith the LORD of hosts? and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. whereas ye might have blown it away.

<sup>14</sup> ¶ But cursed be the deceiver, || which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen. || Or, in whose stock is.

### CHAP. II.

<sup>1</sup> The priests reproved for profaning the covenant which was given them: <sup>10</sup> the people for their strange wives, <sup>13</sup> and treachery to their former wives, <sup>17</sup> and for impiety.

**A**ND now, O ye priests, this commandment is for you.

<sup>2</sup> <sup>a</sup> If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. a Levit. 26. 14, &c. Deuter. 28. 15, &c.

<sup>3</sup> Behold, I will || corrupt your seed, and † spread dung upon your faces, even the dung of your solemn feasts, and || one shall take you away with it. || Or, reprove. † Heb. scatter.

<sup>4</sup> And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. || Or, u shall take you away to it.

**EXPLANATORY NOTES.** CHAP. I. Ver. 3—5. Their very eyes saw that the Lord had not only almost utterly destroyed the Edomites, but had rendered their country altogether desolate, and fruitful in nothing but serpents. Ver. 10, 11. Since ye are so mercenary that, notwithstanding all that I have allotted to you as a reward, ye can scarcely think of shutting a door in my temple without some special hire, ye may withhold your sacrifices. I have provided for myself a people among the Gentile nations, to worship and to honour

me with spiritual sacrifices, of their persons, praises, thanksgivings and alms-deeds.

**EXPLANATORY NOTES.** CHAP. II. Ver. 2—4. I will take your earthly enjoyments from you, or render them hurtful or useless to you. I will cause to rot, or otherwise spoil, your seed corn; will disdainfully reject your persons and services, and transfer you to foreign places, and even to hell, in your sins. Thus shall ye be convinced that I have warned you in this manner in order that

**PRACTICAL OBSERVATIONS.**—\* CHAP. I.] Great is the sovereignty of divine grace with respect to persons and nations, in favouring and saving some, and in rejecting and destroying others for their sins. But if once ingratitude towards God prevail in the heart, nothing will appear too base to be done or said to him. No greatness in him will awe, no relation engage, and no law will influence; nay, nor even self-interest move us to serve him aright; and none are ever more noted profaners of God's worship than careless clergymen.—Let Britain beware! Let our behaviour correspond to God's distinguishing kindness and peculiar relations to us! Let bitter repentance, reverential fear, upright obedience, and fervent and holy devotions, prevent God's removing his gospel kingdom from us to another nation, and his executing his fearful and ruinous curse upon us.



Before Christ  
cir. 397. 5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the LORD of hosts.

8 But ye are departed out of the way: ye have caused many to || stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts:

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but || † have been partial in the law.

10 ¶ Have we not all one father? hath not one God created us; why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem: for Judah hath profaned the holiness of the LORD which he || loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this || the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, inasmuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the || residue of the Spirit. And wherefore one? That he

my covenant of priesthood might continue with the tribe of Levi. Ver. 5—9. To reward the piety and zeal of their ancestors, I choose them and their posterity by a lasting covenant to be my ministers; and they, according to the law of their office, served me with sincerity and diligence: and, by their example and instructions, turned many from their wicked courses. But ye, instead of instructing the people from my word, lead them aside by your doctrines and examples, and make them abhor my service, and thus violate the terms on which ye hold your office: I will therefore punish your impiety and partiality in your decisions, by rendering you openly contemptible. Ver. 10—12. Though by having one father, Abraham, and one God, ye are all brethren in both a natural and spiritual relation, yet ye betray and deceive one another. Violating God's covenant of peculiarity with your nation, ye have acted treacherously and abominably, in profaning his institution of marriage, and your own persons, which are devoted to God, by marrying heathen women, worshippers of idols, therefore will the Lord punish you, both priest and people. Ver. 13—16. Moreover, by your cruelty, in divorcing or ill-treating your Jewish wives, ye force them to attend their sacrifices with bitter mourning, instead of praises and thanksgivings, so that I cannot but detest your obligations, having been witnesses to the solemn vow which you made to them in marriage, never to neglect, reject, nor suffer any to rival them; and also of your treacherous usage of them. Did not I, in creation, make only one wife for Adam, though I could as easily have created thousands? And for this reason, that thus an offspring might be produced in lawful wedlock, and trained up in my fear. Take heed therefore to your hearts, that none of you treacherously neglect,

might seek † a godly seed. Therefore take heed to your spirit, and let none deal || treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith || that he † hateth † putting away; for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment.\*

### CHAP. III.

1 The forerunner, and coming of the Messiah to cleanse his church, and judge the wicked. 7 The people warned to repent; 8 their sacrilege; 13 their impious blasphemy, &c.

BEHOLD, \* I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

3 And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in || former years.

5 And I will come near to you to judgment; and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that || oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept

abuse, desert, or divorce his lawful wife, or take another in her room: for I hate all such injurious divorces, whatever pretences you may attempt to cover them with. Ver. 17. Ye have also provoked me, and wearied my patience by your discontented murmurings at my providence; and by your declaring that wicked persons were as much regarded by me as the most pious; at least, that I was very slow and negligent in the punishing of such wretches.

EXPLANATORY NOTES. CHAP. III. Ver. 1. John Baptist proclaimed that the Messiah was come in the flesh, and called the Jews to prepare for his manifestations of himself by faith and repentance.—Christ came in the flesh while the second temple was standing, and honoured it with his presence and ministrations. Though he was the same in nature and equal in personal dignity with his Father, he, as Mediator, was sent by him to declare and attest his will to men, and purchase and promote their salvation. The godly rejoiced in his person, incarnation and work;—and even the wicked Jews were pleased with it, as they conceived hopes of temporal advantage thereby. Ver. 2—4. Yet few of the Jews will relish his coming when it shall take place; for they will be offended at his appearance and doctrines, to their own destruction; for his instructions and his conduct will tend to separate the precious from the vile, to sanctify the former and destroy the latter, and he will purify his ministers and people from their errors in doctrine, corruptions in worship, and unholiness in practice, that their services may be agreeable to his law, and accepted of God through him, as well as those of their pious ancestors. Ver. 5, 6. I will speedily call you to an account for your sins; and, by punishing you, manifest that I have taken notice of them; that this ye may as certainly expect as I am the

PRACTICAL OBSERVATIONS.—\* CHAP. II.] Abandoned clergymen are generally most furious in impiety. No law can bind, no vow can hold, no motive engage, no pattern attract them to their duty, no example or denunciation of wrath deter them from sin. Hateful is the conduct of professors, and especially ministers, when they profane the institutions of God, violate his laws, dishonour their character, and pour contempt on their fellow-professors, by unhallowed marriages with heathens and profane persons. And every one that would act well must carefully take heed to his spirit. No wonder that men's conduct is profane and treacherous when their principles are atheistical and blasphemous. But denials and derisions of God will but issue in the destruction of presumptuous sinners.



Before them. <sup>b</sup> Return unto me, and I will return unto you, <sup>c</sup> faith the LORD of hosts. But ye said, Wherein shall we return.

<sup>b</sup> Zech. 1. 3. <sup>8</sup> ¶ Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

<sup>9</sup> Ye are cursed with a curse; for ye have robbed me, *even* this whole nation.

<sup>10</sup> Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, <sup>c</sup> faith the LORD of hosts, if I will not open you the <sup>c</sup> windows of heaven, and <sup>†</sup> pour you out a blessing, that *there shall not be room enough to receive it.*

<sup>11</sup> And I will rebuke the devourer for your sakes, and he shall not <sup>†</sup> destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field <sup>c</sup> faith the LORD of hosts.

<sup>12</sup> And all nations shall call you blessed: for ye shall be a delightful land, <sup>c</sup> faith the LORD of hosts.

<sup>13</sup> ¶ <sup>d</sup> Your words have been stout against me, <sup>c</sup> faith the LORD: yet ye say, What have we spoken *so much* against thee?

<sup>14</sup> Ye have said, It is vain to serve God; and what profit *is it* that we have kept <sup>†</sup> his ordinance, and that we have walked <sup>†</sup> mournfully before the LORD of hosts?

<sup>15</sup> And now we call the proud happy; yea, they that work wickedness <sup>†</sup> are set up: yea, *they that* <sup>e</sup> tempt God are even delivered.

<sup>16</sup> ¶ Then they that feared the LORD spake often one to another; and the LORD hearkened and heard *it*; and a book of remembrance was written before

him for them that feared the LORD, and that thought upon his name.

<sup>17</sup> And they shall be mine, <sup>c</sup> faith the LORD of hosts, in that day when I make up my <sup>||</sup> jewels; and I will spare them, as a man spareth his own son that serveth him.

<sup>18</sup> Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not.\*

## CHAP. IV.

<sup>1</sup> God's judgment on the wicked, <sup>2</sup> and his blessing on the good. <sup>4</sup> He exhorteth to the study of the law, <sup>5</sup> and telleth of Elijah's coming and office.

**F**OR, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, <sup>c</sup> faith the LORD of hosts, that it shall leave them neither root nor branch.

<sup>2</sup> ¶ But unto you that fear my name shall the <sup>a</sup> Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. <sup>b</sup> Luke 1. 78.

<sup>3</sup> And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, <sup>c</sup> faith the LORD of hosts.

<sup>4</sup> ¶ Remember ye the <sup>b</sup> law of Moses my servant, which I commanded unto him in Horeb for all Israel, <sup>b</sup> Exod 20. 3. with the statutes and judgments.

<sup>5</sup> ¶ Behold, I will send you <sup>c</sup> Elijah the prophet before the coming of the great and dreadful day of the LORD. <sup>c</sup> Matth. 11. 14. Mark 9. 11. Luke 1. 17.

<sup>6</sup> And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.†

unchangeable Jehovah, who, according to my promises to your fathers, have hitherto refrained from punishing you according to your deserts. Ver. 6—12. Notwithstanding my being God, and your God, ye have robbed me of my tithes and offerings, and have thereby procured a curse, which all through the land, hath blasted your crops. But let my justly required oblations be brought to my temple, and I will abundantly bless you with refreshing and fructifying rains, and plentiful increase; and I will restrain locusts, drought, mildew, and blasting, and every thing else that destroys the fruits of the earth; and all the nations around shall reckon you singularly happy, and worthy to be the object of their love and admiration, on account of your peace, plenty, and holy religion. Ver. 13—15. Some of you have indeed presumptuously quarrelled at my service and providences, as if the zealous observance of my laws did profit no one; as if the most proud and daring contemners of me and my service, and the most notorious workers of wickedness, were the only, at least the most prosperous persons in the nation. Ver. 16—18. Yet know assuredly, that I exactly observe, and infallibly remember, how the upright who fear my name among you, exhort and encourage one another to duty; and in the day of national judgments, especially in the last judgment I will gra-

ciously reward them as my peculiar favourites and children. Then shall the most stupid and presumptuous of you be forced to observe and feel the difference that my providence puts between my righteous servants, and the wicked contemners of my worship.

EXPLANATORY NOTES. CHAP. IV. Ver. 1, 3. The wicked shall be terribly, suddenly and unavoidably destroyed by God's judgments, both parents and children; while the righteous shall triumph over them. 2. Jesus, the enlightener, quickener and comforter of his people, shall appear in the flesh, and in the gospel, to heal sinners by his word, his blood, and Spirit, of all their spiritual diseases, and to make them beautifully increase in grace and holiness. 5. John Baptist is called *Elijah*; because like him in his appearance, work, and success. The time of God's manifestation is called *great*, as he made great alteration in the form and ordinances of the church; and *dreadful*, as by rejecting him, the Jews brought on themselves dreadful destruction. 6. The work of John Baptist was to reconcile all their differences, by directing all parties to Christ as the only Saviour, that so the ruin of their nation might be prevented.

PRACTICAL OBSERVATIONS.—\* CHAP. III.] Unbounded is the excellency of Jesus' person and work; and great the joys, the blessings, and the terrors which attend his coming. Great are the pleasures which they enjoy that seek and find Christ in his temple and in his ordinances. And it is by justification and sanctification that all the faints are consecrated spiritual priests unto God. Jehovah's unchangeableness secures the destruction of his enemies and the preservation of his people. Yet, alas, what fearful wickedness against God and men is to be found amongst hypocritical professors. If we withhold what is due to God or his poor, he will make us to pay for it at last. He must be served not with our leavings, but with the first fruits of our increase. In evil times when vice is daring, let us be bold and active in the cause of religion. If the servants of Satan dare to harden one another in sin, why should not Christ's servants encourage one another in holiness. He will honourably mark, kindly remember, and graciously reward all our services.

PRACTICAL OBSERVATIONS.—† CHAP. IV.] The fear of God's wrath makes fearful work upon obstinate sinners when ripened for it. But great is the joy, light, comfort, vigour, and victory over enemies, which believers find in the approaches and discoveries of Christ to their souls. And lasting are the honours of his faithful ministers. If we wish for happiness, or further knowledge of his will, let us adhere strictly to what he has commanded. And never let us complain for want of light as long as we have the oracles of God. The light of divine truth continues constant in the church, but the revelations thereof, and spiritual instructions therein, were and shall be gradually increased as occasion requires. What a marvellous turn may one man, remarkably assisted of God, give to the affairs of churches or nations! And dreadful are the curses, desolations, and miseries, which await those sinners that harden themselves against the distinguished means of God's grace.

















O! GRAVE WHERE IS THY VICTORY!



THE  
NEW TESTAMENT  
OF OUR LORD AND  
SAVIOUR JESUS CHRIST,  
WITH  
NOTES, ILLUSTRATIONS,  
AND  
PRACTICAL IMPROVEMENTS.

SELECTED FROM THE EXPOSITION OF  
THE REVEREND MATTHEW HENRY,  
BY THE  
REVEREND E. BLOMFIELD.

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# THE GOSPEL ACCORDING TO ST MATTHEW.

We have now before us, I. The New Testament of our Lord and Saviour Jesus Christ; so this second part of the Holy Bible is entitled. The New Covenant; so it might as well be rendered; the word signifies both. It is called a New Testament to distinguish it from that which was given by Moses, and was now antiquated, and to signify that it should be always new, and never wax old, and grow out of date.

II. We have before us the Four Gospels; gospel signifies good news, or glad tidings: and this history of Christ's coming into the world, to save sinners, is without doubt the best news that ever came from heaven to earth. The angel gave it this title, Luke ii. 10.

III. We have before us, the Gospel according to St. Matthew. The penman was by birth a Jew, by calling a publican, till Christ commanded his attendance, and then he left the receipt of custom to follow him, and was one of those that accompanied him all the time that the Lord Jesus went in and out, beginning from the baptism of John, unto the day that he was taken up, Acts i. 21, 22; and was therefore a competent witness of what he has here recorded. He is said to have written this history about eight years after Christ's ascension, in the Greek language. But let us bless God that we have it, and have it in a language we understand.

## CHAP. I.

I. Christ's pedigree from Abraham, 1—17. II. An account of the circumstance of his birth, 18—25.

**T**HE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren,

3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram,

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon,

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse,

6 And Jesse begat David the king, and

David the king begat Solomon of her *that had been the wife* of Urias,

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa,

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias,

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias,

10 And Ezekias begat Mannasses, and Mannasses begat Amon, and Amon begat Josias,

11 And Josias begat Jechonias and his brethren about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

13 And Zorobabel begat Abiud, and

CHAP. I. 1—17. Abraham and David were in their day the great trustees of the promise relating to the Messiah; the promise of the blessing was made to Abraham and his seed, of the dominion to David and his seed; and those that will have an interest in Christ as the son of Abraham, in whom all the families of the earth are to be blessed, must be faithful loyal subjects to him as the son of David, by whom all the families of the earth are to be ruled. It was promised to Abraham that Christ should descend from him, Gen. xii 3—22, xviii. and to David that he should descend from him, 2 Sam. vii. 12, Psal. lxxxix. 3, &c.—cxxxii. 11. And therefore unless it can be proved, that Jesus is a son of David, and a son of Abraham, we cannot admit him to be the Messiah. The Jews

were very exact in preserving their pedigrees, and there was a providence in it, for the clearing up of the descent of the Messiah from the Fathers.

In the pedigree of the kings of Judah, between Joram and Ozias, 8, there are three left out, viz. Ahaziah, Joash, and Amaziah; and therefore, when it is said, Joram begat Ozias, it is meant according to the usage of the Hebrew tongue that Ozias was lineally descended from him, as it is said to Hezekiah, that the sons which he should beget should be carried to Babylon, whereas, they were removed several generations from him. It was not through mistake or forgetfulness that these three were omitted, but probably they were omitted in the genealogical tables that the Evangelist



## ST. MATTHEW.

Abiud begat Eliakim, and Eliakim begat Azor,

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Elihud,

15 And Elihud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16 And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations, from Abraham to David, *are* fourteen generations; and from David until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 ¶ Now, the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto

him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being, interpreted, is, God with us.)

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name Jesus.

### CHAP. II.

I. The wise men's enquiry after Christ, 1—8. II. Their devout attendance on him, 9—12. III. Christ's flight into Egypt, 13—15. IV. The murder of the infants, 16—18. V. Christ's return out of Egypt, 19—23.

**N**OW, when Jesus was born in Bethlehem of Judea, in the days of Herod the

consulted, which yet were admitted for authentic. Some give this reason for it: it being Matthew's design for memory's sake to reduce the number of Christ's ancestors to three fourteens, it was requisite that in this period three should be left out, and none more fit than they who were the immediate progeny of cursed Athaliah, who introduced the idolatry of Ahab into the house of David, for which this brand is set upon the family, and the iniquity thus visited to the third and fourth generation.

The general summary of all this genealogy we have, 17, where it is summed up in three fourteens, signalized by remarkable periods. in the first fourteen we have the family of David rising, and looking forth as the morning; in the second we have it flourishing in its meridian lustre; in the third we have it declining and growing less and less, dwindled into the family of a poor carpenter, and then Christ shines forth out of it the glory of his people Israel.

18—25. Christ was born of a contracted virgin; to save the credit of the Blessed Virgin, which otherwise would have been exposed, it was fit her conception should be protected by a marriage, and so justified in the eye of the world. One of the ancients saith, it was better it should be asked, Is not this the son of a carpenter? than is not this the son of a harlot? See notes on Luke i. 27.

Some that have rigour in their temper would blame Joseph for his clemency, but it is here spoken of to his praise; because he was a just man, therefore he was not willing to expose her. He was a religious good man, and therefore inclined to be merciful, as God is, and to forgive as one that is forgiven. In the case of a betrothed damsel, if she were lain with in the field, the law charitably supposed that she cried out, Deut. xxvi. 26, and she was not to be punished. And some charitable construction or other Joseph will put upon this matter, and herein he is a just man, tender of the good name of one that never before had done any thing to blemish it. It becomes us in many cases to be gentle towards those that come under suspicion of having offended, to hope the best concerning them, and make the best of that which at first appears bad, in hopes it may prove better. The message was sent to Jo-

seph by an angel of the Lord; probably the same angel that brought to Mary the tidings of the conception, the angel Gabriel. Now the commerce with heaven by angels, which the patriarchs had been dignified with, but had been long disused, begins to be revived; for when the first-begotten is to be brought into the world, the angels are ordered to attend his motions. The Holy Spirit that produced the world now produced the Saviour of the world, and prepared him a body, as was promised him, when he said, Lo, I come, Heb. x. 5. Hence he is said to be made of a woman, Gal. iv. 4; and yet to be that second Adam that is the Lord from heaven, 1 Cor. xv. 47. He is the Son of God, and yet so far partakes of the substance of his mother as to be called the fruit of her womb, Luke i. 42. His name in this as in other things, is Wonderful. Jesus is the same name with Joshua, the termination only made more pliable to the Greek. Joshua is called Jesus, Acts vii. 25, Heb. iv. 8, from the seventy. There were two of that name under the Old Testament, that were both of them illustrious types of Christ. The reason of that name is, he shall save his people from their sins. Those whom Christ saves, he saves from their sins; from the guilt of sin by the merit of his death, from the dominion of sin by the spirit of his grace. The Scripture that was fulfilled in the birth of Christ, was that promise of a sign which God gave to king Ahaz, Isa. vii. 14, Behold, a virgin shall conceive, where the prophet encouraging the people of God to hope for the promised deliverance from Sennacherib's invasion, directs them to look forward to the Messiah who was to come to the people of the Jews, and the house of David. The deliverances God wrought for the Old Testament church were types and figures of the great salvation by Christ, and if God will do the greater, he will not fail to do the lesser.

CHAP. II. 1—8. This Herod was an Edomite, made king of Judea by Augustus and Antonius, the then chief rulers of the Roman state; a man made up of falsehood and cruelty; yet he was complimented with the title of Herod the Great. Christ was born in the 35th year of his reign, and notice is taken of this, to shew



S<sup>T</sup>. MATTHEW.  
Chap. II. V. 13.



*An Angel appearing to Joseph.*







king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 ¶ When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child: and, when ye have found *him*, bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king they departed; and, lo, the star, which they saw

in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him: and, when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 ¶ And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt;

15 And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

that the sceptre was now departed from Judah. Some wise men in their country, which lay east, had seen an extraordinary star, such as they had not seen before, which they took to be an indication of an extraordinary person born in the land of Judea, over which land this star was seen to hover. Some think this star put them in mind of Balaam's prophecy, that a star should come out of Jacob, pointing at a sceptre that shall rise out of Israel, Numb. xxiv. 17: and Balaam came from the mountain of the east, and was one of their wise men. Others impute their inquiry to the general expectation that was at that time in those eastern parts, of some great prince to appear. When Herod heard it he was troubled, 3. But though Herod an Edomite was troubled, one would have thought Jerusalem should rejoice greatly to hear that her king comes; yet it seems all Jerusalem, except the few there that waited for the consolation of Israel, were troubled with Herod, and were apprehensive of I know not what ill consequences of the birth of this new king; that it would involve them in a war, or restrain their lusts. The priests and scribes all agree that the Messiah must be born in Bethlehem, the city of David, here called Bethlehem of Juda, to distinguish it from another city of the same name, in the land of Zebulun, Josh. xix. 15. The proof they produce is taken from Mic. v. 2, where it is foretold, that though Bethlehem be little among the thousands of Judah, so it is in Micah, no very populous place, yet it shall be found not the least among the princes of Judah, so it is here, for Bethlehem's honour lay not as that of other cities, in the multitude of the people, but in the magnificence of the princes it produced. Though upon some accounts Bethlehem was little, yet herein it had the pre-eminence above all the cities of Israel, that the Lord shall count when he writes up the people, that this man, even the man Christ Jesus, was born there, Psal. lxxxvii. 6. Out of thee shall come a Governor,

the king of the Jews. Christ will be a Saviour to those only that are willing to take him for their governor.

9—12. We may well imagine the expectations of the wise men were raised to find this royal babe, though slighted by the nation, yet honourably attended at home, and what a disappointment it was to them when they found a cottage was his palace, and his own poor mother all the retinue he had. Is this the Saviour of the world? Is this the king of the Jews, nay, and the Prince of the kings of the earth? Yes, this is he, who, though he was rich, yet for our sakes became thus poor. However, these wise men were so wise as to see through this veil, and in this despised babe to discern the glory, as of the only-begotten of the Father; they did not think themselves balked or baffled in their inquiry, but as having found the king they sought, they presented themselves first, and then their gifts to him.

13—15. Both Christ the head, and the church his body, agree in saying, Many a time have they afflicted me from my youth up. Pharaoh's cruelty fastens upon the Hebrews' child'en, and the great red dragon stands ready to devour the man-child as soon as it should be born. Rev. xii. 4. Thus early must Christ give an example to his own rule, Matt. x. 23. When they persecute you in one city, flee to another. He that came to die for us, when his hour was not yet come, fled for his own safety. Self-preservation being a branch of the law of nature, is eminently a part of the law of God. Scripture was fulfilled in all this; that scripture, Hos. xi. 1, Out of Egypt have I called my son. Of all the Evangelists, Matthew takes most notice of the fulfilling of the Scripture in what concerned Christ, because his gospel was first published among the Jews with whom that would add much strength and lustre to it. Now this word of the prophet undoubtedly referred to the deliverance of Israel out of Egypt, in which



16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

### CHAP. III.

Here is, I. The glorious rising of the morning-star, John the Baptist, 1—12. II. The more glorious shining forth of the Son of righteousness, 13—17.

**I**N those days came John the Baptist preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one cry-

God owned them for his son, his first-born, Exod. iv. 22. But it is here applied by way of analogy to Christ, the head of the church. The Scripture has many accomplishments, so full and copious is it, and so well ordered in all things.

16—18. Herod was throughout his reign a bloody man: It was not long before, that he destroyed the whole Sanhedrim, or Bench of Judges. Then was fulfilled that prophecy, Jer. xxxi. 15, a voice was heard in Ramah. See and adore the fulness of the Scripture: that prediction was accomplished in Jeremiah's time, when Nebuzaradan, after he had destroyed Jerusalem, brought all his prisoners to Ramah, Jer. xl. 1, and there disposed of them as he pleased, for the sword or for captivity; then was the cry in Ramah heard to Bethlehem, (for those two cities, the one in Judah's lot, and the other in Benjamin's, were not far asunder.) But now the prophecy is again fulfilled in the great sorrow that was for the death of these infants. The scripture was fulfilled, 1, In the place of this mourning. 2. In the degree of this mourning. The quoting of this prophecy might serve to obviate an objection, which some would make against Christ upon this sad providence; can the Messiah, who is to be the consolation of Israel, be introduced with all this lamentation? Yes, for so it was foretold, and the Scripture must be accomplished.

19—23. It is a dreadful account which Josephus gives of the death of this same Herod, Antiq. Jud. lib. xvii. cap. 8, 9, 10. that he was seized with a disease which burned him inwardly with an inexpressible torture, that he was insatiably greedy of meat, had the cholic, and gout, and dropsy; such an intolerable stink attended his disease, that none could come near him, and so passionate and impatient, that he was a torment to himself, and a terror to all that attended him; his innate cruelty being thus exasperated, made him more barbarous than ever. Having ordered his son to be put to death, he imprisoned many of the nobility and gentry, and ordered that as soon as he was dead they should be killed; but that execution was prevented. See what kind of men have been the enemies and persecutors of Christ and his followers: few have opposed Christianity, but who have first divested themselves of humanity, as Nero and Domitian.

The angel informs Joseph of the death of Herod, and his accomplices: They are dead which sought the young child's life, to wit, Herod and his son Antipater, who though there were mutual jealousies between them, yet probably concurred in seeking the destruction of this new king. In this is said to be fulfilled what was spoken by the prophets, He shall be named a Nazarene; which may be

looked upon as a name of reproach and contempt. To be called a Nazarene, was to be called a despicable man, a man from whom no good was to be expected, and to whom no respect was to be paid. Now this was not particularly foretold by any one prophet, but in general it was spoken by the prophets, that he should be despised and rejected of man, Isa. lii. 2, 3, a worm and no man, Psal. xxii. 6, 7, that he should be an alien to his brethren, Psal. lxxix. 9, 10. Let no name of reproach for religion's sake seem hard to us, when our master was himself called a Nazarene.

CHAP. III. 1—6. The wilderness of Judea was not an uninhabited desert, but a part of the country not so thick peopled, nor so much inclosed into fields and vineyards, as other parts were; it was such a wilderness as had six cities and their villages in it, which are named Josh. xv. 61, 62. In these cities and villages John preached, for thereabouts he had hitherto lived, being born hard by in Hebron. The beginning of the gospel in a wilderness speaks comfort to the deserts of the Gentile world. Now must the prophecies be fulfilled, I will plant in the wilderness the cedar, Isa. xli. 18, 19. The wilderness shall be a fruitful field, Isa. xxxii. 15. And the desert shall rejoice, Isa. xxxv. 1, 2, which the Septuagint read, the deserts of Jordan, the very wilderness in which John preached. The doctrine he preached was that of repentance, 2, repent ye. He preached this in Judea, among those that were called Jews, and made a profession of religion; for even they need repentance. He preached it not in Jerusalem, but in the wilderness of Judea, among the plain country people; for even those who think themselves most out of the way of temptation, and furthest from the vanities and vices of the town, yet cannot wash their hands in innocency, but most do it in repentance. John Baptist's business was to call men to repent of their sins: bethink yourselves, admit a second thought to correct the errors of the first; an after thought: consider your ways, change your minds; you have thought amiss, think again, and think aright. True penitents have other thoughts of God and Christ, and sin and holiness, and this world and the other, than they have had, and stand otherwise affected towards them. The change of the mind produceth a change of the way. Those who are truly sorry for what they have done amiss, will be careful to do so no more. The argument he used to enforce this call was, for the kingdom of heaven is at hand, i. e. the gospel-dispensation of the covenant of grace, the opening of the kingdom of heaven to all believers, by the death and resurrection of Jesus Christ. It is a kingdom which Christ is the sovereign of, and we must be the willing loyal subjects of. It is a kingdom of heaven,



ing in the wilderness, Prepare ye the way of the LORD, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees, and Sadducees come to his baptism, he

not of this world, a spiritual kingdom; its original from heaven, its tendency to heaven. John preached this at hand, then it was at the door; to us it is come, by the pouring out of the spirit, and the full exhibiting of the riches of gospel grace. First, This is a great inducement to us to repent: nothing like the consideration of divine grace to break the heart, both for sin, and from sin: second, It is a great encouragement to us to repent: repent, for your sins shall be pardoned upon your repentance. Return to God in a way of duty, and he will, through Christ, return to you in a way of mercy. The proclamation of pardon discovers and fetcheth in the malefactor that before fled and absconded. Thus we are drawn to it with the cords of a man, and the bands of love. This is he that was spoken of in the beginning of that part of the prophecy of Esaias, which is mostly evangelical, and which points at gospel times and gospel grace, see Isa. xl. 3, 4.

John is here spoken of, first, As the voice of one crying in the wilderness. John owned it himself, John. i. 23, I am the voice, and that is all; God is the speaker, who maketh known his mind by John, as a man doth by his voice. The word of God must be received as such, 1 Thess. ii. 13, what else is Paul, and what is Apollos? but the voice: second, As one whose business it was to prepare the way of the Lord, and to make his path straight: so it was said of him before he was born, that he should make ready a people prepared for the Lord, Luke i. 17. As Christ's harbinger and forerunner, and such an one as intimated the nature of Christ's kingdom, for he came not in the gaudy dress of a herald at arms, but the homely one of a hermit. Officers are sent before great men to clear the way, so John prepares the way of the Lord. He himself did so among the men of that generation. In the Jewish church and nation at that time all was out of course; there was a great decay of piety; the vitals of religion were corrupted and eaten out by the traditions and injunctions of the elders. The scribes and Pharisees, that is the greatest hypocrites in the world, had the key of knowledge, and the key of government at their girdle. The people were generally extremely proud of their privileges, confident of justification by their own righteousness, insensible of sin, and though now under the most humbling providences, being lately made a province of the Roman empire, yet were unhumiliated. They were much in the same temper that they were in Malachi's time, insolent and haughty, and ready to contradict the word of God; now John was sent to level these mountains, to take down their high opinion of themselves, and to shew them their sins, that the doctrine of Christ might be the more acceptable and effectual. His doctrine of repentance and humiliation, is still as necessary as it was then to prepare the way of the Lord.

They that expect the Messiah as a temporal prince, would think his forerunner must come in great pomp and splendor, that his equipage should be very magnificent and gay, but it proves quite contrary, he shall be great in the sight of the Lord, but mean in the eye of the world; and as Christ himself having no form or comeliness, to intimate betimes, that the glory of Christ's kingdom was to be spiritual, and the subjects of it such as ordinarily were, either found by it, or made by it poor and despised, and had their honours, pleasures, and riches derived from another world. John appeared in this dress, first, To shew that, like Jacob, he was a plain man, and mortified to this world, and the delights and

said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth, therefore, fruits meet for repentance;

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

gaities of it: second, To shew that he was a prophet, for prophets wore rough garments, as mortified men, Zech. xiii. 4: third, To shew that he was a man of resolution; his girdle was not fine, such as were then commonly worn, but it was strong, it was a leathern girdle: and blessed is that servant, whom his lord, when he comes, finds with his loins girt, Luke xii. 35, 1 Pet. i. 13. His diet was plain, his meat was locusts and wild honey. Locusts were a sort of flying insect, very good for food, and allowed as clean, Lev. xi. 22, it required little dressing, and was light and easy of digestion. Wild honey was that which Canaan flowed with. Those that are acquainted with divine and spiritual pleasures, cannot but look upon all the delights and ornaments of sense with a holy indifference, they know better things.

It appears by the issue, that of the many that came to John's baptism, there were but few that stuck to it; witness the cold reception Christ had in Judea, and about Jerusalem. Those that received his doctrine, and submitted to his discipline, were baptized of him in Jordan, thereby professing their repentance, and their belief, that the kingdom of the Messiah was at hand. The benefits of the kingdom of heaven now at hand, were thereupon sealed to them by baptism. He washed them with water in token of this, that from all their iniquities God would cleanse them.

7—12. The Pharisees were zealots for the ceremonies, for the power of the church, and the traditions of the elders; the Sadducees run into the other extreme, and were little better than deists, denying the existence of spirits, and a future state. It was strange that they came to John's baptism, but their curiosity brought them to be hearers; and some of them it is probable, submitted to be baptized, but it is certain the generality of them did not; for Christ saith, Luke vii. 29, 30, That when the publicans justified God, and were baptized of John, the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Here is a word of exhortation and direction, v. 8, Bring forth therefore fruits meet for repentance. Therefore, because you are warned to flee from the wrath to come, let the terrors of the Lord persuade you to a holy life. Or, their pretence was, We have Abraham to our father; we are not sinners of the Gentiles, it is fit indeed they should be called to repent: but we are Jews, a holy nation, a peculiar people, what is this to us? Multitudes, by resting in the honours and advantages of their visible church membership, take up short of heaven.

Here is a word of terror to the careless and secure Pharisees and Sadducees, and other the Jews, that knew not the sign of the times, nor the day of their visitation, 10. Probably this refers to the destruction of Jerusalem by the Romans, which was not as other judgments had been, like the lopping off of the branches, or the cutting down the body of the tree, leaving the root to bud again, but it would be the total, final, and irrecoverable extirpation of that people, in which all those should perish that continued impenitent. Now God would make a full end, wrath was coming on them to the utmost.

Here is a word of instruction concerning Jesus Christ, in whom all John's preaching centered; Christ's ministers preach not themselves, but him. He shall baptize you, i. e. some of you with the Holy Ghost, and with fire. Is fire enlightening? so the spirit is a



11 I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear ; he shall baptize you with the Holy Ghost, and *with* fire :

12 Whose fan *is* in his hand, and he will thoroughly purge his floor and gather his wheat into the garner : but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me ?

15 And Jesus answering, said unto him, Suffer *it to be so* now ; for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him :

17 And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased.

spirit of illumination : Is it warming ? And doth not their hearts burn within them ? Is it consuming ? And doth not the spirit of judgment, as a spirit of burning, consume the dross of their corruptions ? Doth fire make all it seizeth like itself ? And doth it move upwards ? so doth the Spirit make the soul holy, like itself, and its tendency is heaven-wards.

13—17. Christ accepted John's humility, but not his refusal ; he will have the thing done, and it is fit Christ should take his own method, though we do not understand it, nor can give a reason for it. He doth not deny, but that John had need to be baptized of him, yet he will now be baptized of John. Let it be yet so ; suffer it to be so now. But why now ? Why yet ? First, Christ is now in a state of humiliation, he has emptied himself, and made himself of no reputation : second, John's baptism is now in reputation, that it is by which God is now doing his work, that is the present dispensation, and therefore Jesus will now be baptized with water, but his baptizing with the Holy Ghost is reserved for hereafter, many days hence, Acts i. 5. Those that are of greatest attainments in gifts and graces should yet in their place bear their testimony to instituted ordinances, by a humble and diligent attendance on them, that they may give a good example to others.

It became Christ to submit to John's washing with water, because it was a divine appointment ; but it became him to oppose the Pharisees washing with water, because it was a human invention and imposition, and he justified his people in refusing to comply with it. Now when he was coming up out of the water, and all the company had their eye upon him, lo, the heavens were opened unto him, so as to discover something above and beyond the starry firmament, at least to him. This was, first, to encourage him to go on in his undertaking, and the prospect of the glory and joy that were set before him ; heaven is opened to receive him, when he has finished the work he is now entering upon : second, To encourage us to receive him, and submit to him. In, and through Jesus Christ the heavens are opened to the children of men.

CHAP. IV. 1—11. Christ was tempted of the devil. Now Christ's

Concerning Jesus Christ, we have in this chapter, I. The temptation he underwent, 1—11. II. The teaching work he undertook, 12. III. His calling of disciples, 18—22. IV. His curing of diseases, 23, 24.

**T**HEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee, and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

temptation is, first, An instance of his own condescension and humiliation. Thus he gave his back to the smiters : second, It was an occasion of Satan's confusion. There is no conquest without a combat, Christ was tempted that he might overcome the tempter : third, It is matter of comfort to all the saints. In the temptation of Christ it appears that our enemy is subtle, spiteful, and very daring in his temptation, but it appears withal that he is not invincible. Though he is a strong man armed, yet the captain of our salvation is stronger than he. It is some comfort to us to think that Christ suffered being tempted, for then temptations, if they are not yielded to, are not sins ; they are afflictions only, and such as may be the lot of those with whom God is well pleased : and we have an high priest, that knows by experience what it is to be tempted, and therefore is the more tenderly touched with the feeling of our infirmities in an hour of temptation, Heb. ii. 18, iv. 15. But it is much more a comfort to think, that Christ conquered being tempted, and conquered for us, not only that the enemy we grapple with is a conquered, baffled, disarmed enemy, but that we are interested in Christ's victory over him ; and through him are more than conquerors.

It is observable, that Christ answered and baffled all the temptations of Satan, with, It is written. He is himself the eternal word, and could have produced the mind of God, without having recourse to the writings of Moses, but he put honour upon the scripture, and to set us an example, he appealed to what was written in the law. He tempted him to presume upon his Father's power and protection. See what a restless, unwearied adversary the devil is ; if he fail at one attempt, he tries a nother.

Satan finding Christ so confident of his Father's care of him in point of nourishment, he endeavours to draw him to presume upon that care in point of safety. He backed his motion with a scripture, for it is written, he shall give his angels charge concerning thee. But he misquoted the passage : the promise is, they shall keep thee, but how ? In all thy ways ; not otherwise, if we go out of our way, out of the way of duty, we forfeit the promise and put



## CHAP. V.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them :

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him ; and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison he departed into Galilee ;

13 And, leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zebulon and Nephthalim :

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zebulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles :

16 The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent ; for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And, going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

## CHAP. V.

The beginning of the sermon upon the mount.

ourselves out of God's protection. Now this word made against the tempter, and therefore he industriously left it out.

He shewed him all the kingdoms of the world, and said to him, 9, All these things will I give thee, if thou wilt fall down and worship me. See how Christ put by the thrust, baffled the assault, and came off a conqueror. He rejected the proposal : first, With an abhorrence and detestation ; Get thee hence, Satan. Second, With an argument fetched from scripture. In order to the strengthening of our resolutions against sin, it is good to see what a great deal of reason there is for those resolutions. The argument is to the purpose, taken from Deut. vi. 13, and x. 20, Thou shalt worship the Lord thy God, and him only shalt thou serve. Christ doth not dispute whether he was an angel of light, as he pretended, or no ; but though he was, yet he must not be worshipped, because that is an honour due to God only.

12—17. Several passages in the other gospels, especially that of St. John, as supposed, in the order of the story of Christ's life, to intervene between his temptation, and his preaching in Galilee : his first appearance after his temptation, was when John Baptist pointed to him, saying, Behold, the Lamb of God, John i. 29. After that he went up to Jerusalem to the passover, John ii. discoursed with Nicodemus, John iii. with the woman of Samaria, John iv. and then returned into Galilee, and preached there. But Matthew having had his residence in Galilee, begins his story of Christ's

public ministry, with his preaching there, which here we have an account of.

18—22. Two pair of brothers we have an account of the call of in these verses, Peter and Andrew, James and John ; the two former, and probably the two latter also had had acquaintance with Christ before, John i. 40, 41, but were not till now called into a close and constant attendance upon him. Christ brings poor souls by degrees into fellowship with himself.

23—25. Christ by curing bodily diseases, intended to shew that his great errand into the world was to cure spiritual maladies. He is the Sun of Righteousness that ariseth with this healing under his wings. As the converter of sinners, he is the physician of souls, and has taught us to call him so, Matt. ix. 12, 13. Sin is the sickness, disease, and torment of the soul ; Christ came to take away sin, and so to heal these. And the particular stories of the cures Christ wrought, may not only be applied spiritually by way of allusion, and illustration, but I believe are very much intended to reveal to us spiritual things, and to set before us the way and method of Christ's dealing with souls in their conversion and sanctification ; and those cures are recorded that were most significant and instructive this way ; and they are therefore so to be explained and improved to the honour and praise of that glorious Redeemer who forgiveth all our iniquities, and so healeth all our diseases.

CHAP. V. 1, 2. Christ preached this sermon, which was an ex-



**A**ND seeing the multitudes, he went up into a mountain : and, when he was set, his disciples came to him :

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit : for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn : for they shall be comforted.

5 Blessed *are* the meek : for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled.

7 Blessed *are* the merciful : for they shall obtain mercy.

8 Blessed *are* the pure in heart : for they shall see God.

9 Blessed *are* the peace-makers : for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

11 Blessed *are* ye when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad ; for great is your reward in heaven ; for so per-

secuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your

position of the law upon a mountain, because upon a mountain the law was given.

3—12. Christ begins his sermon with blessings, for he came into the world to bless us, Acts iii. 26, as the great high priest of our profession, as the blessed Melchizedek, as he in whom all the families of the earth should be blessed, Gen. xii. 3. He came not only to purchase blessings for us, but to pour out and pronounce blessings on us ; and here he doth it as one having authority, as one that can command the blessing, even life for evermore, and that is the blessing here again and again promised to the good ; his speaking them happy makes them so ; for those whom he blesseth, they are blessed indeed. The Old Testament ended with a curse, Mal. iv. 6. The Gospel begins with a blessing, for hereunto are we called that we should inherit the blessing. Each of these blessings Christ here pronounceth hath a double intendment. First, To shew who they are that are to be accounted truly happy, and what their characters are. Second, What that is wherein true happiness doth consist ; in the promises made to those of such and such characters, the performance of which will make them happy.

13—16. Christ had lately called his disciples, and told them they should be fishers of men ; here he tells them further what he designed them to be, The Salt of the Earth, and Lights of the World, that they might be indeed what it was expected they should be. The doctrine of the gospel is as salt, it is penetrating, quick, and powerful, Heb. iv. 12, pricks to the heart, Acts ii. 37. It is cleansing, it is relishing, and preserves from rottenness and putrefaction ; we read of the savour of the knowledge of Christ, 2 Cor. ii. 14, for all other learning is insipid without that. An everlasting covenant is called a covenant of salt, Numb. xviii. 19, and the gospel is an everlasting gospel. Salt was required in all the sacri-

fices, Lev. ii. 13, in Ezekiel's mystical temple, Ezek. xliii. 24. Now Christ's disciples having themselves learned the doctrine of the gospel, and being employed to teach it to others were as salt.

Ye are the light of the world, 14. This also speaks them useful as the former, but more glorious. All Christians are light in the Lord, Eph. v. 8, and must shine as lights, Phil. ii. 15. But ministers in a special manner. Christ calls himself the light of the world, John viii. 12, and they are workers together with him, and have some of his honour put upon them. Truly the light is sweet, it is welcome ; the light of the first day of the world was so, when it shone out of darkness, so is the morning light of every day. So was the gospel, and those that spread it, to all sensible people. The world sat in darkness, Christ raised up his disciples to shine in it, and that they may do so, from him they borrow and derive their light.

17—20. The Saviour of souls is the destroyer of nothing but the works of the devil, of nothing that comes from God, much less of these excellent dictates which we have from Moses and the prophets. No, he came to fulfil them ; that is, first, To obey the commands of the law, for he was made under the law, Gal. iv. 4. He in all respects obeyed perfectly ; and never broke the law in any thing : second, To make good the promises of the law, and the predictions of the prophets, which did all bear witness to him : third, To answer the types of the law ; thus (as Bishop Tillotson expresseth it) he did not make void, but made good the ceremonial law, and manifested himself to be the substance of all those shadows : fourth, To fill up the defects of it, and so to complete and perfect it : fifth, to carry on the same design ; the Christian institutes are so far from thwarting and contradicting that which was the main design of the Jewish religion, that they promote it



righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:

to the highest degree. The gospel is the time of reformation, Heb. i. 10, not the repeal of the law, but the amendment of it, and consequently its establishment.

The righteousness Christ came to establish must exceed that of the scribes and Pharisees, v. 20. They were partial in the law, and laid most stress upon the ritual part of it, but we must be universal, and not think it enough to give the priest his tithe, but must give God our hearts. They minded only the outside, but we must make conscience of inside godliness: They aimed at the praise and applause of men, but we must aim at acceptance with God; they were proud of what they did in religion, and trusted to it as a righteousness; but we, when we have done all, must deny ourselves, and say, we are unprofitable servants, and trust only to the righteousness of Christ; and thus we may go beyond the scribes and Pharisees.

21—26. The commandment is exceeding broad, and not to be limited by the will of the flesh, or the will of men. (1.) Christ tells them, that rash anger is heart-murder, 22. This is a breach of the sixth commandment, for he that is thus angry would kill, if he could, and durst; he has taken the first step towards it: Cain's killing his brother began in anger, he is a murderer in the account of God, who knows his heart, whence murders proceed, Matt. xv. 19. (2.) He tells them, that giving opprobrious language to our brother is tongue-murder, calling him Raca, and Thou fool; when this is done with mildness, and for a good end, to convince others of their vanity and folly, it is not sinful. Thus James saith, O vain man, and Paul, Thou fool; and Christ himself, O fools and slow

of heart. But when it proceeds from malice and anger within, it is the smoke of that fire which is kindled from hell, and falls under the same character.

27—32. We have here an exposition of the seventh commandment, given us by the same hand that made the law, and therefore was fitted to be the interpreter of it. It is the law against uncleanness which fitly follows upon the former, that laid a restraint upon sinful passions, this upon sinful appetites, both which ought always to be under the government of reason and conscience, and if indulged, are equally pernicious.

It is a severe operation that is here prescribed for the preventing of these fleshly lusts. But it were better for us, and lest hurtful, to pluck out the eye, and cut off the hand, though the right eye, and right hand, the more honourable and useful, than indulge them in sin, to the ruin of the soul.

Men's divorcing their wives upon dislike, or for any other cause except adultery, however tolerated and practised among the Jews, was a violation of the seventh commandment, as it opened a door to adultery, 31, 32. Those who lead others into temptation to sin, or leave them in it, or expose them to it, make themselves guilty of their sin, and will be accountable for it. This is one way of being partaker with adulterers, Psal. i. 18.

33—37. It is agreed on all hands, that the ninth commandment forbids perjury, forswearing, and the violation of oaths, and vows, v. 33. It is here added, that the commandment doth not only forbid false swearing, but all rash unnecessary swearing. Swear not at all, v. 34, compare Jam. v. 17. Not that all swearing is sinful,



36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black :

37 But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth :

39 But I say unto you, That ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee ; and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies : bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

45 That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye ? do not even the publicans the same ?

47 And if ye salute your brethren only, what do ye more *than others* ? do not even the publicans so ?

48 ¶ Be ye therefore perfect, even as your Father which is in heaven is perfect.

## CHAP. VI.

We are here cautioned, I. Against hypocrisy in giving alms, ver. 1—4. II. In prayer, ver. 5—15. III. In fasting, ver. 16—18. IV. Against worldly mindedness, ver. 19—24. V. In our cares, ver. 25—34.

**T**AKE heed that ye do not your alms before men, to be seen of them ; otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth ;

4 That thine alms may be in secret ; and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And, when thou prayest, thou shalt not be as the hypocrites *are* ; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet ; and, when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do* : for they think that they shall be heard for their much speaking,

8 Be not ye, therefore like unto them :

so far from that, that if rightly done, it is a part of religious worship, and we in it give unto God the glory due to his name, see Deut. vi. 13, x. 20, Isa. xlv. 23, Jer. iv. 2. We find Paul confirming what he said by such solemnities, 2 Cor. i. 23, when there was a necessity for it.

38—42. Christians must not be litigious ; small injuries must be put up, and no notice taken of them ; and if the injury be such as requires we should seek for reparation, it must be for a good end, and without thought of revenge. Though we must not invite injuries, yet we must meet them cheerfully in the way of duty and make the best of them. If any say, Flesh and blood cannot pass by such an affront, let them remember, that flesh and blood shall not inherit the kingdom of God.

43—48. It is the duty of Christians to desire and aim at, and press towards a perfection in grace and holiness, Phil. iii. 12, 13, 15. And therein we must study to conform ourselves to the example of our heavenly Father, 1 Pet. i. 15, 16.

CHAP. VI. 1—4. The hypocrites chose to give their alms in

the synagogues, and in the streets, where there was the greatest concourse of people to observe them, who applauded their liberality, because they shared in it, but were so ignorant as not to discern their abominable pride. Not that it is unlawful to give alms when men see us ; we may do it, we must do it, but not that men may see us, we should rather choose those objects of charity that are less observed. Now the doom that Christ passeth upon this is very observable : Verily, I say unto you, they have their reward, the reward which they promise themselves, and a poor reward it is.

5—8. There were two great faults the hypocrites were guilty of in prayer, against each of which we are here cautioned, vain glory, 5, 6, and vain repetitions, 7, 8. Not that all long prayers are forbidden ; Christ prayed all night, Luke vi. 12. Solomon's was a long prayer ; there is sometimes need of long prayers, when our errands and our affections are extraordinary ; but merely to prolong the prayers, as if that would make it more pleasing, or more prevailing with God, is that which is here condemned ; it is not



for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore, pray ye, Our Father which art in heaven, hallowed be thy name :

10 Thy kingdom come : thy will be done in earth, as *it is* in heaven :

11 Give us this day our daily bread :

12 And forgive us our debts, as we forgive our debtors :

13 And lead us not into temptation, but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you :

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance ; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face ;

18 That thou appear not unto men to fast, but unto thy Father, which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures

upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal :

21 For where your treasure is, there will your heart be also.

22 ¶ The light of the body is the eye : if, therefore, thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness !

24 ¶ No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on : is not the life more than meat, and the body than raiment ?

26 Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they ?

much praying that is condemned, no, we are bid to pray always, but much speaking ; the danger of this error is when we only say our prayers, not when we pray them.

9—15. When Christ had condemned what was amiss, he directs to do better : for his are reproofs of instruction. Because we know not what to pray for as we ought, he here helps our infirmities, by putting words into our mouths. After this manner therefore pray ye, v. 9. So many were the corruptions that were crept into this duty of prayer among the Jews, that Christ saw it needful to give a new directory for prayer, which he gives in words that may very well be used as a form ; as the summary or contents of the several particulars of our prayers. Not that we are tied up to the use of this form only, or of this always, as if this were necessary to the consecrating of our other prayers ; we are here bid to pray after this manner, with these words, or to this effect. That in Luke differs from this ; we do not find it used by the apostles, we are not here taught to pray in the name of Christ, as we are afterwards ; we are here taught to pray, that that kingdom might come which did come when the spirit was poured out ; yet, without doubt it is very good to use it as a form, and it is a pledge of the communion of saints, it having been used by the church in all ages, at least (saith Dr. Whitby) from the third century. It is our Lord's prayer, it is of his composing, of his appointing ; it is very compendious, yet very comprehensive, in compassion to our praying infirmities. The matter is choice and necessary, the method instructive, and the expression very concise. It has much in a little, and it is requisite that we acquaint ourselves with the sense

and meaning of it, for it is used acceptably, no further than it is used understandingly, and without vain repetition.

16—18. It is here supposed, that religious fasting is a duty required of the disciples of Christ, when God in his providence calls to it, and when the case of their own souls upon any account calls for it. It is a laudable practice, and we have reason to lament it, that it is so generally neglected among Christians. Anna was much in fasting, Luke ii. 37. Cornelius fasted and prayed, Acts x. 30. The primitive Christians were much in it, see Acts i. 14, xiii. 3, xiv. 23. Private fasting is supposed, 1 Cor. vii. 5. It is an act of self-denial and mortification of the flesh, a holy revenge upon ourselves, and humiliation under the hand of God ; the most grown Christians must hereby own, they are so far from having any thing to be proud of, that they are unworthy of their daily bread.

19—24. Worldly-mindedness is as common and as fatal a symptom of hypocrisy, as any other ; for by no sin can Satan have a surer and faster hold of the soul, under the cloke of a visible and passable profession of religion, than by this ? And therefore Christ having warned us against coveting the praise of men, comes next to warn us against coveting the wealth of the world ; in this also we must take heed, lest we be as the hypocrites are, and do as they do. The fundamental error that they are guilty of is, that they choose the world for their reward, we must therefore take heed of hypocrisy and worldly-mindedness, in the choice we make of our treasure, our end, and our master.

25—34. But the care here forbidden is, first, A disquieting tormenting care, which hurries the mind hither and thither, and



27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin:

29 And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.

30 Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

## CHAP. VII.

Here is, I. Divers exhortations of Christ, 1—27. II. The impression his doctrine made upon his hearers, 28, 29.

**J**UDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

hangs it in suspense, which disturbs our joy in God, and is a damp upon our hope in him; second, A distrustful unbelieving thought. God has promised to provide for those that are his all things needful for life, as well as godliness, the life that now is, food and a covering, not dainties, but necessities.

The conclusion of this whole matter is, that it is the will and command of the Lord Jesus, that his disciples should not be their own tormentors, nor make their passage through this world more dark and unpleasant by their apprehensions of troubles than God has made it by the troubles themselves. By our daily prayers we may fetch in strength to bear us up under our daily troubles, and so arm us against the temptations that attend them, and then let none of these things move us.

CHAP. VII. 1—6. We must judge ourselves, and judge of our own acts, but we must not judge our brother. We must not judge our brother, that is, we must not speak evil of him, so it is explained, James iv. 11. Judge not rashly, pass not such a judgment upon our brother as hath no ground, but is only the product of our own jealousy and ill-nature. If we presume to judge others, we may expect to be ourselves judged.

Here is a good rule for reprovers, v. 5, Go in the right method,

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth; and he that seeketh findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow

first cast the beam out of thine own eye. Our own badness is so far from excusing us in not reproving, that our being by it rendered unfit to reprove, is an aggravation of our badness; I must not say, I have a beam in my own eye, and therefore I will not help my brother with the mote out of his. It is not every one that is fit to be reproved; Give not that which is holy unto dogs, 6. Or as a rule to all in giving reproof: our zeal against sin must be guided by discretion, and we must not go about to give instructions, counsels, and rebukes, much less comforts to hardened scorners, to whom it will certainly do no good, but who will be exasperated, and enraged at you.

7—11. To direct our prayers and expectations. We must come to God, as children to a Father in Heaven, with reverence and confidence. We must come to him for good things, for those he gives to them that ask him; which teaches us to refer ourselves to him; we know not what is good for ourselves, Eccl. vi. 12, but he knows what is good for us. God is more rich and more ready to assist his children than the fathers of our flesh can be, for he is the Father of our spirits, an ever-loving, ever-living Father.

12—14. There are but two ways, right and wrong, good and evil; the way to Heaven, and the way to Hell; in the one of which



## CHAP. VIII.

as the way which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves,

16 Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

we are all of us walking. No middle place hereafter, no middle way now. The distinction of the children of men into saints and sinners, godly and ungodly, will swallow up all to eternity. Conversion and regeneration is the gate by which we enter into the narrow way, in which we begin a life of faith and serious godliness; out of a state of sin into a state of grace we must pass by the new birth, John iii. 3—5. This is a strait gate, hard to hit, and hard to get through; like a passage between two rocks, 1 Sam. xiv. 4, there must be a new heart, and a new spirit, and old things must pass away.

15—20. We have here a caution against false prophets, to take heed that we be not deceived and imposed upon by them. Prophets are properly such as foretel things to come; there were some in the Old Testament who pretended to that without warrant, and the event disproved their pretensions, as Zedekiah, 1 Kings xxii. 11. Barren trees are, that is, certainly they shall be, hewn down, and cast into the fire. God will deal with them as men use to deal with dry trees that cumber the ground. He will mark them by some signal tokens of his displeasure; he will bark them, by stripping them of their parts and gifts, will cut them down by death, and cast them into the fire of hell, a fire blown with the bellows of God's wrath, and fed with the wood of barren trees. Compare this with Ezek. xxxi. 12, 13, Dan. iv. 14, John xv. 6.

25 And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as one having authority; and not as the scribes.

## CHAP. VIII.

I. Christ's cleansing of a leper, 1—4. II. His curing a palsy and fever, 5—18. III. His communing with two that had a mind to follow him, 19—22. IV. His controlling of the tempest, 22—27. V. His casting out of devils, 27—34.

**W**HEN he was come down from the mountain, great multitudes followed him.

2 And behold there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.

21—29. Compliments among men are pieces of civility that are returned with compliments, but they are never paid as real services; and can they then be of any account with Christ? There may be a seeming importunity in prayer, Lord, Lord, but if inward impressions be not answerable to outward expressions, we are but as a sounding brass, and a tinkling cymbal. This is not to take us off from praying and being earnest in prayer, from professing Christ's name, and being bold in professing it, but from resting in these, in the form of godliness, without the power. When death and judgment come, then the storm comes, and it will undoubtedly come, how calm soever things may be with us now. Then every thing else will fail us but these hopes, and then, if ever, they will be turned into everlasting fruition.

CHAP. VIII. 1—4. In these verses we have an account of Christ's cleansing a leper. It should seem by comparing Mark i. 40, and Luke v. 12, that this passage, though placed by St. Matthew after the sermon on the mount, because he would give an account of his doctrine first, and then of his miracles, yet happened some time before; but that is not at all material. [See Notes on Mark i. 40—45.]

5—13. The faith of the centurion was but a specimen of the conversion of the Gentiles, and a preface to their adoption into the church. They shall come from the east, and from the west,



## ST. MATTHEW

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered, and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nets; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye

places far distant from each other, yet they shall all meet at the right hand of Christ, the centre of their unity. Those that in this world were never so far distant from each other in time, place, or outward condition, shall all meet together in Heaven: antients and moderns, Jew and Gentile, rich and poor. The rich man in Hell sees Abraham, but Lazarus sits down with him, leaning on his breast. Holy society is a part of Heaven's felicity: and those on whom the ends of the world are come, and are most obscure, shall share in glory with the renowned patriarchs.

That a great many of the Jews should perish, 12. Observe, The children of the kingdom shall be cast out, i. e. The Jews that persist in unbelief, though they were by birth children of the kingdom, yet shall be cut off from being members of the visible church; the kingdom of God, which they boasted that they were the children of, shall be taken from them, and they shall become not a people, nor obtaining mercy, Rom. xi. 20, 29, 31. In the great day it will not avail men to have been children of the kingdom, either as Jews or as Christians; for men will then be judged not by what they were called, but by what they were.

14—17. The accomplishment of the Old Testament prophecies was the great thing Christ had in his eye, and the great proof of his

being the Messiah; among other things it was written of him, Isa. liii. 4, Surely he hath borne our griefs, and carried our sorrows. It is referred to, 1 Pet. ii. 24, and there it is construed, he hath borne our sins; here it is referred to, and is construed, he has borne our sicknesses. He bore our sicknesses, then when he bore our sins in his own body upon the tree; for sin is both the cause and the sting of sickness.

18—22. Christ will accept none for his followers, that aim at worldly advantages in following him, or design to make any thing but Heaven of their religion. We have reason to think that this scribe hereupon went away sorrowful, being baulked in a bargain he thought would turn to account; he is not following Christ unless he can get by him. The excuse that the disciple made to shift off an immediate attendance on Christ was, 21, Lord, suffer me first to go and bury my father. This seemed a reasonable request, and yet it was not right. He had not the zeal he should have had for the work, and therefore pleaded this because it seemed a plausible plea.

23—27. The prevalency of our inordinate fears in a stormy day is owing to the weakness of our faith, which would be as an anchor to the soul, and would ply the oar of prayer. By faith we might



fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters:

33 And they that kept them, fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

see through the storm to the quiet shore, and encourage ourselves with hope that we shall weather our point. The fearfulness of Christ's disciples in a storm, and their unbelief the cause of it, is very displeasing to the Lord Jesus, for it reflects dishonour upon him, and creates disturbance to themselves.

28—34. We have here the story of Christ's casting the devils out of two men that were possessed. The scope of this chapter is to shew the divine power of Christ by the instances of his dominion over bodily diseases, which to us are irresistible; over winds and waves, which to us are most formidable of all. Christ has not only all power in Heaven and earth, and all deep places, but has the keys of Hell too. Principalities and powers were made subject to him, even while he was in his estate of humiliation, as an earnest of what should be at his entrance into his glory, Eph. i. 21, he spoiled them, Col. ii. 15. It was observed in general, v. 16, that Christ cast out his spirits with his word: here we have a particular instance of it, which had some circumstances more remarkable than the rest. This miracle was wrought in the country of the Gergesenes, some think they were the remains of the old Gergashites, Deut. vii. 1. Though Christ was sent chiefly to the lost sheep of the house of Israel, yet some sallies he made out among the borderers, as here to gain this victory over Satan, which was a specimen of the conquest of his legions in the Gentile world.

Remarkable instances of the power and pity of Jesus Christ.

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they

CHAP. IX. 1—8. As sin is the cause of sickness, so the remission of sin is the comfort of recovery from sickness; not but that sin may be pardoned, and yet the sickness not removed; not but that the sickness may be removed, and yet the sin not pardoned. But if we have the comfort of our reconciliation to God, with the comfort of our recovery from sickness, this makes it a mercy indeed to us, as to Hezekiah, Isa. xxxviii. 17.

9—13. In these verses we have an account of the grace and favour of Christ to poor publicans, particularly to Matthew. What he did to the bodies of people was to make way for a kind design he had upon their souls. None can justify themselves in their unbelief by their calling in the world; for there is no sinful calling but some have been saved out of it, and no lawful calling but some have been saved in it.

It was the extreme necessity of poor lost sinners that brought Christ from the pure regions above to these impure ones, and the same was it that brought him into this company which was thought impure. The publicans are sick, and they need one to help and heal them, which the Pharisees think they do not. There are multitudes who conceit themselves to be sound and whole, think they have no need of Christ, but that they can shift for themselves well enough without them, as Laodicea, Rev. iii. 17. Thus the Pharisees desired not the knowledge of Christ's word and ways



## ST. MATTHEW.

said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye, and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose and followed him, and so *did* his disciples.

20 ¶ (And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment I shall be whole.

22 But Jesus turned him about; and, when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. (And the woman was made whole from that hour.)

23 ¶ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus straitly charged them, saying, See *that* no man know *it*

not because they had no need of him, but because they thought they had none. See John ix. 40, 41. He urgeth the nature and end of his own commission: I am not come to call the righteous, but sinners to repentance. His errand lay, not with the righteous, but with sinners. That is, (1.) If the children of men had not been sinners, there had been no occasion for Christ's coming among them. (2.) Therefore his greatest business lies with the greatest sinners; the more dangerous the sick man's case is, the more occasion there is for the physician's help. (3.) The more sensible any sinners are of their sinfulness, the more welcome will Christ and his Gospel be to them: and every one chuseth to go where their company is desired not to those who would rather have their room.

14—17. It appears by the other Evangelists, Mark ii. 18, and Luke v. 33, that the disciples of the Pharisees joined with, and we have reason to suspect, set them on, making use of John's disciples as their spokesmen, because they being more in favour with Christ, and nearer allied to his disciples, could do it more plausibly. It is no new thing for bad men to set good men together by the ears; if the people of God differ in their sentiments, designing men will take that occasion to sow discord, and to incense them one against another, and alienate them one from another, and so to make an easy prey of them. Two things Christ pleads in de-

fence of their not fasting. Now (1.) The disciples of Christ were the children of the bride-chamber, invited to the wedding-feast, and welcome there: the disciples of the Pharisees were not so, but children of the bond-woman, Gal. iv. 25—31, continuing under a dispensation of darkness and terror. (2.) The disciples of Christ had the bridegroom with them, which the disciples of John had not; their master was now cast into prison, and lay there in continual danger of his life, and therefore it was seasonable for them to fast oft.

18—26. Scorners that laugh at what they see and hear that is above their capacity, and not proper witnesses of the wonderful works of Christ, the glory of which lies not in pomp, but in power. The widow's son at Nain, and Lazarus, were raised from the dead openly, but this damsel privately, for Capernaum that had slighted the lesser miracles of restoring health, was unworthy to see the greater of restoring life. These pearls were not to be cast before those that would trample them under their feet.

27—34. Christ is the fountain of light as well as life, and as by raising the dead he shewed himself to be the same that at first breathed into man the breath of life, so by giving sight to the blind he shewed himself to be the same that at first commanded the light to shine out of darkness. See the calamitous state of this world, and how various the afflictions of the afflicted are; we have



## CHAP. X.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, it was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.

36 ¶ But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.

## CHAP. X.

The apostles sent forth.

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

no sooner dismissed two blind men, but we meet with a dumb man. How thankful should we be to God for our sight and speech.

35—38. Jesus Christ is a very compassionate friend to precious souls. Here his bowels do in a special manner yearn. It was pity to souls that brought him from heaven to earth, and there to the cross. Misery is the object of mercy, and the miseries of sinful self-destroying souls are the greatest miseries. Christ pities those most that pity themselves least; so should we. The most Christian compassion is compassion to souls; it is most Christ-like.

CHAP. X. 1—4. The gospel-church must be the Israel of God, the Jews must be first invited into it; the apostles must be spiritual fathers to beget a seed to Christ. Israel after the flesh is to be rejected for their infidelity, these twelve therefore are appointed to be the fathers of another Israel. These twelve by their doctrine were to judge the twelve tribes of Israel, Luke xxii. 30. These were the twelve stars that made up the church's crown, Rev. xii. 1, the twelve foundations of the new Jerusalem, Rev. xxi. 12, 14, typified by the twelve precious stones in Aaron's breast-plate, the twelve loaves on the table of shew-bread, the twelve wells of water at Elim. This was that famous jury that was empannelled to in-

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And, as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass, in your purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Go-

quire between the King of kings, and the body of mankind, and in this chapter they have their charge given them by him to whom all judgment was committed.

5—15. The Gentiles must not have the gospel brought them till the Jews have first refused it. As to the Samaritans, who were the posterity of that mungrel people that the king of Assyria planted about Samaria, their country lay between Judea and Galilee, so that they could not avoid going into the way of the Samaritans, but they must not enter into any of their cities. Christ had a particular and very tender concern for the house of Israel; they were beloved for the Father's sake, Rom. xi. 28. The preaching this was like the morning light, to give notice of the approach of the rising sun. Those that had power to heal all diseases, had an opportunity to enrich themselves; who would not purchase such easy certain cures at any rate? Therefore they are cautioned not to make a gain of the power they had to work miracles. Religion teacheth us to be courteous and civil, and obliging to all with whom we have to do. Though the apostles went out backed with the authority of the Son of God himself, yet their instructions were, when they came into a house, not to command it, but to



morrhæ in the day of judgment than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye, therefore, wise as serpents, and harmless as doves.

17 But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues:

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak:

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake.; but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be

as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light; and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance

salute it; for love's sake rather to beseech, is the evangelical way, Phil. viii. 9. Souls are first drawn to Christ with the cords of a man, and kept to him by the bands of love, Hos. xi. 4.

16—42. All these verses relate to the sufferings of Christ's ministers in their work, which they are here taught to expect and prepare for, and are directed how to bear them, and how to go on with their work in the midst of them. And this part of the sermon looks further than to their present mission; for we find not that they met with any great hardships or persecutions while Christ was with them, nor were they well able to bear them; but they are here forewarned of the troubles they should meet with, when after Christ's resurrection their commission should be enlarged, and the kingdom of Heaven, which was now at hand, should be actually set up: they dreamed of nothing then but outward pomp and power, but Christ tells them they must expect greater sufferings than they were yet called to; that they should then be made prisoners, when they expected to be made princes. It is good to be told what troubles we may hereafter meet with, that we may provide accordingly, and may not boast, as if we had put off the harness, when we are yet but girding it on.

We have here intermixed (1.) predictions of trouble; and (2.) prescriptions of counsel and comfort with reference to it. These sufferings are here represented by a sword, and division, 34, 35. Think not that I am come to send peace, i. e. temporal peace, and outward prosperity. They thought Christ came to give all his followers wealth and power in the world; no, saith Christ, I did not come so much as to give them peace. Peace in Heaven, they may be sure of, but not peace on earth. Christ came to give us peace

with God, peace in our consciences, peace with our brethren, but in the world ye shall have tribulation. Or look not for peace, but division, 35, I am come to set men at variance. This effect of the preaching of the gospel is not the fault of the gospel, but of those that do not receive it. When some believe the things that are spoken, and others believe them not, the faith of those that believe condemns those that believe not, and therefore they have an enmity to them that believe. With these predictions of trouble we have here prescriptions of counsels, and comforts for a time of trial. He sends them out exposed to danger indeed, and expecting it, but withal well armed with instructions and encouragements sufficient to bear them up, and bear them out in all these trials. Let us gather up what he saith. First, By way of counsel and direction in several things. 1. Be wise as serpents, 16. You may be as wary as you please, provided you be harmless as doves. But it is rather to be taken as a precept, recommending to us that wisdom of the prudent, which is to understand his way, as useful at all times, but especially in suffering times. 2. Be ye harmless as doves. 3. Beware of men, 17, be always upon your guard, and avoid dangerous company; take heed what you say and do, and presume not too far upon any man's fidelity. 4. Take no thought how, or what ye shall speak, 19. When ye are brought before magistrates, carry yourselves decently, but afflict not yourselves with care how you shall come off. A prudent thought there must be, but not an anxious, perplexing, disquieting thought; let this care be cast upon God as well as that, what you shall eat, and what you shall drink. Do not study to make fine speeches, ad captandam benevolentiam; affect not quaint expressions, flour-







S<sup>T</sup>. MATTHEW.

Chap. XI. V. 7.



*Christ's testimony of John.*



against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me:

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

ishes of wit, and laboured periods, which only serve to gild a bad cause, the gold of a good one needs it not. 5. When they persecute you in this city, flee to another, 23. 6. Fear them not, 26, because they can but kill the body, 28. Those that truly fear God, need not fear man, and those that are afraid of the least sin, need not be afraid of the greatest trouble. 7. What I tell you in darkness, that speak ye in light, 27. i. e. Whatever hazards you run, go on with your work, publishing and proclaiming the everlasting gospel to all the world; that is your business, mind that.

Secondly, By way of comfort and encouragement. Here is very much said to that purpose, and all little enough, considering the many hardships they were to grapple with, throughout the course of their ministry, and their present weakness, which was such as that without some powerful support they could scarce bear even the prospect of such usage; Christ therefore shews them why they should be of good cheer. 1. Here is one word peculiar to their present mission, and their expedition upon it, 23. Ye shall not have gone over the cities of Israel till the Son of man be come. They were to preach that the kingdom of the Son of man, i. e. the Messiah, was at hand; they were to pray, Thy kingdom come: Now they should not have gone over all the cities of Israel, thus praying and thus preaching, before that kingdom they spoke of should come in the exaltation of Christ, and the pouring out of the Spirit. 2. Here are many words that relate to their work in general, and the troubles they were to meet with in it. And they are good words, and comfortable words. 1. That their sufferings were for a testimony against them and the Gentiles, 18. 2. That upon all occasions they should have God's special presence with them, and the immediate assistance of his holy Spirit, particularly when they should be called out to bear their testimony before governors and kings, it shall be given you in that same hour what ye shall speak. 3. That he that endures to the end, shall be saved, 22. 4. That whatever hard usage the disciples of Christ meet with, it is no more than what their master met with before, 24,

I. The diligence of Jesus in preaching, 1. II. His discourse with the disciples of John, 2—6. III. The testimony that Christ bore to John, 7—15. IV. The sad account he gives of some places, with reference to the success of the gospel, 16—24. V. His thanksgiving to his Father, 25, 26. VI. His invitation to sinners, 27—30.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2 ¶ Now, when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered, and said unto them, Go, and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he* whosoever shall not be offended in me.

7 ¶ And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

25. 5. That there is nothing covered that shall not be revealed, 26. We understand this, (1.) Of the revealing of the gospel to all the world. (2.) Of the clearing up of the innocency of Christ's suffering servants that are called Beelzebub; their true character is now invidiously blackened with false colours, but however their innocency and excellency is now covered, it shall be revealed. 6. That the providence of God is, in a special manner, conversant about the saints in their sufferings, 29, 30, 31. It is good to have recourse to our first principles, and particularly to the doctrine of God's universal providence, extending itself to all the creatures, and all their actions, even the smallest and most minute. The light of nature teacheth us this, and it is comfortable to all men, but especially to all good men; who can in faith call this God their Father, and for whom he has a tender concern. 7. That he will shortly, in the day of triumph, own those that now own him in the day of trial, when those that deny him shall be for ever disowned and rejected by him, 32, 33. 8. That the foundation of their discipleship was laid in such a temper and disposition as would make sufferings very light and easy to them, and it was upon the condition of a preparedness for suffering that Christ took them to be his followers, 37, 38, 39. He told them at first they were not worthy of him, if they were not willing to part with all for him. 9. That Christ himself would so heartily espouse their cause, as to shew himself a friend to all their friends, and to repay all the kindnesses that should at any time be bestowed upon them, 40, 41, 42. He that receiveth you, receiveth me.

CHAP. XI. 1—6. Perhaps John foresaw his death approaching, and therefore would bring his disciples to be better acquainted with Christ under whose guardianship he must leave them. Ministers' business is to direct every body to Christ.

7—15. We have here the high encomium which our Lord Jesus gave of John Baptist; not only to revive his honour, but to revive his work. Some of Christ's disciples might perhaps take occasion from the question John sent, to reflect upon him as weak and wa-



8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in king's houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but Wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man

vering, and inconsistent with himself, to prevent which, Christ gives him this character. His greatest commendation of all was his office and ministry, which was more his honour than any personal endowments or qualifications could be. He was a prophet, yea, and more than a prophet, 9. Yet this high encomium of John hath a surprising limitation, notwithstanding, he that is least in the kingdom of Heaven is greater than he. John came to the dawning of the gospel-day, and therein excelled the foregoing prophets, but he was taken off before the noon of that day, before the rending of the veil, before Christ's death and resurrection, and the pouring out of the Spirit; so that the least of the apostles and evangelists, having greater discoveries made to them, and being employed in a greater embassy, is greater than John. John did no miracles, the apostles wrought many. Our Lord Jesus closeth this discourse with a solemn demand of attention, 15, He that hath ears to hear, let him hear. Which intimates, that those things were hard to be understood, and therefore needed attention but of great concern, and therefore well deserved it.

16—24. We that have now the written word in our hands, the gospel preached, and gospel-ordinances administered to us, and live under the dispensation of the Spirit, have advantages, not inferior to those of Chorazin, and Bethsaida, and Capernaum, and the account in the great day will be accordingly. It has, therefore,

been justly said, that the professors of this age, whether they go to Heaven or Hell, will be the greatest debtors in either of these places; if to Heaven, the greatest debtors to divine mercy for those rich means that brought them thither; if to Hell, the greatest debtors to divine justice for those rich means that would have kept them thence.

25—30. This way of dispensing divine grace is to be acknowledged by us as it was by our Lord Jesus, with all thankfulness. We must thank God, (1.) That these things are revealed; the mystery hid from ages and generations is manifested; that they are revealed not to a few, but to be published to all the world. (2.) That they are revealed to babes, that the meek and humble are beautified with this salvation; and this honour put upon those whom the world pours contempt upon. (3.) It magnifies the mercy to them, that these things are hid from the wise and prudent. Distinguishing favours are most obliging. The Father has delivered his all into the hands of the Lord Jesus, let us but deliver our all into his hand, and the work is done; God has made him the great referee, the blessed days-man to lay his hand upon us both. In transacting the business of our redemption, the Father and the Son are the parties principally concerned, the counsel of peace is between them, Zech. vi. 13. It must therefore be a great encouragement to us to be assured that they understood one an-



## CHAP XII.

the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden *is* light.

### CHAP. XII.

I. Works of necessity and mercy to be done on the sabbath-day, 1—13. II. The prudence, humility, and self-denial of our Lord Jesus in working his miracles, 14—22. III. Christ's answer to the calumnies of the scribes and Pharisees, 23—45. IV. Christ's reply to a tempting demand of the scribes and Pharisees, 22—37. V. Christ's judgment about his relations, 46, ad fin.

**A**T that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

other very well in this affair; that the Father knew the Son, and the Son knew the Father, and hath perfectly, (a mutual consciousness, we may call it, between the Father and the Son) so that there could be no mistake in the settling of this matter; as often there is among men, to the overthrow of contracts, and the breaking of the measures taken, through their misunderstanding one of another. We must come to Jesus Christ as our rest, and repose ourselves in him, 28. Come unto me all ye that labour. The character of the persons invited; all that labour, and are heavy laden. This is a word in season to him that is weary, Isa. liii. 3. All those are invited to rest in Christ, that are sensible of sin as a burden; and groan under it; that are not only convinced of the evil of sin, of their own sin, but are contrite in soul for it; that are really sick of their sins, weary of their service of the world and the flesh. Renouncing all those things which stand in opposition to him, or in competition with him, we must accept of him as our Physician and Advocate, and give up ourselves to his conduct and government, freely willing to be saved by him, in his own way, and upon his own terms.

CHAP. XII. 1—13. The Jewish teachers had corrupted many of the commandments, by interpreting them more loosely than they were intended, a mistake which Christ discovered and rectified, chap. v. in his sermon on the mount; but concerning the fourth commandment they had erred in the other extreme, and interpreted it too strictly. That which our Lord Jesus here lay down is, that the works of necessity and mercy are lawful on the sabbath-day, when the Jews in many instances were taught to make a scruple of. Christ's industrious explaining of the fourth

5 Or, Have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place *is one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 ¶ And when he was departed thence he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out and held a council against him, how they might destroy him.

commandment intimates its perpetual obligation to the religious observation of one day in seven, as a holy sabbath. He would not expound a law that was immediately to expire, but doubtless intended hereby to settle a point which would be of use to his church in all ages; and so it is, to teach us that our Christian sabbath, though under the direction of the fourth commandment, is not under the injunctions of the Jewish elders.

Christ by healing the man that had the withered hand on the sabbath-day, shews that works of mercy are lawful and proper to be done on that day. The work of necessity was done by the disciples, and justified by him; the work of mercy was done by himself, for works of mercy were his works of necessity; it was his meat and drink to do good. I must preach, saith he, Luke iv. 43. This cure is recorded for the sake of the time when it was wrought on the sabbath.

14—21. As in the midst of Christ's greatest humiliation there were proofs of his dignity, so in the midst of his greatest honours he gave proofs of his humility; and when the mighty works he did gave him an opportunity of making a figure, yet he made it appear that he emptied himself, and made himself of no reputation.

When the Pharisees drove Christ from them, and forced him to withdraw himself, yet the common people crowded after him, great multitudes followed him, and found him out. This some would turn to his reproach, and call him the ring-leader of the mob, but it was really his honour, that all who were unbiassed and unprejudiced, and not blinded by the pomp of the world, were so hearty, so zealous for him, that they would follow him whithersoever he went, and whatever hazards they run with him, as it



## ST. MATTHEW.

15 But when Jesus knew *it*, he withdrew himself from thence : and great multitudes followed him, and he healed them all ;

16 And charged them that they should not make him known :

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen ; my beloved, in whom my soul is well pleased : I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry ; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb ; and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the Son of David ?

24 ¶ But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand.

26 And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out. therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house.

30 He that is not with me is against me ; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by *his* fruit

34 O generation of vipers ! how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh.

35 A good man, out of the good treasure

was also the honour of his grace that the poor were evangelized, that when they received him, he received them, and healed them all. Yet Christ studied to reconcile usefulness and privacy, he healed them all ; and yet, 16, charged them that they should not make him known ; which may be looked upon, first, as an act of prudence : second, of righteous judgment upon the Pharisees, who were unworthy to hear of any more of his miracles : third, as an act of humility and self-denial. The scripture here said to be fulfilled is Isa. xlii. 1, 2, 3, 4, which is quoted at large, 18, 19, 20, 21. The scope of it is to shew how mild and quiet, and yet how successful our Lord Jesus should be in his undertaking ; instances of both which we have in the foregoing passages.

22—37. The gospel is an act of indemnity ; none are excepted by name, nor any by description, but those only that blaspheme the Holy Ghost, which therefore must be construed in the narrowest sense. All presuming sinners are effectually cut off by the conditions of the indemnity, faith and repentance ; and therefore the other exceptions must not be stretched far ; and this blasphemy is excepted, not for any defect of mercy in God, or merit in Christ, but because it inevitably leaves the sinner in infidelity and impenitency. We have reason to think that none are guilty of this sin who believe that Christ is the Son of God, and sincerely desire to have part in his merit and mercy ; and those who fear

they have committed this sin, it is a good sign they have not. The learned Dr. Whitby very well observes, that Christ speaks not of what was now said or done, but of what should be, Mark iii. 28, Luke xii. 10, whosoever shall blaspheme. As for those who blasphemed Christ, when he was here upon earth, and called him a wine-bibber, a deceiver, a blasphemer, and the like, they had some colour of excuse, because of the meanness of his appearance, and the prejudices of the nation against them ; and the proof of his divine mission was not perfected till after his ascension : and therefore upon their repentance they shall be pardoned, and it is hoped they may be convinced by the pouring out of the Spirit, as many of them were who had been his betrayers and murderers. But if when the Holy Ghost is given, in his inward gifts of the revelation, speaking with tongues, and the like, such as were the distributions of the Spirit among the apostles, if they continue to blaspheme the Spirit likewise, as an evil spirit, there is no hopes of them that they will ever be brought to believe in Christ. For, first, Those gifts of the Holy Ghost in the apostles were the last proofs that God designed to make use of for the confirming of the gospel, and were still kept in reserve, when other methods proceeded. Second, this was the most powerful evidence, and more apt to convince than miracles themselves. Third, Those therefore that blaspheme this dispensation of the Spirit



of the heart, bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified; and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered, and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of

cannot possibly be brought to believe in Christ. Those who shall impute them to a collusion with Satan, as the Pharisees did the miracles, what can convince them? This is such a strong hold of infidelity as a man can never be beaten out of, and is therefore unpardonable, because hereby repentance is hid from the sinner's eyes.

38—45. Now this sign of the prophet Jonas he further explains here, 40, As Jonas was three days and three nights in the whale's belly, and then came out again safe and well, thus Christ shall be so long in the grave, and then shall rise again. First, The grave was to Christ as the belly of the fish was to Jonah, thither he was thrown as a ransom for lives ready to be lost in a storm; there he lay as in the belly of hell, John ii. 2, and seemed to be cast out of God's sight. Second, He continued in the grave just as long as Jonah continued in the fish's belly, three days and three nights, not three whole days and nights, it is probable Jonah did not lie so long in the whale's belly, but part of three natural days; he was buried in the afternoon of the sixth day of the week, and rose again in the morning of the first day.

The application of the parable makes it to represent the case of the body of the Jewish church and nation. So shall it be with this wicked generation, that now resist, and will finally reject the gospel of Christ. The devil, who by the labours of Christ and his disciples, had been cast out of many of the Jews, sought for rest among the heathen, from whose persons and temples the Christians would every where expel him; so Dr. Whitby. Or, finding

a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and, when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

### CHAP. XIII.

Here are eight parables recorded in this chapter, which are designed to represent the kingdom of heaven, the method of planting the gospel kingdom in the world, and of its growth and success.

**T**HE same day went Jesus out of the house, and sat by the sea-side.

no where else in the heathen world such pleasant desirable habitations to his satisfaction, as here in the hearts of the Jews; so Dr. Hammond. He shall therefore enter again in them, for Christ had not found admission among them, and by their prodigious wickedness and obstinate unbelief, were still more ready than ever to receive him. And then he shall take a durable possession here, and the state of this people will be more desperately damnable, (so Dr. Hammond) than it was before Christ came among them, or would have been, if Satan had never been cast out.

46—50. All obedient believers are near a-kin to Jesus Christ: they wear his name, bear his image, have his nature, are of his family. He loves them, owns them, converses freely with them, as his relations. He bids them welcome to his table, takes care of them, provides for them, sees that they want nothing that is fit for them; when he died he left them rich legacies, now he is in heaven he keeps up a correspondence with them, and will have them all with him at last, and will in nothing fail to do the kinsman's part, Ruth iii. 13, nor will ever be ashamed of his poor relations, but will confess them before men, before the angels, and before his Father.

CHAP. XIII. 1—23. Christ, v. 11—17, preached by parables, because thereby the things of God were made more plain and easy to them that were willing to be taught, and at the same time more difficult and obscure to those that were willingly ignorant, and thus the gospel would be a savour of life to some, and of death to



## ST. MATTHEW.

2 And great multitudes were gathered together unto him, so that he went into a ship and sat ; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow :

4 And, when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth ; and forthwith they sprung up, because they had no deepness of earth :

6 And when the sun was up they were scorched ; and, because they had no root, they withered away.

7 And some fell among thorns ; and the thorns sprung up and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables ?

11 He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance ; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables ;

because they seeing, see not ; and hearing, they hear not ; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive.

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see ; and your ears, for they hear.

17 For verily I say unto you, ' That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them* ; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye, therefore, the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it :

21 Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the

others. A parable like the pillar of cloud and fire, turns a dark side towards Egyptians, which confounds them, but a light side towards Israelites, which comforts them, and so answers a double intention. This reason is further illustrated by the rule God observes in dispensing his gifts : he bestows them on those that improve them, but takes them away from those that bury them. It is a rule among men, they will rather entrust their money with those that have increased their estates by their industry, than with those who have diminished them by their slothfulness. He that hath not, that has no desire of grace, that makes no right use of the gifts and graces he has, has no root, no solid principle ; that hath, but useth not that he has, from him shall be taken away that which he has, or seems to have ; his leaves shall wither, his gifts decay, the means of grace he has, and makes no use of, shall be taken from him, God will call in his talents out of their hands that are likely to become bankrupts quickly.

Verse 14, 15, are quoted from Isa. vi. 9, 10. The evangelical prophet that spoke most plainly of gospel grace foretold the contempt of it, and the consequences of that contempt. It is referred to no less than six times in the New Testament, which intimates that in gospel times spiritual judgments would be most common

which make least noise, but are most dreadful. We have here in these verses one of the parables which our Saviour put forth, it is that of the sower and the seed. Now observe the characters of these four sorts of ground. First, what kind of hearers are compared to the high-way ground ; such as hear the word, and understand it not ; and it is their own fault that they do not. They take no heed of it, take no hold of it ; they do not come with any design to get good, as the high-way was never intended to be sown. They come before God as his people, and sit before him as his people sit ; but it is merely for fashion sake, to see and be seen ; they mind not what is said, it comes in at one ear and goes out at the other, and makes no impression. Second, The stony ground : some fell upon stony places, 6, 7, which represents the case of hearers that go further than the former, who receive some good impressions of the word, but they are not lasting, 20, 21. Note, It is possible we may be a great deal better than some others, and yet not be so good as we should be ; may go beyond our neighbours, and yet come short of heaven. Now observe concerning these hearers that are represented by the stony ground : they have no root in themselves, no settled fixed principles in their judgments, no firm resolution in their wills, nor any rooted habits in their affections ; nothing firm



thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

25 But, while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the

tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered, and said unto them, He that soweth the good seed in the Son of man;

38 The field is the world; the good seed

that will be either the sap or the strength of their profession. It is possible there may be the green blade of a profession, where yet there is not the root of grace; hardness prevails in the heart, and what there is of soil and softness is only in the surface, inwardly they are no more affected than a stone; they have no root, i. e. they are not by faith united to Christ, who is our root, they derive not from him, they depend not on him. Third, The thorny ground: this went further than the former, for it had root, and it represents the condition of those that do not quite cast off their profession, and yet come short of any saving benefit by it; the good they gain by the word being insensibly overcome, and overborne by the things of this world. Prosperity destroys the word in the heart as much as persecution doth, and more dangerously, because more silently. The stones spoiled the root, the thorns spoil the fruit.

The hearers represented by the good ground are, first, intelligent hearers; they hear the word, and understand it; they understand not only the sense and meaning of the words, but their own concern in them; they understand it as a man of business understands his business. Second, fruitful hearers, which is an evidence of their good understanding, which also beareth fruit. Fruit is to every seed its own body, a substantial product, in the heart and life agreeable to the seed of the word received. Third, not all alike fruitful, some a hundred fold, some sixty, some thirty. Where there is true grace, yet there are degrees of it; some are

of greater attainments in knowledge and holiness than others; all Christ's scholars are not in the same form.

24—43. The passage here quoted is part of the preface to that historical psalm, Psal. lxxviii. 2, I will open my mouth in a parable. What the psalmist David or Asaph saith there of his narrative, is accommodated to Christ's sermons, and that great precedent would serve to vindicate this way of preaching from the offence which some took at it.

Let us go over the particulars of the parable of the tares. First, He that sows the good seed is the Son of man. Jesus Christ is the lord of the field, the lord of the harvest, the sower of good seed. Secondly, The field is the world, the world of mankind, a large field, capable of bringing forth good fruit, the more is it to be lamented that it brings forth so much bad fruit. Thirdly, The good seed are the children of the kingdom, i. e. true saints. Fourthly, The tares are the children of the wicked one. Here is the character of sinners, hypocrites, and all profane and wicked people. Fifthly, The enemy that sowed the tares is the devil, a sworn enemy to Christ and all that is good, to the glory of the good God, and the comfort and happiness of all good men. Sixthly, The harvest is the end of the world, 39. This world will have an end; though it continue long, it will not continue always; time will shortly be swallowed up in eternity. Seventhly, The reapers are the angels; they shall be employed in the great day, in executing Christ's righteous sentences, both of approba-



are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As, therefore, the tares are gathered and burned in the fire: so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42 And shall cast them into a furnace of fire; there shall be wailing<sup>ⁱ</sup> and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again the kingdom of heaven is like unto a merchant-man seeking goodly pearls:

46 Who, when he had found one pearl of

great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which* is instructed unto the kingdom of heaven is like unto a man *that* is an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables he departed thence.

54 And when he was come into his own country he taught them in their synagogue,

tion and condemnation, as ministers of justice, Matt. xxv. 31. Eighthly, Hell torments are the fire into which the tares shall then be cast, and in which they shall be burned. At the great day a distinction will be made, and with it a vast difference; it will be a notable day indeed. Ninthly, Heaven is the barn into which all God's wheat shall be gathered in that harvest day. Particular souls are housed at death as a shock of corn, Job v. 26; but the general in-gathering will be at the end of time. Here is the parable of the grain of mustard seed, 31, 32. The scope of this parable is to shew, that the beginnings of the gospel would be small, but its latter end would greatly increase. In this way the gospel-church, the kingdom of God among us, would be set up in the world; in this way the work of grace in the heart, the kingdom of God within us, would be carried on in particular persons. Here is the parable of the leaven, 33. The scope of this is much the same with that of the foregoing parable, to shew that the gospel should prevail and be successful by degrees, but silently and insensibly. The preaching of the gospel is like leaven, and works like leaven in the hearts of those that do receive it.

44—52. We have four short parables in these verses. First, That of the treasure hid in the field. Hitherto he had compared the kingdom of heaven to small things, because its beginning was small; but lest any should thence take occasion to think meanly of it, in this parable and the next he represents it as of great value in itself, and of great advantage to those that embrace it, and are willing to come up to its terms. It is here likened to a treasure hid in the field, which if we will we may make our own. First, Jesus Christ is the true Treasure. In him there is an abundance of all that which is rich and useful, and will be a portion for us; all fulness, Col. i. 19, John i. 16; treasures of wisdom and knowledge (Col. ii. 3.) of righteousness, grace, and peace; these are laid up for us in Christ, and if we have an interest in him it is all our own. Second, The gospel is the field in which the treasure is hid. It is hid in the word of the gospel, both the Old Testa-

ment and the New Testament gospel. Third, It is a great thing to discover the treasure hid in this field, and the unspeakable value of it. Fourth, Those that discern this treasure in the field, and value it aright, will never be easy till they have made it their own upon any terms.

Secondly, That of the pearl of price, 45, 46, which is to the same purpose with the former of the treasure. The dream is thus doubled, for the thing is certain.

Thirdly, That of the net cast into the sea, 47, 48, 49. Here is the parable itself; where note, the world is a vast sea, and the children of men are things creeping, innumerable, both small and great, in that sea, Psal. civ. 25. The preaching of the gospel is the casting of a net into this sea, to catch something out of it for his glory who hath the sovereignty of this sea. When the net is full and drawn to shore, there shall be a separation between the good and bad that were gathered in. Hypocrites and true Christians shall then be parted; the good shall be gathered into vessels, as valuable, and therefore to be carefully kept, but the bad shall be cast away, as vile and unprofitable; and miserable is the condition of those who are cast away in that day.

Fourthly, Here is the parable of the good householder, which is intended to rivet all the rest. The occasion of it was the good proficiency which the disciples had made in learning, and their profiting by this sermon in particular. The scope of the parable itself was to give his approbation and commendation of their proficiency. Christ is ready to encourage willing learners in his school, though they are but weak, and to say, well done, well said.

53—58. Unbelief is the great obstruction to Christ's favours; all things are in general possible to God, Matt. xix. 26, but then it is to him that believes, as to the particulars, Mark ix. 23. The gospel is the power of God unto salvation, but then it is to every one that believes, Rom. i. 16. So that if mighty works be not wrought in us, it is not for want of power or grace in Christ, but



insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas?

56 And his sisters are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

# CHAP. XIV.

Here is, I. The martyrdom of John. II. Divers miracles of Christ.

**A**T that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And, when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

for want of faith in us. By grace ye are saved, and that is a mighty work, but it is through faith, Eph. ii. 8.

CHAP. XIV. 1—12. John while he lived did no miracle, John x. 41, but Herod concludes, that being risen from the dead, he is clothed with a greater power than he had while he was living; and he very well calls the miracles he supposed him to work, not his mighty works, but mighty works shewing forth themselves in him. Notwithstanding Herod was convinced that John was a prophet, and owned of God, yet he doth not express the least remorse or sorrow for his sin in putting him to death. The devils believe and tremble, but they never believe and repent. The king was sorry, or at least took on him to be so, but for the oath's sake he commanded it to be given her. Many a man sins with regret, that never has any true regret for his sin, is sorry to sin, yet is utterly a stranger to godly sorrow. Here is a pretended conscience of his oath, with a specious shew of honour and honesty, he must needs do something for the oath's sake. It is a great mistake to think that a wicked oath will justify a wicked action.

13—21. This passage of story concerning Christ's feeding five thousand men with five loaves and fishes, is recorded by all the

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel; and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it* he departed thence by ship into a desert place apart; and when the people had heard *thereof* they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, 'They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes; and, looking up to heaven, he blessed, and brake, and gave

four evangelists, while very few, if any, of Christ's miracles are; this intimates there is something in it worthy of special remark. Observe, first, The great resort of people to Christ, when he was retired into a desert place, 13. Secondly, The tender compassion of our Lord Jesus toward those that thus followed him, 14. Thirdly, The motion which the disciples made for the dismissing of the congregation, and Christ's setting aside the motion. Christ would not dismiss them hungry as they were, nor detain them longer without meat, nor put them upon the trouble and charge of buying meat for themselves, but orders his disciples to provide for them. Christ all along expressed more tenderness towards the people than his disciples did; for what are the compassions of the most merciful men compared with the tender mercies of God in Christ. Fourthly, The slender provision that was made for this great multitude; and here we must compare the number of invited guests with the bill of fare. Fifthly, The liberal distribution of this provision among the multitude, 18, 19, Bring them hither to me. The way to have our creature-comforts, comforts indeed to us, is to bring them to Christ; for every thing is sanctified by his word, and by prayer to him. His craving a blessing was



## ST. MATTHEW.

the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled ; and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And, when he had sent the multitudes away, he went up into a mountain apart to pray ; and when the evening was come he was there alone.

24 But the ship was now in the midst of the sea tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I ; be not afraid.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous he was afraid : and, beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith ! wherefore didst thou doubt ?

32 And when they were come into the ship the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over they came into the land of Gennesaret.

35 And, when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased :

36 And besought him that they might only touch the hem of his garment : and as many as touched were made perfectly whole.

### CHAP. XV.

Here is, I. Christ's discourse with the scribes and Pharisees, 1—9. II. His discourse with the multitude, 10—20. III. His casting the devil out of the woman of Canaan's daughter, 21—28. IV. His healing of all that were brought to him, 29—31. V. His feeding four thousand men, 32—39.

Here is an account of what passed between Christ and his distressed friends upon his approach. • First, Between him and all the disciples. We are here told, 1. How their fears were raised, 26, When they saw him walking on the sea they were troubled, saying, It is a spirit ; it is an apparition, so it might much better be rendered. It seems the existence and appearance of spirits was generally believed by all, except the Sadducees, whose doctrine Christ had warned his disciples against ; yet doubtless many supposed apparitions have been merely the creatures of men's own fear and fancy. But these fears were silenced, 27. Second, Between him and Peter, 28—31, where observe Peter's courage, and Christ's countenancing that. It was very bold in Peter that he should venture to come to Christ upon the water, 28, Lord, if it be thou, bid me come to thee. Christ bid him come, not only that he might walk upon the water, and so know Christ's power, but that he might sink, and so know his own weakness ; for as he would encourage his faith, so he would check his confidence, and make him ashamed of it.

34—36. The healing virtue that is in Christ is put forth for the benefit of those that by a true and lively faith touch him. Christ is in heaven, but his word is nigh us, and he himself in that word. When we mix faith with the word, apply it to ourselves, depend upon it, and submit to the influences and commands of it, then we touch the hem of Christ's garment ; it is but touching, and we are made whole. On such easy terms are spiritual cures offered by him, that may truly be said to heal freely ; so that if our souls die of their wounds it is not owing to our physician, it is not for want of skill or will in him, but it is purely owing to ourselves.

CHAP. XV. 1—9. The absurdity and impiety of this tradition was very evident ; for revealed religion was intended to improve, not to overthrow, natural religion, one of the fundamental laws, of

commanding a blessing, for as he preached so he prayed, like one having authority ; and in this prayer and thanksgiving we may suppose he had special reference to the multiplying of this food ; but herein he has taught us that good duty of craving a blessing, and giving thanks at our meals. Here is no mention of any word that Christ spoke, by which the food was multiplied ; the purposes and intentions of his mind and will shall take effect, though they be not spoken out. But this is observable, that the meat was multiplied, not in the heap at first, but in the distribution of it ; as the widow's oil increased in the pouring out, so here the bread in the breaking. Sixthly, The plentiful satisfaction of all the guests with this provision : though the disproportion was so great, yet there was enough, and to spare. It is the same divine power, though exerted in an ordinary way, which multiplieth the seed sown in the ground every year, and makes the earth yield her increase, so that what was brought out by handfuls is brought home in sheaves. This is the Lord's doing ; it is by Christ that all natural things consist, and by the word of his power that they are upheld.

22—33. We have here the story of another miracle which Christ wrought for the relief of his friends and followers, his walking upon the water to his disciples. In the foregoing miracle he acted as the lord of nature improving its powers for the supply of those that were in want : in this he acted as the lord of nature correcting and controuling its powers for the succour of those that were in danger and distress. It is no new thing for Christ's disciples to meet with storms in the way of their duty, and to be sent to sea then when their master foresees a storm, but let them not take it unkindly ; what he doth, they know not now, but they shall know hereafter, that Christ designs hereby to manifest himself with the more wonderful grace to them, and for them.



ST MATTHEW.

Chap XIV. V. 31.



*Christ walking on the Sea.*







**T**HEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered, and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother; and, He that curseth father or mother let him die the death.

5 But ye say, Whosoever shall say to *his* father, or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me,

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites! well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up.

14 Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away: for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

which is this of honouring our parents, and had they known what that meant, I will have justice, and mercy, and not sacrifice, they had not thus made the most arbitrary rituals destructive of the most necessary morals. This was making the command of God of none effect. Christ fetches his reproof from Isa. xxix. 13, Well did Esaias prophesy of you. Isaiah spoke it of the men of that generation, to whom he prophesied, yet Christ applies it to these scribes and Pharisees.

10—20. We are polluted, not by the meat we eat with unwashen hands, but by the words we speak from an un sanctified heart, so it is that the mouth causeth the flesh to sin, Eccl. v. 6. Christ in a former discourse had laid a great stress upon our words, Matt. xii. 36, 37, and that was intended for reproof and warning to those that cavilled at him: this here is intended for reproof and warning to those that cavilled at the disciples, and censured them. The doom past upon the Pharisees, and their corrupt traditions, comes in as a reason why Christ cared not, though he offended them, and therefore why the disciples should not care,

because they were a generation of men that hated to be reformed, and were marked out for destruction. Two things Christ here foretels concerning them. First, The rooting out of them and their traditions, 13, Every plant which my heavenly Father hath not planted shall be rooted up. Not only the corrupt opinions, and superstitious practice of the Pharisees, but their sect, and way, and constitution, were plants, not of God's planting: the rules of their profession were no institutions of his, but owed their original to pride and formality. Second, The ruin of them and their followers, that had their persons and principles in admiration, 14. Christ bids his disciples let them alone; for they are grossly ignorant in the things of God, and strangers to the spiritual nature of the divine law, and yet so proud that they think they see better and further than any, and therefore undertake to be leaders of others, to shew others the way to Heaven, when they themselves know not one step of the way, and accordingly they prescribe to all, and proscribe those who will not follow them.

21—28. We have here that famous story of Christ's casting the



## ST. MATTHEW.

27 And she said, Truth Lord ; yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered, and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them :

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness as to fill so great a multitude ?

34 And Jesus saith unto them, How many loaves have ye ? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

devil out of the woman of Canaan's daughter ; it has something in it singular, and very surprising, and which looks favourably upon the poor Gentiles, and is an earnest of that mercy which Christ had in store for them. Here is a gleam of that light which was to lighten the Gentiles, Luke ii. 32. Christ came to his own, and his own received him not, but many of them quarrelled with him, and were offended in him. Christ treated her thus to try her, he knows what is in the heart, knew the strength of her faith, and how well able she was by his grace to break through such discouragements, and therefore met her with them, that the trial of her faith might be found unto praise, and honour, and glory, 1 Pet. i. 6, 7. This was like God's tempting Abraham, Gen. xxii. 1, like the angel's wrestling with Jacob, only to put him upon wrestling, Gen. xxxii. 24. Many of the methods of Christ's providence, and especially of his grace in dealing with his people, which are dark and perplexing, may be explained with the key of this story, which is for that end left upon record to teach us that there may be love in Christ's heart while there are frowns in his face, and to encourage us therefore, though he slay us, yet to trust in him. Many a one thus tried, would either have sunk down into silence, or broke out into passion. Here is cold comfort, might she have said, for a poor distressed creature ; as good for me to have staid at home, as

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled : and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

### CHAP. XVI.

Here is, I. A conference with the Pharisees, 1—4. II. Another with his disciples about the leaven of the Pharisees, 5—12. III. Another with them concerning himself, 13—20. IV. Another concerning his sufferings for them, and theirs for him, 21—28.

**T**HE Pharisees also, with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered, and said unto them, When it is evening, ye say, *It will be fair weather ; for the sky is red :*

3 And in the morning, *It will be foul weather to day ; for the sky is red and lowring,* O ye hypocrites ! ye can discern the face of the sky ; but can ye not *discern* the signs of the times ?

4 A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

come hither to be taunted and abused at this rate ; not only to have a piteous case slighted, but to be called a dog ; but a humble believing soul, that truly loves Christ, takes every thing in good part, that he saith and doth. and puts the best construction upon it.

29—39. Here is a particular account of his feeding four thousand men with seven loaves, and a few little fishes, as he had lately fed five thousand with five loaves. The guests indeed were now not quite so many as then, and the provision a little more, which does not intimate that Christ's arm was shortened, but that he wrought his miracles as the occasion required, and not for ostentation, and therefore he suited them to the occasion. Both then and now he took as many as were to be fed, and made use of all that was at hand to feed them with. When once the utmost powers of nature are exceeded, we must say, this is the finger of God, and it is neither here nor there how far they are out-done ; so that this is no less a miracle than the former.

CHAP. XVI. 1—4. The miracles Christ wrought, and the gathering of the people to him, were plain indications that the kingdom of heaven was at hand, that this was the day of their visitation.

5--12. We have here Christ's discourse with his disciples con-



6 Then Jesus said unto them, Take heed ; and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith ! why reason ye among yourselves, because ye have brought no bread ?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up ?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up ?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees ?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am ?

14 And they said, Some say that thou art John the Baptist ; some Elias ; and others Jeremias, or one of the prophets

15 He saith unto them, But whom say ye that I am ?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered, and said unto him, Blessed art thou, Simon Barjona : for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter : and upon this rock I will build my church, and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things

cerning bread, in which, as in many other, he speaks to them of spiritual things under a similitude, and they misunderstand him of carnal things.

In our age we may reckon atheism and deism to be the leaven of the Sadducees, and popery to be the leaven of the Pharisees, against both which it concerns all Christians to stand upon their guard.

13—20. Peter's answer is short, but it is full, and true, and to the purpose, Thou art Christ, the Son of the living God. Here is a confession of the Christian faith, addressed to Christ, and so made an act of devotion. Here is a confession of the true God, as the living God, in opposition to dumb and dead idols, and of Jesus Christ whom he hath sent, whom to know is life eternal. This is the conclusion of the whole matter.

Upon occasion of this great confession made of Christ, which is the church's homage and allegiance, he signed and published this royal, this divine charter, by which that body politic is incorporated. Such is the communion between Christ and the church, the bridegroom and the spouse. God had a church in the world from the beginning, and it was built upon the rock of the promised seed, Gen. iii. 15. But now that promised seed was come, it was requisite the church should have a new charter, as Christian, and standing in relation to a Christ already come. Now the purport of this charter is, to establish the being of the church. The church is built upon a rock, a firm, strong, and lasting foundation, which time will not waste, nor will it sink under the weight of the building. Christ here promiseth to preserve and secure his church when it is built. The gates of hell shall not prevail against it ; neither against this truth, nor against the church which is built upon it. This implies that the church has enemies that fight against it, and endeavour its ruin and overthrow, here represented by the gates of hell, i. e. the city of hell, which is directly opposite to this heavenly city, this city of the living God, the devil's interest among the children of men. This assures us that the enemies of the

church shall not gain their point. While the world stands Christ will have a church in it, in which his truths and ordinances shall be owned and kept up, in spite of all the opposition of the powers of darkness, they shall not prevail against it, Psal. cxxix. The other part of this charter is to settle the order and government of the church, 19. When a city or society is incorporated, officers are appointed, and empowered to act for the common good. A city without government is a chaos. Now this constituting of the government of the church, is here expressed by the delivering of the keys, and with them, a power to bind and loose. This is not to be understood of any peculiar power that Peter was invested with, as if he were sole door-keeper of the kingdom of heaven, and had that key of David which belongs only to the Son of David ; no, this invests all the apostles and their successors with a ministerial power to guide and govern the church of Christ, as it exists in particular congregations or churches, according to the rules of the gospel. It is a power which Christ has promised to own the due administration of, to ratify the sentences of his steward with his own approbation : it shall be bound in heaven, and loosed in heaven. Not that Christ hath hereby obliged himself to confirm all church censures, right or wrong, but such as are duly past according to the word, they are sealed in heaven, i. e. the word of the gospel in the mouth of faithful ministers is to be looked upon, not as the word of man, but as the word of God, and to be received accordingly, 1 Thess. ii. 13, John xiii. 20.

21—23. Christ foretold his sufferings, first, To shew that they were the product of an eternal counsel and consent ; were agreed upon by the Father and the Son from eternity. Thus it behoved Christ to suffer : second, To rectify the mistakes of his disciples concerning the external pomp and power of his kingdom, which they had imbibed the notion of. Believing him to be the Messiah, they counted upon nothing but dignity and authority in the world, but here Christ reads them another lesson, tells them of the cross and sufferings ; nay, and that the chief priests and the elders,



## ST. MATTHEW.

of the elders, and chief priests, and scribes, till they see the Son of man coming in his kingdom and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here which shall not taste of death

### CHAP. XVII.

I. Christ transfigured, 1—13. II. Christ casting the devil out of a child, 14—21. III. Christ in his poverty foretelling his own sufferings, 22, 23, and paying tribute, 24—27.

AND after six days Jesus taketh Peter, James, and John his brother; and bringeth them up into an high mountain apart.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord; it is good for us to be here; if thou wilt let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

whom it is likely they expected to be the supports of the Messiah's kingdom, should be the great enemies and persecutors of it; this would give them quite another idea of that kingdom, which they themselves had preached the approach of; and it was requisite this mistake should be rectified. Those that follow Christ must be dealt plainly with, and warned not to expect great things in this world: third, It was to prepare them for the share at least of sorrow and fear, which they must have in his sufferings. When he suffered many things, the disciples could not but suffer some; and if their Master be killed, they will be all frightened; let them know it before, that they may provide accordingly, and being forewarned, may be fore-armed. Perhaps Peter was a little elevated with the great things Christ had now said to him, which made him more bold with Christ than did become him; so hard is it to keep the spirit low and humble in the midst of great advancements. We do not read of any thing said or done by any of his disciples, at any time, that Christ resented so very ill as this here, though they oft offended.

24—28. Suffering saints must look unto Jesus, and take from him both direction and encouragement in suffering. Do we bear the cross? We therein follow Christ, who bears it before us, bears it for us, and so bears it off us. He bore the heavy end of the cross, the end that had the curse upon it, that was a heavy end, and so made the other light and easy for us. Or we may take it in general, we must follow Christ in all instances of holiness and obedience. The disciples of Christ must study to imitate their Master, and conform themselves in every thing to his example, and continue in well-doing, whatever crosses lie in their way. To do well and to suffer ill is to follow Christ. The loss of the soul is so great a loss, that the gain of the whole world will not countervail it, or make it up. He that loses his soul, though it be to gain the world, makes a very bad bargain for himself, and will sit down at last an unspeakable loser. When he comes to balance the account, and to compare profit and loss he will find that instead of

the advantage he promised himself, he is ruined to all intents and purposes, is irreparably broken.

His kingdom in this world, 28, was so near that there were some attending him that should live to see it. As Simeon was assured that he should not see death till he had seen the Lord's Christ come in the flesh: so some here are assured that they shall not taste death. At the end of time he shall come in his Father's glory, but now in the fulness of time he was to come in his own kingdom, his Mediatorial kingdom: some little specimen was given of his glory a few days after this in his transfiguration, chap. xvii. 1, when he tried his robes. But this points at Christ's coming, by the pouring out of his Spirit, the planting of the gospel-church, the destruction of Jerusalem, and the taking away of the place and nation of the Jews, who were the most bitter enemies to Christianity. Here was the Son of man coming in his kingdom. Many then present lived to see it, particularly John, who lived till after the destruction of Jerusalem and saw Christianity planted in the world.

CHAP. XVII. 1—13. We have here the story of Christ's transfiguration; he had said, that the Son of man should shortly come in his kingdom, to which promise all the three Evangelists industriously connect this story; as if Christ's transfiguration were intended for a specimen and an earnest of the kingdom of Christ, and of that light and love of his, which therein appears to his select and sanctified ones. Peter speaks of this as the power and coming of our Lord Jesus, 2 Pet. i. 16, because it was an emanation of his power, and a previous notice of his coming, which it was fit should be introduced by such proper prefaces.

When Christ was here in his humiliation, though his state for the main was a state of abasement and affliction, yet there were some glimpses of his glory intermixed, that he himself might be the more encouraged in his sufferings, and others the less offended. His birth, his baptism, his temptation, and his death, were the most remarkable instances of his humiliation; and these were each of



8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered, and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And, when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he

departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out, but by prayer and fasting.

22 ¶ And, while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute?

25 He saith, Yes. And, when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend

them attended with some signal points of glory, and the smiles of heaven. But the series of his public ministry being a continued humiliation, here just in the midst of that comes in this discovery of his glory. As now he is in heaven he has his condescensions, so when he was on earth he had his advancements.

There was no thunder, or lightning, or voice of a trumpet, as there was when the law was given by Moses, but only a voice, a still small voice, and that not ushered in with a strong wind, or an earthquake, or fire, as when God spake to Elias, 1 Kings xix. 11, 12. Moses then, and Elias, were witnesses, that in these last days God hath spoken to us by his Son in another way, than he spoke formerly to them. This voice came from the excellent glory, the glory which excelleth, in comparison of which the former had no glory; though the excellent glory was clouded, yet thence came a voice, for faith comes by hearing.

14—21. It is for the honour of Christ to come in with help as a dead lift, when other helpers cannot help. Elisha's staff in Gehazi's hand will not raise the child, he must come himself. There are some special favours which Christ reserves to himself the bestowing of, and sometimes he keeps the cistern empty, that he may bring us to himself the Fountain. But the failures of instruments shall not hinder the operations of his grace, which will work, if not by them, yet without them.

The reason Christ gives why the disciples failed, was because of their unbelief, 20. When he spoke to the father of the child, and to the people, he charged it upon their unbelief, when he spoke to the disciples, he charged it upon theirs; for the truth was, there

were faults on both sides, but we are more concerned to hear of our own faults than of other people. and to impute amisses to ourselves than to others. When the preaching of the word seems not to be successful, as sometimes it has been, the people are apt to lay all the fault upon the ministers, and the ministers upon the people; whereas, it is more becoming for each to own their own faultiness. As far as faith falls short of its due strength, vigour, and activity, it may truly be said, there is unbelief; many are chargeable with unbelief, that yet are not to be called unbelievers. It is because of our unbelief that we bring so little to pass in religion, and so oft miscarry and come short in that which is good.

22, 23. Christ here foretels his own sufferings, he began to do it before, chap. xvi. 21, and finding that it was to his disciples a hard saying, he saw it necessary to repeat it; there are some things which God speaketh once, yea, twice, and yet man perceiveth it not.

24—27. Christ is the Son of God, and heir of all things, the temple is his temple, Mal. iii. 1, Father's house, John ii. 16, in it he is faithful as a son in his own house, Heb. iii. 6, and therefore not obliged to pay this tax for the service of the temple. Thus Christ asserts his right, lest his paying this tribute should be misimproved to the weakening of his title, as the Son of God, and the King of Israel, and should have looked like a disowning of it himself. These immunities of the children are to be extended no further than our Lord Jesus himself; God's children by grace and adoption are freed from the slavery of sin and Satan, but not from their subjection to civil magistrates in civil things; here the law of Christ



them, go thou to the sea, and cast an hook; and take up the fish that first cometh up; and, when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee.

## CHAP. XVIII.

I. Instructions concerning humility, 1—6. II. Concerning offences, 7—20. III. Personal wrongs that are to be forgiven, 21—35.

**A**T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences

come: but woe to that man by whom the offence cometh!

8 Wherefore, if thy hand or thy foot offend thee, cut them off and cast *them* from thee; it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so, it is not the will of your Fa-

is express, Let every soul, (sanctified souls not excepted) be subject to the higher powers; Render to Cæsar the things that are Cæsar's.

CHAP. XVIII. 1—6. Here was an unbecoming contest among the disciples for precedency; they came to him, saying among themselves, (for they were ashamed to ask him, Mark ix. 34.) Who is the greatest in the kingdom of heaven? They mean not who by character, then the question had been good, that they might know what duties and graces to excel in, but who by name. They had heard much and preached much of the kingdom of heaven, the kingdom of the Messiah, his church in this world, but as yet they were so far from having any clear notion of it, that they dreamt of a temporal kingdom, and the external pomp and power of it.

Christ here teacheth them to be humble by a sign, 2, He called a little child to him, and set him in the midst of them. Christ often taught by signs or sensible representations, comparisons to the eye, as the prophets of old. Humility is a lesson so hardly learned, that we have need by all ways and means to be taught it. When we look upon a little child, we should be put in mind of the use Christ made of this child: sensible things must be improved to spiritual purposes. He set him in the midst of them, not that they might play with him, but learn by him. Grown men and great men should not disdain the company of little children, or think it below them to take notice of them. They may either speak to them, and give instructions to them, or look upon them, and receive instructions from them. Christ himself, when a child, was in the midst of doctors, Luke ii. 46.

We must as children be harmless, inoffensive, and void of malice, 1 Cor. xiv. 20, governable and under command, Gal. iv. 2. And (which is here chiefly intended) we must be humble as little children, who do not take state upon them, nor stand upon the puncti-

lios of honour; the child of a gentleman will play with the child of a beggar, Rom. xii. 16. Without this you shall not enter into the kingdom of heaven. Disciples of Christ have need to be kept in awe by threatenings, that they may fear lest they seem to come short, Heb. iv. 1. The disciples when they put that question, 1, thought themselves sure of the kingdom of heaven, but Christ awakens them to be jealous of themselves. They were ambitious of being greatest in the kingdom of heaven; Christ tells them, that except they came into a better temper, they should never come thither.

7—14. Christ speaks here of offences given, first, by us to ourselves, which is expressed by our hand or foot offending us; in such a case it must be cut off, 8, 9. This Christ had said before, Matt. v. 29, 30, where it especially refers to seventh commandment sins, here it is taken more generally. Those hard sayings of Christ, which are displeasing to flesh and blood, need to be repeated to us again and again, and all little enough; second, Concerning offences given by us to others, especially Christ's little ones, which we are here charged to take heed of, pursuant to what he had said, 6. Observe the caution itself, Take heed that ye despise not one of these little ones. This is spoken to the disciples. As Christ will be displeased with the enemies of his church, if they wrong any of the members of it, even the least, so he will be displeased with the great ones of the church, if they despise the little ones of it. We must not look upon these little ones as contemptible, because really they are not contemptible; let not earth despise those whom heaven respects, nor let them be looked upon by us with disdain, whom God has put honour upon, and looks upon with respect as his favourites. To prove that the little ones which believe in Christ are worthy to be respected, consider the ministration of the good angels about them. In heaven their angels always be-



ther which is in heaven that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said,

hold the face of my Father, That they are the little ones' angels. God's angels are theirs, for all his is ours, if we be Christ's, 1 Cor. iii. 22. They are theirs, for they have a charge concerning them, to minister for their good, Heb. i. 14, to pitch their tents about them, and bear them up in their arms. Some have imagined that every particular saint has a guardian angel, but what need we suppose that, when we are sure every particular saint, when there is occasion, has a guard of angels. That they always behold the face of the Father in heaven. This speaks first the angels' continual felicity and honour: second, It speaks their continual readiness to minister to the saints. They behold the face of God, expecting to receive orders from him what to do for the good of the saints. For the Son of man is come to save that which was lost. This is a reason why the little ones' angels have such a charge concerning them, and do attend upon them; it is in pursuance of Christ's design to save them. The ministration of angels is founded in the mediation of Christ; through him angels are reconciled to us, and when they celebrated God's good will towards men, to it they annexed their own.

15—20. Christ having cautioned his disciples not to give offence, comes next to direct them what they must do in case of offences given them. Let us consider it both ways.

First, Let us apply it to the quarrels that happen among Christians upon any account. If thy brother trespass against thee, by grieving thy soul, 1 Cor. viii. 12, by affronting thee, or by putting contempt or abuse upon thee, if he blemish thy good name by false reports or tale-bearing, if he encroach on thy rights, or be any way injurious to thee in thy estate; if he be guilty of any of those trespasses that are instanced in Lev. vi. 2, 3, : 1. Go, and tell him his fault between him and thee alone. Let this be compared with and explained by Lev. xix. 17. Thou shalt not hate thy brother in thy heart, i. e. if thou hast conceived a displeasure at thy brother for any injury he hath done thee, do not suffer thy resentments to ripen into a secret malice, but thou shalt in any wise reprove him: 2. If he will not hear thee, if he will not own himself in a fault, nor come to an agreement, yet do not despair, but try what he will

Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant, therefore, fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

say to it if thou take one or two more, not only to be witnesses of what passeth, but to reason the case further with him: 3. If he shall neglect to hear them, and will not refer the matter to their arbitration, then tell it to the church: 4. If he will not bear the church, will not stand to their award, but persists in the wrong he has done thee, and proceeds to do thee further wrong, let him be to thee as a heathen man, and a publican, take the benefit of the law against him, but let that always be the last remedy.

Secondly, let us apply it to scandalous sins, which are an offence to the little ones, of ill example to those that are weak and pliable, and of great grief to those that are weak and timorous. Christ having taught us to indulge the weakness of our brethren, here cautions us not to indulge their wickedness under pretence of that. Christ designing to erect a church for himself in the world, here took care for the preservation, first, Of its purity, that it might have an expulsive faculty, a power to cleanse and clear itself, like a fountain of living waters, which is necessary as long as the net of the gospel brings up both good fish and bad: second, Of its peace and order, that every member may know his place and duty, and the purity of it may be preserved in a regular way, and not tumultuously.

21—35. This part of the discourse concerning offences, is certainly to be understood of personal wrongs, which it is in our power to forgive. The debt of sin is so great, that we are not able to pay it, he had to pay it: sinners are insolvent debtors, the scripture which concludeth all under sin is a statute of bankruptcy against us all. Convinced sinners cannot but humble themselves before God, and pray for mercy. The servant under this charge, and this doom fell down at the feet of his royal master, and worshipped him; or, as some copies read it, he besought him; his address was very submissive, and very importunate, have patience with me, and I will pay thee all, 26. It is the folly of many that are under convictions of sins to imagine that they can make God satisfaction for the wrong they have done him; as those that like a compounding bankrupt would discharge the debt, by giving their first-born for their transgression, Mic. vi. 7, that go about to establish their



## ST. MATTHEW.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not ; but went and cast him into prison till he should pay the debt.

31 So when his fellow-servants saw what was done they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me ;

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

25 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

### CHAP. XIX.

In this chapter we have, I. Christ's leaving Galilee, 1, 2. II. His dispute with the Pharisees about divorce, 3—12. III. The kind entertainment he gave to some little children, 13—15. IV. An account of what passed between Christ and a hopeful young gentleman, 16—22. V. His discourse with his disciples upon that occasion, 23—39.

**A**ND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan ;

2 And great multitudes followed him ; and he healed them there.

own righteousness, Rom. x. 3. The pardon of sin is owing to the mercy of God, to his tender mercy, Luke i. 77, 78. He was moved with compassion. God's reasons of mercy are fetched from within himself. He has mercy because he will have mercy. God looked with pity on mankind in general, because miserable, and sent his Son to be a surety for them ; he looks with pity on particular penitents, because sensible of their misery, their hearts broken and contrite, and accepts them in the beloved. Offences done to men are nothing to those which are committed against God. Dishonours done to a man like ourselves are but as pence, motes, gnats, but dishonours done to God are as talents, beams, camels. Not that therefore we may make light of wronging our neighbour, for that is also a sin against God ; but therefore we should make light of our neighbour's wronging us, and not aggravate it, or study revenge.

CHAP. XIX. 1, 2. Christ did not take his leave of Galilee till he had done his work there, and then he departed thence. As Christ's faithful ministers are not taken out of the world, so they are not removed from any place till they have finished their testimony in that place, Rev. xi. 7.

3—12. Husband and wife are of God's joining together, he hath yoked them together, so the word is, and it is very significant ; God himself instituted the relation between husband and wife in the state of innocency : marriage and the sabbath are the most ancient of divine ordinances. Though marriage be not peculiar to the church, but common to the world, yet being stamp-

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female ;

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ?

6 Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together let no man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ?

8 He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives : but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

ed with a divine institution, and here ratified by our Lord Jesus, it ought to be managed after a godly sort, and sanctified by the word of God and prayer. A conscientious regard to God in this ordinance would have a good influence upon the duty, and consequently upon the comfort of the relation. Husband and wife being joined together by the ordinance of God, are not to be put asunder by any ordinance of man. Let not man put them asunder, not the husband himself, or any one for him ; not the magistrate. God never gave him authority to do it. The God of Israel hath said, that he hateth putting away, Mal. ii. 16. It is a general rule that man must not go about to put asunder what God hath joined together.

An objection is started by the Pharisees against this, and it has colour enough, 7, Why did Moses command to give a writing of divorcement in case a man did put away his wife. He urged scripture reason against divorce, they alleged scripture authority for it. Note, the seeming contradictions that are in the word of God are great stumbling-blocks to men of corrupt minds. It is true, Moses was faithful to him that appointed him, and commanded nothing but what he received from the Lord ; but as to the thing itself, what they call a command was only an allowance, Deut. xxiv. 1, and designed rather to restrain the exorbitances of it, than to give countenance to the thing itself : and the Jewish doctors themselves observe such limitations in that law, as that it could not be done without great deliberation. A particular reason must be assigned, the bill of divorce must be written, and as a judicial



12 For there are some eunuchs, which were so born from *their* mother's womb ; and there are some eunuchs, which were made eunuchs of men ; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children that he should put *his* hands on them and pray : and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life ?

17 And he said unto him, Why callest thou me good ? *there is none good but one, that is, God* : but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which ? Jesus said,

act must have all the solemnities of a deed executed and enrolled. It must be given into the hands of the wife herself ; and (which would oblige men, if they had any consideration in them to consider) they were expressly forbidden ever to come together again.

Christ's answer to this objection, in which he rectifies their mistake concerning the law of Moses, they called it a command, Christ calls it but a permission, a toleration ; carnal hearts will take an ell if but an inch be given them. The law of Moses in this case was a political law, which God gave as the governor of that people, and it was for reasons of state, that divorces were tolerated. The strictness of the marriage union being the result, not of a natural but a positive law, the wisdom of God dispensed with divorces in some cases, without any impeachment to his holiness.

13—15. The strongest believer lives not so much by apprehending Christ as by being apprehended of him, Phil. iii. 12, not so much by knowing God, as by being known of him, Gal. iv. 9, and this the least child is capable of. If they cannot stretch out their hands to Christ, yet he can lay his hand on them, and so make them his own, and own them for his own.

Methinks 't hath something observable in it, that when he had done this he departed thence, 5. As if he reckoned he had done enough there when he had thus asserted the rights of the lambs of his flock, and made this provision for a succession of subjects in his kingdom.

16—22. No thanks to us to prefer heaven before hell, the worst man in the world would be glad of that Jerusalem for a refuge when he can stay no longer here, and to have it in reserve ; but to make it our choice, and to prefer it before the earth, that is to be a Christian indeed.

Now as an evidence of this, first, We must dispose of what we have in this world for the honour of God, and in his service. Sell that that thou hast and give to the poor. If the occasions of charity be very pressing, sell thy possessions that thou mayest have to give to them that need ; as the first Christians did, with an eye to this precept, Acts iv. 34. Sell what thou canst spare for pious uses, all thy superfluities ; if thou canst not otherwise do good with it, sell it. Sit loose to it, be willing to part with it for the honour of God, and the relief of the poor. A gracious contempt of the

Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and *thy* mother : and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up : what lack I yet ?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful : for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it* they were

world, and compassion of the poor and afflicted ones in it is in all a necessary condition of salvation, and with those that have wherewithal, giving alms is as necessary an evidence of that contempt of the world, and compassion to our brethren ; by this the trial will be at the great day, Matt. xxv. 35. Though many that call themselves Christians, do not act as if they believed it, it is certain, when we embrace Christ we must let go the world, for we cannot serve God and Mammon : second, We must devote ourselves entirely to the conduct and government of our Lord Jesus ; come and follow me. It seems here to be meant of a close and constant attendance upon his person, such as the selling of what he had in the world was necessary to, as it was to the other disciples to quit their callings ; but of us it is required that we follow Christ, that we duly attend upon his ordinances, strictly conform to his pattern, and cheerfully submit to his disposals, and by upright and universal obedience to observe his statutes, and keep his laws, and all this from a principle of love to him, and dependance on him and with a holy contempt of every thing else in comparison of him, and much more in competition with him. This is to follow Christ fully. To sell and give all to the poor will not serve, unless we come and follow Christ. If I give all my goods to feed the poor and have not love it profits me nothing. Well, on these terms, and no lower is salvation to be had, and they are very easy and reasonable terms, and will appear so to those who are brought to be glad of it upon any terms.

23—30. The conversion and salvation of a rich man is so extremely difficult, that it is easier for a camel to go through the eye of a needle, 24. This is a proverbial expression, noting a difficulty altogether unconquerable by the art and power of man ; nothing less than the almighty grace of God will enable a rich man to get over this difficulty. The difficulty of the salvation of apostates, Heb. vi. 4, and of old sinners, Jer. xiii. 23, is thus represented as an impossibility. The salvation of any is so very difficult, even the righteous scarcely are saved, that where there is a peculiar difficulty, it is fitly set forth thus : it is very rare for a man to be rich, and not set his heart upon his riches ; and it is utterly impossible for a man that sets his heart upon his riches to get to heaven, for if any man love the world the love of the Father is not in him, 1 John ii. 15, James iv. 4.



exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30 But many *that are* first shall be last, and the last *shall be* first.

## CHAP. XX.

I. The parable of the labourers in the vineyard, 1—16. II. A prediction of Christ's approaching sufferings, 17—19. III. The petition of two of the disciples, by their mother, reproved, 20—28. IV. The petition of the two blind men granted, and their eyes opened, 29—34.

**F**OR the kingdom of heaven is like unto a man *that* is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place;

4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it* they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is* and go thy way: I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will

the world shall receive their final doom, and they shall ratify and applaud the sentence.

CHAP. XX. 1—16. Nothing was more a mystery in the gospel dispensation than the rejection of the Jews and the calling in of the Gentiles; so the apostle speaks of it, Eph. iii. 3—6, That the Gentiles should be fellow-heirs; nor was any thing more provoking to the Jews than the intimations of it. Now this seems to be the principal scope of this parable, to shew that the Jews should be first called into the vineyard, and many of them should come at the call; but at length the gospel should be preached to the Gentiles, and they would receive it, and be admitted to equal privileges and advantages with the Jews, should be fellow-citizens with the saints, which the Jews, even those of them that believed, would be very much disgusted at, but without reason. But the parable may be applied more generally, and shews us, first, That God is debtor to no man: a great truth, which the contents in our Bible give us in the scope of this parable. Second, That many who begin last, and promise little in religion, sometimes, by the blessing of God, arrive to greater attainments in knowledge, grace, and usefulness, than others whose entrance was more early, and who pro-

We have here Christ's promises to them that tread in the steps of their faith and obedience: Ye which have followed me in the regeneration shall sit upon twelve thrones. It is hard to determine the particular sense of this promise; and whether it was not to have many accomplishments, which I see no harm in admitting; first, Christ is ascended to the right hand of the Father, and sits on the throne of his glory, there the apostle shall receive power by the Holy Ghost, Acts i. 8, shall be so much advanced above themselves, as they are now, that they shall think themselves upon thrones in promoting the gospel, they shall deliver it with authority, as a judge from the bench: second, When Christ appears for the destruction of Jerusalem, Matt. xxiv. 30, then the apostles shall he send to judge the Jewish nation, because in that destruction their predictions, according to the word of Christ, would be accomplished: third, Some think it has reference to the conversion of the Jews, which is yet to come, at the latter end of the world, after the fall of Antichrist: it is certainly to have its full accomplishment at the second coming of Jesus Christ, when the saints in general shall judge the world, and the twelve apostles especially as assessors, with Christ in the judgment of the great day when all



with mine own? is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles, to mock and to scourge, and to crucify him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink

indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it* they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ¶ And as they departed from Jericho a great multitude followed him.

30 And, behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, be-

misised fairer. Third, that the recompence of reward will be given to the saints, not according to the time of their conversion, but according to the preparations for it by grace in this world: not according to the seniority, as Gen. xiii. 33, but according to the measure of the stature of the fulness of Christ.

17—19. This is the third time that Christ gave his disciples notice of his approaching sufferings; he was now going up to Jerusalem to celebrate the passover, and to offer up himself the great passover; both must be done at Jerusalem, there the passover must be kept, Deut. xii. 5; and there a prophet must perish, because there the great sanhedrim sat, who were the judges in that case, Luke xiii. 33.

20—28. Here is the request of the two disciples to Christ, and the rectifying of the mistake upon which that was grounded, 20—23. The sons of Zebedee were James and John, two of the first three of Christ's disciples; Peter and they were his favourites; John was the disciple whom Jesus loved, yet none were so often reproved as they, whom Christ loves best he reproves most, Rev. iii. 19. He leads them to the thoughts of their suffering, which they were not so mindful of as they ought to have been. They looked so earnestly upon the crown, the prize, that they were ready to plunge headlong and unprepared into the foul way that led to it; and therefore he thinks it necessary to put them in mind of the hardships that were before them, that they might be no surprize or terror to them. To suffer for Christ is to drink of a cup, and to be baptized with a baptism. In this description of sufferings, it is true that affliction doth abound; it is supposed to be a bitter cup that is drunk of, wormwood and gall, those waters of a full cup that are wrung out to God's people, Psal. lxxiii. 10. It is supposed to be a baptism, a washing with the waters of affliction; some are dipped in them, the waters compass them about even to the soul, John ii. 5; others have but a sprinkling of them. Both are baptisms; some are overwhelmed in them as in a deluge, others ill wet, as in a sharp shower. It is to drink of the

same cup that Christ drunk of, and to be baptized with the same baptism that he was baptized with. Christ is before-hand with us in suffering, and in that, as in other things, left us an example. It is good for us to be often putting it to ourselves, whether we are able to drink of this cup, and to be baptized with this baptism. We must expect suffering, and look upon it as a hard thing to suffer well, and as becomes us. See how boldly they engage for themselves; they said, we are able, in hopes of sitting on his right hand, and on his left; but at the same time fondly hoped that they should never be tried. As before, they knew not what they asked, so now they knew not what they answered. See how plainly and positively their sufferings are here foretold, 23, ye shall drink of my cup. Sufferings foreseen will be easier borne, especially if looked upon under a right notion, as drinking of his cup, and being baptized with his baptism. He leaves them in the dark about the degrees of their glory. To carry them cheerfully through their sufferings, it was enough to be assured that they should have a place in his kingdom. The lowest seat in heaven is an abundant recompence for the greatest sufferings on earth. But as to the preferments there, it was not fit there should be any intimation given for whom they were intended; for the infirmity of the present state could not bear such a discovery with any evenness.

29—34. Four things are recommended to us for an example in this address of the blind men; for though the eye of the body was dark, the eye of the mind was enlightened, concerning truth, duty, and interest: first, Here is an example of importunity in prayer. They cried out as men in earnest; men in want use to be so: second, Of humility in prayer: in that word, have mercy on us, not specifying the favour, or prescribing what, much less pleading merit, but casting themselves upon, and referring themselves cheerfully to the Mediator's mercy, in what way he pleaseth, only have mercy: third, Of faith in prayer: in the title they gave to Christ, which was in the nature of a plea, O Lord, *thou* Son of David.



cause they should hold their peace : but they cried the more, saying, Have mercy on us, O LORD, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you ?

33 They say unto him, LORD, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes ; and immediately their eyes received sight, and they followed him.

#### CHAP. XXI.

I. The public entry which Christ made into Jerusalem, 1—11. II. The authority he exercised there, 12—16. III. The cursing the barren fig-tree, 17—22. IV. His justifying his own authority, 23—27. V. His shaming the infidelity of the chief priests and elders, 29—32. VI. The parable of the vineyard, 33—46.

**A**ND when they drew nigh unto Jerusalem, and were come to Bethpage, unto the Mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The LORD hath need of them ; and straightway he will send them.

4 All this was done that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David : Blessed is he that cometh in the name of the LORD, Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this ?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David ; they were sore displeased.

They confess that Jesus Christ is Lord, and therefore had authority to command deliverance for them : fourth, Of perseverance in prayer, notwithstanding discouragement. The multitude rebuked them as noisy and clamorous, and impertinent, and bid them hold their peace and not disturb the master, who perhaps at first himself seemed not to regard them. In following Christ with our prayers we must expect to meet with hinderances, and manifold discouragements from within, and from without, something or other that bids us hold our peace.

•CHAP. XXI: 1—11. 1: We have an instance of Christ's knowledge ; though the thing was altogether contingent, yet Christ could tell his disciples where they should find an ass tied, and a colt with her. 2: We have an instance of his power over the spirits of men ; the hearts of the meanest subjects, as well as of kings are in the hand of the Lord. 3: We have an example of justice and honesty, in not using the ass, though for so small a piece of service as riding the length of a street or two without the owner's consent. Our Lord Jesus in all he did and suffered, had very much his eye upon this, that the scriptures might be fulfilled. As the prophets looked forward to him, to him they all bare witness, so he looked back upon them, that all things which are written of the Messiah might be punctually accomplished in him. This particularly which was written of him, Zech. ix. 9, where it ushers

in a large prediction of the kingdom of the Messiah, Tell the daughter of Sion, Behold thy King cometh must be accomplished.

12—17. When Christ came into Jerusalem he did not go up to the court of the palace, though he came in as a king, but into the temple : for his kingdom is spiritual and not of this world, it is in holy things that he rules, in the temple of God that he exerciseth authority.

Great corruptions and abuses come into the church by the practices of those whose gain is godliness, that is, that make worldly gain the end of their godliness, and counterfeit godliness their way to worldly gain, 1 Tim. vi. 5, such, and from such turn away. He shews from a scripture reproof how they had abused the temple, and perverted the intention of it. Ye have made it a den of thieves : this is quoted from Jer. 7, 11. Is this house become a den of robbers in your eyes ? When dissembled piety is made the cloak and cover of iniquity, it may be said, That the house of prayer is become a den of thieves.

It is good to bring children betimes to the house of prayer, for of such is the kingdom of heaven. Let children be taught to keep up the form of godliness, it will help to lead them to the power of it : Christ has a tenderness for the lambs of his flock. Our Lord Jesus quoted a scripture, Psalm viii. 2. Out of the mouth of babes and sucklings thou hast perfected praise, which some think refers to



16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany, and he lodged there.

18 Now, in the morning, as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which

if ye tell me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, why did ye not then believe him;

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you into the way of righteousness, and ye believed him not; but the publicans and the harlots believed him. And ye, when ye had seen *it*, repented not afterward, that ye might believe him.

the children's joining in the acclamations of the people, and the women's songs with which David was honoured, when he returned from the slaughter of the Philistine, and therefore is very fitly applied here to the Hosannas, with which the Son of David was cried up, now he was entering upon his conflict with Satan, that Goliath.

18—22. This cursing of the barren fig-tree represents the state of hypocrites in general; and so it teacheth us, 1. That the fruit of fig-trees may justly be expected from those that have the leaves. 2. Christ's just expectations from flourishing professors are often frustrated and disappointed: he comes to many seeking fruit and finds leaves only, and he discovers it. 3. The sin of barrenness is justly punished with the curse and plague of barrenness: Let no fruit grow on thee henceforward for ever. As one of the chiefest blessings, and which was the first, is, Be fruitful; so one of the saddest curses is, Be no more fruitful. 4. A false and hypocritical profession commonly withers in this world, and it is the effect of Christ's curse; the fig-tree that had no fruit, soon lost its leaves. 2. It represents the state of the nation and people of the Jews in particular: they were a fig-tree planted in Christ's way, as a church. Now observe, 1. The disappointment they gave to our Lord Jesus; he came among them, expecting to find some fruit; something that would be pleasing to him; they professed themselves expectants of the promised Messiah, but when he came they did not receive and entertain him. 2. The doom he cast upon them, that never any fruit should grow upon them, or be gathered from them, as a church, or as a people, from henceforward for ever.

23—27. Thus Christ avoided the snare they laid for him, and justified himself in refusing to gratify them, neither tell I you by what authority I do these things: If they be so wicked and base as either not to believe, or not to confess that the baptism of John was from heaven, (though it obliged to repentance, that great duty, and sealed the kingdom of God at hand, that great promise) they were not fit to be discoursed with concerning Christ's authority; for men of such a disposition could not be convinced of the truth, nay, they could not but be provoked by it, and therefore he that is thus ignorant, let him be ignorant still. These that imprison the truths they know in unrighteousness, either by not professing them, or not practising according to them, are justly denied the farther truths they inquire after, Rom. i. 18, 19. Take away the talent from him that buried it; those that will not see, shall not see.

28—32. 1. The publicans and harlots were like the first son in the parable from whom little of religion was expected. They promised little good, and those that knew them promised themselves little good from them: Their disposition was generally rude, and their conversation profligate and debauched, and yet many of them were wrought upon by the ministry of John, who came in the spirit and power of Elias. See Luke vii. 29. And these fitly represented the Gentile world; for (as Dr. Whitby observes) the Jews generally ranked the publicans with the heathen; nay, and the heathen were represented by the Jews as harlots, and born of harlots, John viii. 41. 2. The scribes and Pharisees, the chief priests and elders, and indeed the Jewish nation in general, were like the other son that gave good words; they made a specious



33 Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants, more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which will render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

## CHAP. XXII.

I. The marriage-supper, 1—10. II. Disputes with the Pharisees, Sadducees, and scribes, who opposed Christ, 15—40.

AND Jesus answered, and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son.

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready; come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, and another to his merchandise;

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof* he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore, into the highways, and, as many as ye shall find, bid to the marriage.

profession of religion, and yet when the kingdom of the Messiah was brought among them by the baptism of John they slighted it, they turned their back upon it, nay, they lift up the heel against it.

33—46. This parable plainly sets forth the sin and ruin of the Jewish nation; they and the leaders are the husbandmen here, and what is spoken for conviction to them is spoken for caution to all that enjoy the privileges of the visible church, not to be high-minded, but fear.

CHAP. XXII. 1—14. The parable of the vineyard represents the sin of the rulers that persecuted the prophets; this shews also the sin of the people, who generally neglected the message, while their great ones were persecuting the messengers. Gospel calls and offers are represented by an invitation to this feast. Now,

First, The guests are called; bidden to the wedding. All that

are within hearing of the joyful sound of the gospel, to them is the word of this invitation sent.

Secondly, The guests are called upon; for in the gospel there are not only gracious proposals made, but gracious persuasives.

Thirdly, The ill entertainment which the Gospel of Christ often meets with among the children of men, is represented by the cold treatment that this message met with, and the hot treatment that the messengers met with, and in both the king himself and the royal bridegroom are affronted. This reflects primarily upon the Jews, who rejected the counsel of God against themselves. But it looks further to the contempt that would by many in all ages be put upon, and the opposition that would be given, to the Gospel of Christ.

Fourthly, The utter ruin that was coming upon the Jewish church and nation, is here represented by the revenge which the



10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*; for thou regardest not the person of men.

17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

king in wrath took on these insolent recusants, 7. He was wroth; the Jews that had been the people of God's love and blessing, by rejecting the Gospel became the generation of his wrath and curse; Wrath came upon them to the uttermost, 1 Thes. ii. 16. Fifthly, The replenishing of the church again by the bringing in of Gentiles, is here represented by the furnishing of the feast with guests out of the highways, 8, 9, 10.

Sixthly, The case of hypocrites that are in the church, but not of it, that have a name to live, but are not alive indeed, is represented by the guest that had not on the wedding-garment; one of the bad that were gathered in. Those come short of salvation by Christ, not only who refuse to take upon them the profession of religion, but who are not found in heart in that profession.

Lastly, The parable is concluded with that remarkable saying, which we had before, Matt. xx. 16, Many are called, but few are chosen, 14. Of the many that are called to the wedding-feast, if you set aside those as unchosen, that make light of it, and avowedly prefer other things before it; if then you set aside all that make a profession of religion, but the temper of their spirits, and the tenor of their conversation is a constant contradiction to it, set aside all the profane, and all the hypocrites, and you will find they are few, very few that are chosen; many called to the wedding-feast, but few chosen to the wedding-garment, i. e. to salvation by sanctification of the spirit. This is the strait gate, and narrow way, which few find.

15—22. The Herodians were a party among the Jews who were for a cheerful and entire subjection to the Roman emperor, and to Herod his deputy, and made it their business to reconcile people to that government, and pressed all to pay their tribute; some think they were the collectors of the land-tax, as the publicans were of the customs, and they went with the Pharisees to Christ, with this blind upon their plot.

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words* they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren; and the first, when he had married a wife, deceased; and, having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose

Now the question was, Whether it was lawful to pay these taxes voluntarily, or whether they should not insist upon the ancient liberty of their nation, and rather suffer themselves to be distrained upon? The ground of the doubt was, that they were Abraham's seed, and should not by consent be in bondage to any man, John viii. 33. God had given them a law, that they should not set a stranger over them; and whether that did not imply that they were not to yield any willing subjection to any prince, state, or potentate, that was not of their own nation and religion? This was an old mistake arising from that pride and haughty spirit, which brings destruction and a fall. Jeremiah in his time, though he spoke in God's name, could not possibly beat them off it, nor persuade them to submit to the king of Babylon, and their obstinacy in that matter was then their ruin, Jer. xxvii. 12, 13. And now again they stumbled at the same stone, and it was the very thing which in a few years after brought a final destruction upon them by the Romans. They quite mistook the sense both of the precept and of the privilege, and under colour of God's word, contended with his providence, when they should have kissed the rod, and accepted the punishments of their iniquity.

23—32. These heretics were called Sadducees, from one Sadoc, a disciple of Antigonus Sochæus, who flourished about 284 years before our Saviour's birth: they lie under an ill character among the writers of their own nation, as men of base and debauched conversations, which their principles led them to. They were the fewest in number of all the sects among the Jews, but generally persons of some rank. As the Pharisees and Essenes seemed to follow Plato and Pythagoras, so the Sadducees were much of the genius of the Epicureans; they denied the resurrection, they said, There is no future state, no life after this: that when the body dies, the soul is annihilated, and dies with it; that there is no state of rewards or punishments in the other world; on judg-



wife shall she be of the seven? for they all had her.

29 Jesus answered, and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven:

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this* they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment:

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself:

40 On these two commandments hang all the law and the prophets.

ment to come in heaven or hell. They maintained, that except God, there is no Spirit, Acts xxiii. 8, nothing but matter and motion: They would not own the divine inspiration of the prophets, nor any revelation from heaven, but what God himself spoke upon Mount Sinai. Now the doctrine of Christ carried that great truth of the resurrection, and a future state, much farther than it had yet been revealed, and therefore the Sadducees in a particular manner set themselves against it. The Pharisees and Sadducees were contrary to each other, and yet confederates against Christ: Christ's Gospel hath always suffered between superstitious ceremonious hypocrites, and bigots on the one hand, and profane deists and infidels on the other. The former abusing, the latter despising the form of godliness, but both denying the power of it.

34—40. All obedience begins in the affections, and nothing in religion is done right, that is not done there first. Love is the leading affection which gives law, and gives ground to the rest, and therefore that as the main fort is to be first secured, and garrisoned for God. Man is a creature cut out for love; thus therefore is the law written in the heart, that it is a law of love. Love is a short and sweet word, and if that be the fulfilling of the law, surely the yoke of the command is very easy. Love is the rest

41 ¶ While the Pharisees were gathered together Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word: neither durst any *man*, from that day forth ask him any more *questions*.

### CHAP. XXIII.

In the foregoing chapter we had our Saviour's discourses with the scribes and Pharisees, here we have his discourse concerning them, or rather against them.

**T**HEN spake Jesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharisees sit in Moses' seat:

3 All, therefore, whatsoever they bid you observe, *that* observe and do; but do not ye after their works; for they say, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments,

and satisfaction of the soul, if we walk in this good old way, we shall find rest.

41—46. David was one of those holy men that spake as he was moved by the Holy Ghost, especially in calling Christ Lord; for it was then as it is still, 1 Cor. xii. 3, that no man can say that Jesus is the Lord, but by the Holy Ghost. Now to prove that David in spirit called Christ Lord, he quotes Psal. cx. 1. which psalm the scribes themselves understood of Christ; of him it is certain the prophet there speaks, of him, and of no other man; and it is a prophetic summary of the doctrine of Christ, it describes him executing the office of a prophet, priest, and king, both in his state of humiliation and exaltation.

CHAP. XXIII. 1—12. The scribes and Pharisees, (that is, the whole Sanhedrin, who sat at the helm of church-government, who were all called Scribes and were some of them Pharisees,) they sit in Moses' seat, 2, of public teachers, and interpreters of the law, and the law of Moses being the municipal law of their state; they were as judges, or a bench of justices; teaching and judging seem to be equivalent, comparing 2 Chron. 17; or we may apply it not to the Sanhedrin, but to the other Pharisees and scribes that expounded the law, and taught the people how to apply it to particular cases. Good and useful offices and powers are not



6 And love the uppermost rooms at feasts and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte: and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides! which strain at a gnat, and swallow a camel.

25 Woe unto you scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee! cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

therefore to be presently condemned and abolished, because they fall sometimes into the hands of ill men that abuse them. He instanceth in two things, which they did to be seen of men. 1. They make broad their phylacteries: Those were little scrolls of paper, or parchment, wherein were written, with great niceness, these four paragraphs of the law, Exod. xiii. 2, to v. 11, Exod. xiii. 11, 16, Deut. vi. 4—9, Deut. xi. 13—21. These were sown up in leather, and worn upon their foreheads, and left arms; it was a tradition of the elders, which had reference to Exod. xiii. 9, and Prov. vii. 3, where the expressions seem to be figurative, intimating no more but that we should bear the things of God in our minds as carefully as if we had them bound between our eyes. 2. They enlarged the borders of their garments; God appointed the Jews to make borders, or fringes upon their garments, Num. xv. 38, to distinguish them from other nations, and to be a memorandum to them of their being a peculiar people; but the Pha-

risees were not content to have these borders like other people's, which might serve God's design in appointing them: But they must be a larger than ordinary, to answer their design of making themselves to be taken notice of, as if they were more religious than others.

13—33. In these verses we have eight woes levelled directly against the scribes and Pharisees by our Lord Jesus Christ, like so many claps of thunder, or flashes of lightning from mount Sinai: Three woes are made to look very dreadful, Rev. viii. 13, ix. 10. But here are eight woes in opposition to the eight beatitudes, Matt. v. 3. The gospel has its woes as well as the law, and gospel-curses are of all other the heaviest. These woes are the most remarkable, not only because of the authority, but because of the meekness and gentleness of him that denounced them. He came to bless, and loved to bless, but if his wrath be kindled, to be sure there is cause for it; and who shall entreat for him that th-



29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

great intercessor pleads against? A woe from Christ is a remediless woe. By their own confession, notorious persecutors were their ancestors, ye are the children of them. They meant no more but that they were their children by blood and nature, but Christ turns it upon them, that they were so by spirit and disposition. You are of those fathers, and their lusts you will do. As your fathers did, so do ye, Acts vii. 51. They came of a persecuting breed, were a seed of evil-doers, Isa. i. 4, risen up in their fathers' stead, Num. xxxii. 14. Malice, and envy, and cruelty, were bred in the bone with them, and they had formerly espoused it for a principle, to do as their fathers did, Jer. xlv. 17. And it is observable here, 30, how careful they are to mention the relation; they were our fathers that killed the prophets, and they were men in honour and power, whose sons and successors we are. If they had detested the wickedness of their ancestors as they ought to have done, they would not have been so fond to call them their fathers; for it is no credit to be a-kin to persecutors, though they had never so much dignity and dominion.

34—39. Zacharias, the son of Barachias, v. 36, was not Zacharias the prophet, though he was the son of Barachias, Zech. i. 1, as some would have it; nor Zacharias the father of John Baptist, as others say; but, as is most probable, Zachariah the son of Jehoiadah, who was slain in the court of the Lord's house, 2 Chron. xxiv. 20, 21. His father is called Barachias, which signifies much the same with Jehoiadah, and it was usual among the Jews for the same person to have two names; whom ye slew, ye of this nation, though not of this generation. This is instanced in, because the requiring of that is particularly spoken of, 2 Chron. xxiv. 22, as that of Abel's is: The Jews imagined that the captivity had sufficiently atoned for that guilt, but Christ lets them know it was not yet fully accounted for, but remained upon the score. And some think this is mentioned with a prophetic hint, for there

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

## CHAP. XXIV.

The prophecy of divers events, especially referring to the destruction of Jerusalem, and the utter ruin of the Jewish church and nation, which was now hastening on, and was completed about forty years after.

AND Jesus went out, and departed from the temple; and his disciples came to him, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

3 ¶ And, as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

was one Zacharias, the son of Baruch, whom Josephus speaks of, De Bel. Judaic. Lib. v. c. 1, that was a just and good man, who was killed in the temple a little before it was destroyed by the Romans. Archbishop Tillotson thinks Christ doth both allude to the history of the former Zacharias in Chronicles, and foretels the death of this latter in Josephus: Though the latter was not yet slain, yet before this destruction comes, it would be true that they had slain him; so that all shall be put together from first to last. The chief priests and scribes were displeased with the children for crying Hosanna to Christ; but the day is coming when proud persecutors would gladly be found in the condition of the meanest and poorest they now trample upon. Some make this to refer to the conversion of the Jews to the faith of Christ; then they shall see him, and own him, and say, Blessed is he that cometh; but it seems rather to look further, for the complete manifestation of Christ, and conviction of sinners, is reserved to be the glory of the last day.

CHAP. XXIV. 1—3. Notice is taken, in the building of the second temple, of the laying of one stone upon another, Hag. ii. 15, and here in the ruin of not leaving one stone upon another: The story tells us, that this was fulfilled in the letter; for though Titus when he took the city did all he could to preserve the temple, yet he could not restrain the enraged soldiers from destroying it utterly, and it was done to that degree, that Thurnus Rufus ploughed up the ground on which it had stood. And that scripture was fulfilled, Mic. iii. 12, Sion shall for your sake be ploughed as a field. And afterwards in Julian the apostate's time, when the Jews were encouraged by him to rebuild their temple, in opposition to the christian religion, what remained of the ruins was quite pulled down to level the ground for a new foundation; but the attempts was defeated by the miraculous eruption of fire out of the ground, which destroyed the foundation they laid, and frightened away the



4 And Jesus answered, and said unto them, Take heed that no man deceive you ;

5 For many shall come in my name, saying, I am Christ ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars ; see that ye be not troubled : for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 ¶ And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and then shall the end come.

15 When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains ;

17 Let him which is on the house-top not come down to take any thing out of his house ;

builders. Now this prediction of the final and irreparable ruin of the temple, includes a prediction of the period of the Levitical priesthood and the ceremonial law.

4—51. The disciples had asked concerning the times when these things should be ; and Christ gives them no answer to that, after what number of days and years his prediction should be accomplished ; for it is not for us to know the times, Acts i. 7. But they had asked what shall be the sign. And that question he answers fully, for we are concerned to understand the signs of the times, Matt. xvi. 3. Now the prophecy primarily respects the events near at hand, the destruction of Jerusalem, the period of the Jewish church and state, the calling of the Gentiles, and the setting up of Christ's kingdom in the world : but as the prophecies of the Old Testament, which have an immediate reference to the affairs of the Jews, and the revolutions of their state, yet under the figure of them, do certainly look further to the gospel-church, and the kingdom of the Messiah, and are so expounded in the New Testa-

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck, in those days !

20 But pray ye that your flight be not in the winter, neither on the sabbath-day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened there should no flesh be saved ; but for the elects' sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there : believe *it* not.

24 For there shall arise false christs, and false prophets, and shall shew great signs and wonders ; insomuch that if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : behold, *he is* in the secret chambers ; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall

ment. And such expressions are found in those predictions as are peculiar thereto, and not applicable otherwise ; so this prophecy under the type of Jerusalem's destruction, looks as far forward as the general judgment, and is as equal in prophecies : some passages are most applicable to the type, and others to the anti-type ; and towards the close, as usual, it points more particularly to the latter. And it is observable, that what Christ here saith to his disciples, tends more to engage their caution than to satisfy their curiosity, more to prepare them for the events that should happen, than to give them a distinct idea of the events themselves. This is that good understanding of the times we should all covet, from thence to infer what Israel ought to do. And so this prophecy is of standing, lasting use to the church, and will be so to the end of time ; for the thing which has been is that which shall be, Eccl. i. 5, 6, 7, 9. And the series, connexion, and presages of events are much the same still that they were then ; so that upon the prophecy of this chapter pointing at that event, moral prognosti-



## ST. MATTHEW.

see the Son of man coming in the clouds of heaven, with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34. Verily I say unto you, This generation shall not pass till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark.

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field, the one shall be taken and the other left.

41 *Two women shall be* grinding at the mill, the one shall be taken, and the other left.

42 Watch therefore, for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken:

50 The lord of that servant shall come in

cations may be made, and such constructions of the signs of the times, as the wise man's heart will know how to improve. These false christs and false prophets would have their agents and emissaries busy in all places to draw people to them, 23. Then when public troubles are great and threatening, and people will be catching at any thing that looks like deliverance, then Satan will take the advantage of imposing on them: then they will say, Lo, here is a Christ, or there is one; but do not mind them. He foretels wars and great commotions among the nations, 6, 7. From the time that the Jews rejected Christ, and he left their house desolate, the sword did never depart from their house, the sword of the Lord was never quiet, because he had given it a charge against an hypocritical nation, and the people of his wrath, and by it brought ruin upon them.

He foretels other judgments more immediately sent to God, famines, pestilences, and earthquakes. Famine is often the effect of war, and pestilence of famine. These were the three judgments which David was to choose one out of, and he was in a strait, for he knew not which was the worst; but what dreadful desolations will they make when they all pour in together upon a people? Besides war, and that is enough, there shall be, 1. Famine, signified by the black horse under the third seal, Rev. vi. 5, 6. We read of a famine in Judea, not long after Christ's time, which was very impoverishing, Acts xi. 28, 29, but the sorest famine was in Jerusalem, during the siege, see Lam. iv. 9, 10. 2. Pestilence, signified by the pale horse, and Death upon him, and the grave at his heels, under the fourth seal, Rev. vi. 7, 8, this destroys without distinction, and in a little time lays heaps upon heaps. 3. Earthquakes in divers places, or from place to place, pursuing those that flee from them, as they did from the earthquakes in the days of Uzziah, Zech. xiv. 5. 4. He foretels the persecution of his own

people and ministers, and a general apostasy, and decay in religion thereupon, 9, 10, 12, 13. 5. He foretels the preaching of the gospel in all the world, 14. This gospel shall be preached, and then shall the end come. The world shall stand as long as any of God's chosen ones remain uncalled, but when they are all gathered in, it will be set on fire presently. 6. He foretels more particularly the ruin that was coming upon the people of the Jews, their city, temple, and nation, 15, &c. Here he comes more closely to answer their question concerning the desolation of the temple, and what he said here would be of use to his disciples, both for their conduct and for their comfort, in reference to that great event; and here he describes the several steps of that calamity; such as is usual in war. 7. He foretels the sudden spreading of the gospel in the world, about the time of these great events, 27, 28, as the lightning comes out of the east, so shall the coming of the Son of man be. It seems primarily to be meant of his coming, to set up his spiritual kingdom in the world. Some understand these verses of the coming of the Son of man to destroy Jerusalem, Mal. iii. 1, 2, 5. So much was there of an extraordinary display of divine power and justice in that event, that it is called the coming of Christ. It is very applicable to the day of judgment, the coming of our Lord Jesus Christ in that day, and our gathering together unto him, 2 Thess. ii. 1. 8. He foretels his second coming at the end of time, 29, 30, 31. The sun shall be darkened, &c. First, Some think this to be understood only of the destruction of Jerusalem, and the Jewish nation; the darkening of the sun, moon, and stars, notes the eclipse of the glory of that state, its convulsions, and the general confusion that attended that desolation: second, It seems rather to refer to Christ's second coming. The destruction of the particular enemies of the church was typical of the complete conquest of them all, and therefore what will







ST MATTHEW.  
Chap XXVIII V. 10.



*Jesus coming from y<sup>e</sup> Sepulchre*



a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites : there shall be weeping and gnashing of teeth.

CHAP. XXV.

I. The parable of the ten virgins, 1—13. II. Of the three servants, 14—30. III. The process of the last judgment, 31—46.

**T**HEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made,

be done really at the great day may be applied metaphorically to those destructions ; but still we must attend to the principal scope of them ; and while we are all agreed to expect Christ's second coming, what need we put such strained constructions, as some do, upon these verses, which speak of it so clearly, and so agreeably to other scriptures, especially when Christ is here answering an inquiry concerning his coming at the end of the world, which Christ was never shy of speaking of to his disciples ?

This generation shall not pass away till all these things be fulfilled, 34. There are those now alive that shall see Jerusalem destroyed, and the Jewish church brought to an end. But as to that day and hour which will put a period to time, that knows no man, 36. Therefore take heed of confounding these two, as they did, who from the words of Christ and the apostle's letters, inferred that the day of Christ was at hand, 2 Thess. i. 2. No, it was not ; this generation and many others shall pass before that day and hour come. There is a certain day and hour fixed for the judgment to come, it is called the day of the Lord because so unalterably fixed, none of God's judgments are adjourned sine die. That day and hour is a great secret. No man knows it, not the wisest by their sagacity, not the best by any divine discovery. We all know there shall be such a day, but none knows when it shall be. No, not the angels. Though their capacities for knowledge are great, and their opportunities of knowing this advantageous, they dwell at the fountain-head of light, and though they are to be employed in the solemnity of that day, yet they are not told when it shall be ; none knows but my Father only. This is one of those secret things which belong to the Lord our God.

CHAP. XXV. 1—13. First, The bridegroom is our Lord Jesus Christ ; he is so represented in the 45th Psalm, Solomon's Song, and often in the New Testament. Secondly, The virgins are the professors of religion, members of the church, but here represented as her companions, Psal. lv. 14, as elsewhere her children, Isa. liv. 1. Thirdly, The office of these virgins is to meet the bridegroom, which is as much their happiness as their duty. Fourthly, Their chief concern is to have lights in their hands when they attend the bridegroom, thus to do him honour, and do him service. Christians are children of light. The Gospel is light, and they who receive it must not only be enlightened by it themselves, but must shine as lights, must hold it forth, Phil. ii. 15, 16.

Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

9 But the wise answered, saying, *Not so ;* lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready, went in with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 For *the kingdom of the heaven is as a*

Now concerning these ten virgins, we may observe, 1. Their character. It was the wisdom of the wise virgins, that they took oil in their vessels with their lamps, 4. They had a good principle within, which would maintain and keep up their profession. 2. Their common fault, during the bridegroom's delay, they all slumbered and slept, v. 2. The wise virgins kept their lamps burning, but did not keep themselves awake. Too many good Christians, when they have been long in profession, grow remiss in their preparations for Christ's second coming ; they intermit their care, abate their zeal, their graces are not lively, nor their works found perfect before God ; and though all love be not lost, yet the first love is less. 3. The surprising summons given them to attend the bridegroom, v. 6. At midnight there was a cry made, behold the bridegroom cometh. Christ's coming will be at our midnight, when we least look for him, and are most disposed to take our rest. 4. The address they all made to answer this summons, v. 7. They all arose and trimmed their lamps, snuffed them, and supplied them with oil, and went about with all expedition to put themselves in a posture to receive the bridegroom. Those that are best prepared for death, yet upon the immediate arrests of it have work to do to get themselves actually ready, that they may be found in peace, 2 Pet. iii. 14, found doing, Matt. xxiv. 46, and not found naked, 2 Cor. v. 3. It will be a day of search and inquiry, and it concerns us to think how we shall then be found. 5. The distress which the foolish virgins were in for want of oil, 8, 9. This speaks (1.) The apprehensions which some hypocrites have of the misery of their state, even on this side death, when God opens their eyes to see their folly, and themselves perishing with a lie in their right hand. Or, however, (2.) the real misery of their state on the other side death, and in the judgment ; how far their fair but false profession of religion will be from availing them any thing in the great day : see what comes of it. 6. The coming of the bridegroom, and the issue of all this different character of the wise and foolish virgins. See what came of it. 7. Here is a practical inference drawn from this parable, v. 13, watch, therefore. We had it before, chap. xxiv. 42, and here it is repeated as the most needful caution.

14—30. We have here the parable of the talents committed to three servants. In this parable (1.) the master is Christ, who is the absolute owner and proprietor of all persons and things, and



## ST. MATTHEW.

man travelling into a far country, who called his own servants, and delivered unto them his goods:

15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

in a special manner of his church, into his hands all things are delivered. (2.) The servants are Christians, his own servants, so they are called, born in his house, bought with his money, devoted to his praise, and employed in his work. We have three things in general in this parable. First, The trust committed to these servants. Secondly, The different management and improvement of this trust, which we have an account of, 16, 17, 18. Thirdly, The account of this improvement, 19. 1. The account is deferred; it is not till after a long time that they are reckoned with; not that the master neglects his affairs, or that God is slack concerning his promise, 2 Pet. iii. 9. No, he is ready to judge. 1 Pet. iv. 5, but every thing must be done in its time and order. 2. Yet the day of account comes at last, the Lord of those servants reckoneth with them. The stewards of the manifold grace of God must shortly give account of their stewardship: We must all be reckoned with, what good we have got to our own souls, and what good we have done to others by the advantages we have enjoyed, see Rom. xiv. 10, 11. Observe the disproportion between the work and the reward; they are but few things in which the saints are serviceable to the glory of God, but many things

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth; lo, there thou hast *that is* thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents:

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on

wherein they shall be glorified with God: What charge we receive from God, what work we do for God in this world is but little, very little, compared with the joy set before us: Put together all our services, all our sufferings, all our improvements, all the good we do to others, all we get to ourselves, and they are *but a few things*, next to nothing, not worthy to be compared, not fit to be named the same day with the glory to be revealed. To be deprived of his talent, 28, 29. Take therefore the talent from him. This may be applied to the blessings of this life, worldly wealth and possessions. We may apply it to the means of grace. They who are diligent in improving the opportunities they have, God will enlarge them, will set before them an open door. We may also apply it to the common gifts of the spirit. He that *hath* these, and doth good with them, shall have abundance; these *gifts* improve by exercise, and brighten by being used.

31—46. Wicked and godly here dwell together in the same kingdoms, cities, churches, families, and are not certainly distinguishable one from another; such are the infirmities of saints, such the hypocrisies of sinners, and one event to both; but in that day they will be separated, and parted for ever, then shall ye re-



his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and thee *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.

turn, and discern between the righteous and the wicked, Mal. iii. 18. They cannot separate themselves one from another in this world, 1 Cor. v. 10. nor can any one else separate them, Matt. xiii. 29. But the Lord knows them that are his, and he can separate them. This separation will be so exact, that the most inconsiderable saints shall not be lost in the crowd of sinners, nor the most plausible sinner hid in the crowd of saints, Psal. i. 5, but every one shall go to his own place. 1. Jesus Christ is the great shepherd, he now feeds his flock like a shepherd, and will shortly distinguish between those that are his, and those that are not, as Laban divided his sheep from Jacob's, and set three days' journey between them, Gen. xxx. 35, 36. 2. The godly are like sheep, innocent, mild, patient, useful: the wicked are like goats, a baser kind of animal, unsavory and unruly.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XXVI.

In this chapter we have, I. The preliminaries, or preface to Christ's sufferings, 1—35. II. His entrance upon them, and some of the particulars of them, 36—75.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast-day, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured *it* on his head as he sat *at meat*.

8 But when his disciples saw *it* they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it* he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole

CHAP. XXVI. 1—5. The chief priests and scribes, and elders of the people, were not awed by the fear of God, but by the fear of the people; all their concern was for their own safety, not God's honour. They would have it done at the feast; for it was a tradition of the Jews, that malefactors should be put to death at one of the three feasts, especially rebels and impostors, that all Israel might see and fear, but not on the feast day.

6—13. Though the honour of Christ is principally designed in the gospel, yet the honour of his saints and servants is not altogether overlooked. The memorial of this woman was to be preserved, not by dedicating a church to her, or keeping an annual feast in honour of her, or preserving a piece of her broken box for a sacred relic, but by mentioning her faith and piety in the preaching of the gospel for example to others, Heb. vi. 12. And hereby



world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And, as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

honour redounds to Christ himself, who in this world, as well as in that to come, will be glorified in his saints, and admired in all them that believe.

14—16. Thirty shekels is in our money about 3l. 8s. so some, 3l. 15s. so others. By the law, Exod. xxi. 32, thirty pieces of silver was the price of a slave, a goodly price, at which Christ was valued, Zech. xi. 13. No wonder Sion's sons, though comparable to fine gold, are esteemed as earthen pitchers, when Sion's king himself was thus undervalued.

17—25. We have here an account of Christ's keeping the passover, being made under the law he submitted to all the ordinances of it, and to this among the rest; it was kept in remembrance of Israel's deliverance out of Egypt, the birth-day of that people; it was a tradition of the Jews, that in the days of the Messiah they should be redeemed on the very day of their coming out of Egypt, and it was exactly fulfilled, for Christ died the day after the passover, in which day they began their march.

It well becometh the disciples of Christ always to be jealous over themselves with a godly jealousy, especially in trying times. We know not how strongly we may be tempted, nor how far God may leave us to ourselves, and therefore have reason not to be high-minded, but fear. It is observable that our Lord Jesus, just before he instituted the Lord's Supper, put his disciples upon this trial, and suspicion of themselves, to teach us to examine and judge ourselves, and so to eat of that bread, and drink of that cup.

26—30. The Lord's Supper was instituted as they were eating.

24 The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And, as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:

28 For this is my blood of the New Testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And, when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again I will go before you into Galilee.

33 Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

At the latter end of the Passover Supper, before the table was drawn, because at the feast upon a sacrifice it was to come in the room of that ordinance. Christ is to us the Passover Sacrifice, by which atonement is made, 1 Cor. v. 1. Christ our Passover is sacrificed for us; this ordinance is to us the Passover Supper, by which application is made, and a commemoration celebrated of a much greater deliverance than that of Israel out of Egypt. All the legal sacrifices of propitiation being summed up in the death of Christ, and so abolished, all the legal feasts of rejoicing were summed up in this sacrament, and so abolished. He assures them of a happy meeting again at last; it is a long, but not an everlasting farewell, until that day when I drink it new with you. Some understand it of the interviews he had with them after his resurrection; others understand it of the joys and glories of the future state, which the saints shall partake of in everlasting communion with the Lord Jesus, represented here by the pleasures of a banquet of wine.

31—35. The scripture here fulfilled, I will smite the Shepherd, is quoted from Zech. xiii. 7. There is a proneness in good men to be over-confident of their own strength and stability. We are ready to think ourselves able to grapple with the strongest temptations, to go through the hardest and most hazardous services, and to bear the greatest afflictions for Christ; but it is because we do not know ourselves. Those often fall soonest and foulest that are most confident of themselves. Those are least safe that are most secure. Satan is most active to seduce such, they are most off



34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter,

What! could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going, behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas,

its terrors, looked him in the face, and this made him sorrowful, especially because it was the wages of our sin, which he had undertaken to satisfy for. It is true, the martyrs that have suffered for Christ, have entertained the greatest torments, and the most terrible deaths, without any such sorrow and consternation, have called their prisons their delectable orchards; and a bed of flames, a bed of roses; but then, first, Christ was now denied the supports and comforts which they had, i. e. he denied them to himself, and his soul refused to be comforted, not in passion, but in justice to his undertaking: second, His sufferings were of another nature from theirs. St. Paul, when he is to be offered upon the sacrifice and service of the saint's faith, can joy and rejoice with them all; but to be offered a sacrifice to make atonement for sin, is quite a different case.

He calls his sufferings a cup, not a river, not a sea, but a cup, which we shall soon see the bottom of. A cup, because allotted him, as at feasts a cup was set to every mess. He begs this cup might pass from him, i. e. that he might avoid the sufferings now at hand; or at least that they might be shortened. This speaks no more but that he was really and truly man, and as a man he could not but be averse to pain and suffering. But observe the proviso, If it be possible. If God may be glorified, man saved, and the ends of his undertaking answered, without his drinking of his bitter cup, he desires to be excused, otherwise not. What we cannot do with the securing our great end, we must reckon to be in effect impossible; Christ did so.

It is the unhappiness and burthen of Christ's disciples, that their bodies cannot keep pace with their souls in works of piety and devotion, but are many a time a cloud and clog to them. That when the spirit is free, and disposed to that which is good, the flesh is averted and indisposed. This St. Paul laments, Rom. vii. 22, With my mind I serve the law of God, but with my flesh the law of sin. Our impotency in the service of God is the great iniquity and infidelity of our nature, and it ariseth from these sad remainders of corruption, which are the constant grief and burthen of God's people. Yet it is our comfort that our Master graciously considers this, and accepts the willingness of the spirit, and pities and pardons the weakness and infirmity of the flesh; for we are under grace, and not under the law.

47—56. A kiss is a token of allegiance and friendship, Psal. ii. 12. But Judas, when he broke all the laws of love and duty, profaned this sacred sign to serve his purpose. There are many that

their guard, and God leaves them to themselves to humble them, see 1 Cor. x. 12.

36—46. He began to be very sorrowful and very heavy. It is called an agony, Luke xxii. 24, a conflict. It was not any bodily pain or torment that he was in, nothing occurred to hurt him; but whatever it was, it was from within; he troubled himself, John xi. 33. The words here used are very emphatical, he began to be sorrowful, and in a consternation. The latter word signifies such a sorrow as makes a man neither fit for company nor desirous of it. He had like a weight of lead upon his spirits. Physicians use a word near a-kin to it, to signify the disorder a man is in a fit of an ague, or beginning of a fever. Now was fulfilled Psalm xxii. 14, I am poured out like water, my heart is like wax, it is melted; and all those passages in the Psalms, where David complains of the sorrow of his soul, Psal. xviii. 4, 6, xlii. 7, lv. 4, 5, lxix. 1, 2, 3, lxxxviii. 3, cxvi. 3. And Jonah's complaint, chap. ii. 4, 5.

But what was the cause of all this? What was it that put him into this agony? Why art thou cast down, blessed Jesus? And why disquieted? Certainly it was nothing of despair, or distrust of his Father, much less any conflict or struggle with him. As the Father loved him because he laid down his life for the sheep, so he was entirely subject to his Father's will in it. But, first, He engaged in an encounter with the powers of darkness; so he intimates, Luke xxii. 52, This is your hour, and the power of darkness; and he spoke of it just before, John xiv. 30, 31, The prince of this world comes. I see him rallying his forces, and preparing for a general assault: but he has nothing in me, no garrisons in his interest, none that secretly hold correspondence with him, and therefore his attempts, though fierce, will be fruitless; but as the Father gave me commandment, so do I; however it be, I must have a struggle with him, the field must be fairly fought, and therefore arise, let us go hence, let us hasten to the field of battle, and meet the enemy: second, He was now bearing the iniquities which the Father laid upon him, and by his sorrow and amazement he accommodated himself to his undertaking. The sufferings he was entering upon were for our sins, they were all made to meet upon him, and he knew it: third, He had a full and clear prospect of all the sufferings that were before him: he foresaw the treachery of Judas, the unkindness of Peter, the malice of the Jews, and their base ingratitude. He knew that he should now in a few hours be scourged, spit upon, crowned with thorns, nailed to the cross, death in its most dreadful appearances; death in pomp attended with all



one of the twelve, came, and with him a great multitude with swords and staves from the chief-priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master: and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 ¶ And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high-priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high-priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high-priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief-priests and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high-priest arose, and said unto him, Answerest thou nothing? what is *it which* these witness against thee?

63 But Jesus held his peace. And the high-priest answered, and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right

betray Christ with a kiss, and hail Master; who, under pretence of doing him honour, betray and undermine the interests of his kingdom.

They had but two swords among them all, Luke xxii. 38, and one of them, it seems, fell to Peter's share; and now he thought it was time to draw it, and he laid about him as if he would have done some great matters, but all the execution he did was the cutting off an ear from a servant of the high-priest, designing, it is likely, to cleave him down the head, because he saw him more forward than the rest in laying hands on Christ; he missed his blow. But if he would be striking, in my mind he should rather have aimed at Judas, and have marked him for a rogue. Peter had talked much, and more what he would do for his Master, he would lay down his life for him. Yea, that he would, and now he will be as good as his word, and venture his life to rescue his Master; and thus far was commendable, that he had a great zeal for Christ, and his honour and safety: but it was not according to knowledge, nor guided by discretion; for, first, He did it without warrant: second, He indiscretely exposed himself and his fellow disciples to the rage of the multitude; for what could they with two swords do against a band of men?

Three reasons Christ gives to Peter for this rebuke. First, His drawing the sword would be dangerous to himself, to his fellow-disciples; They that take the sword shall perish with the sword: they that use violence fall by violence, and men hasten and increase their own troubles by blustering bloody methods of self-defence; they that take the sword before it is given them, that use it without warrant or call, expose themselves to the sword of war, or public justice: second, It was needless for him to draw his sword in defence of his Master, who, if he pleased, could summon into his service all the host of heaven: third, It was no time to make

any defence at all, or to offer to put by the stroke, for how then shall the scriptures be fulfilled, that thus it must be! 54. It was written that Christ should be led as a lamb to the slaughter, Isa. liii. 7. Should he summon the angels to his assistance, he would not be led to the slaughter at all; should he permit his disciples to fight, he would not be led as a lamb, quietly and without resistance; therefore he and his disciples must yield to the accomplishment of the predictions.

57—68. The terrors of the judgment-day will be a sensible conviction to the most obstinate infidelity, not in order to conversion, that will be then too late, but in order to an eternal confusion. Observe, first, Whom they should see, the Son of man. Having owned himself the Son of God, even now in his estate of humiliation, he speaks of himself as the Son of man, even in his estate of exaltation; for he had [these two distinct natures in one person. The incarnation of Christ has made him Son of God, and Son of man, for he is Immanuel, God with us: second, In what posture they should see him: first, Sitting on the right hand of power, according to the prophecy of the Messiah, Psal. cx. 1, Sit thou at my right hand; which notes both the dignity and dominion he is exalted to: though now he stood at the bar, they should shortly see him sit on the throne: second, Coming in the clouds of heaven; this refers to another prophecy concerning the Son of man, Dan. vii. 13, 14, which is applied to Christ, Luke i. 33, when he came to destroy Jerusalem; so terrible was the judgment, and so sensible the indications of the wrath of the Lamb in it, that it might be called a visible appearance of Christ, but doubtless it has reference to the general judgment; to this day he appeals, and summons them to an appearance, then and there to answer for what they were now doing: he had spoken of this day to his disciples awhile ago, for their comfort, and had bid them lift up their heads for







ST. MATTHEW.  
Chap XXVI. V. 75.



*Peter repenteth.*



hand of power, and coming in the clouds of heaven.

65 Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ: Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And, when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came *unto* him they that stood by, and said to Peter, Surely thou also *art* one of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly.

joy in the prospect of it, Luke xxi. 27, 28. Now he speaks of it to his enemies for their terror; for nothing is more comfortable to the righteous, nor more terrible to the wicked, than Christ's judging the world at the last day.

They spit in his face, thus the scripture was fulfilled, Isa. l. 6, He hid not his face from shame and spitting. They buffeted him and smote him with the palms of their hands: this added pain to the shame, for both came in with sin. Now the scripture was fulfilled, Isa. l. 6, I gave my cheek to them that plucked off my hair; and Lam. iii. 30, He giveth his cheek to him that smiteth him: he is filled with reproach, and yet keepeth silence, 28, and Mic. i. They shall smite the judge of Israel with the rod upon the cheek; and here the margin reads it, They smote him with rods; and this he submitted to.

69—75. Peter that wept so bitterly for denying Christ, never denied him again, but confessed him often, and openly, and in the mouth of danger; so far from ever saying, I know not the man; that he made all the house of Israel know assuredly, that this same Jesus was Lord and Christ. True repentance for any sin will be best evinced by our abounding in the contrary grace and duty: that is a sign of our weeping, not only bitterly but sincerely.

**W**HEN the morning was come, all the chief-priests and elders of the people took counsel against Jesus to put him to death.

2 And, when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief-priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief-priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.)

CHAP. XXVII. 1—10. Had Judas gone to Christ, or to some of the disciples, perhaps he might have had relief, as bad as the case was, but missing of it with the chief-priests, he abandoned himself to despair. And the same devil, that with the help of the priests, drew him to the sin, with their help drove him to despair. He became his own executioner; he hanged himself; he was suffocated with grief; so Dr. Hammond; but Dr. Whitby is clear that our translation is right. Judas has a sight and sense of sin, but no apprehension of the mercy of God in Christ, and so he pined away in his iniquity. His sin, we may suppose, was not in its own nature unpardonable, there were some of those saved that had been Christ's betrayers and murderers: but he concluded, as Cain, that his iniquity was greater than could be forgiven, and would rather throw himself on the devil's mercy than God's. And some have said, that Judas sinned more in despairing of the mercy of God, than in betraying his Master's blood. Now the terrors of the Almighty set themselves in array against him. All the curses written in God's book now come into his bowels like water, and like oil into his bones, as was foretold concerning him, Psal. cix. 18, 19, and drove him to this desperate shift, for the escaping of a hell within him, to leap into that before him, which was but the per-



## ST. MATTHEW.

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ Now at *that* feast the governor was wont to release unto the people a prisoner whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him?

20 But the chief-priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified.

23 And the governor said, Why? what evil hath he done? but they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was

made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them; and, when he had scourged Jesus, he delivered *him* to be crucified.

27 ¶ Then the soldiers of the governor took Jesus unto the common hall, and gathered unto him the whole band of *soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out they found a man of Syrene, Simon by name; him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a skull.

34 They gave him vinegar to drink mingled with gall; and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And, sitting down, they watched him there:

37 And set up over his head his accusa-

fection and perpetuity of this horror and despair. He throws himself into the fire, to avoid the flame, and miserable is the case when a man must go to hell for ease.

11—25. They said, His blood be on us, and on our children, and God said Amen to it, so shall thy doom be; as they loved cursing, so it came upon them. The wretched remains of that abandoned people feel it to this day; from the time they imprecated this blood upon them they were followed with one judgment after another, till they were quite laid waste, and made an astonishment, a hissing, and a bye-word; yet on some of them, and some of theirs, this blood came not to condemn them, but to save them; divine mercy, upon their repenting and believing, cut off this entail, and

then the promise was again to them, and to their children: God is better to us and ours than we are.

26—32. Thus was he despised and rejected of men, a man of sorrows, and acquainted with grief. All this misery and shame he underwent, that he might purchase for us everlasting life, and joy, and glory.

33—49. The drink they offered him was literally foretold, Psal. xix. 21. In that famous psalm, the first words of which Christ made use of upon the cross, it was said, They parted my garments among them, and cast lots upon my vesture, Psal. xxii. 18, which was never true of David, but looks primarily at Christ, of whom David in spirit spake: then is the offence of this part of the cross



tion written, **THIS IS JESUS, THE KING OF THE JEWS.**

38 Then were there two thieves crucified with him ; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him wagging their heads,

40 And saying, 'Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God; come down from the cross.

41 Likewise also the chief priests, mocking *him*, with the scribes and elders, said,

42 He saved others ; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God : let him deliver him now, if he will have him : for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth hour, there was darkness over all the land unto the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, 'This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And, behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent ;

52 And the graves were opened ; and many bodies of the saints which slept arose.

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him watching Jesus, saw the

ceased ; for it appears to have been by the determinate counsel and fore-knowledge of God. Christ stript himself of his glories to divide them among us.

Well, thus our Lord Jesus having undertaken to satisfy the justice of God for the wrong done him in his honour by sin, he did it by suffering in his honour ; not only by divesting himself of that which was due to him as the Son of God, but by submitting to the utmost indignity that could be done to the worst of men ; because he was made sin for us, he was thus made a curse for us, to make reproach easy to us, if at any time we suffer it, and have all manner of evil said against us falsely for righteousness' sake. We have here the frowns of heaven which our Lord Jesus was under, in the midst of all these injuries and indignities from men.

50—56. Behold the veil of the temple was rent in twain : first, It was in correspondence with the temple of Christ's body, which was now in the dissolving. That was the true temple, in which dwell the fulness of the Godhead ; when Christ cried with a loud voice, and gave up the ghost, and so dissolved that temple : second, It signified the revealing and unfolding of the mysteries of the Old Testament. The veil of the temple was for concealment, as was that on the face of Moses, therefore it was called the veil of the covering ; for it was highly penal for any person to see the furniture of the most holy place, except the high-priest, and he but once a year, with great ceremony, and through a cloud of smoke ; all which signified the darkness of that dispensation, 2 Cor. iii. 13. But now at the death of Christ all was laid open, the mysteries unveiled, so that now he that runs may read the meaning of them : third, It signified the uniting of Jew and Gentile by the removing of the partition-wall between them, which was the ceremonial law, by which the Jews were distinguished from all other people, as a garden inclosed, were brought near to God, whilst others were made to keep their distance ; Christ in his death repealed the ceremonial law, cancelled that hand-writing of ordinances, took it out of the way, nailed it to his cross, and so broke down the middle wall of partition ; and by abolishing these institutions abolished the enmity, and made in himself of twain one new man, (as two rooms are made one, and that large and lightsome, by taking down the par-

tition) so making peace, Eph. ii. 14, 15, 16. Christ died to rend all dividing veils, and to make all his one, John xvii. 21 : fourth, It signified the consecrating and laying open of a new and living way to God. The veil kept people off from drawing near to the most holy place, where the Shechinah was. But the rending of it signified, that Christ by his death opened a way to God, first, For himself. This was the great day of atonement when our Lord Jesus as the great high-priest, not by the blood of goats and calves, but by his own blood entered once for all into the holy place ; in token of which the veil was rent, Heb. ix. 7.

This earthquake signified two things, first, The horrible wickedness of Christ's crucifiers : second, The glorious achievements of Christ's cross. This earthquake signified the mighty shock : nay, the fatal blow now given to the devil's kingdom. The rocks rent ; the hardest and firmest part of the earth was made to feel this mighty shock. Christ had said, that if the children should cease to cry Hosanna, the stones would immediately cry out, and now in effect they did so, proclaiming the glory of the suffering Jesus, and themselves more sensible of the wrong done him, than the hard hearted Jews were, who yet will shortly be glad to find a hole in the rocks, and a cleft in the ragged rocks, to hide them from the face of him that sitteth on the throne, see Rev. vi. 16. The graves were opened. The matter is not related so fully as our curiosity would wish ; for the scripture was not intended to gratify that ; it should seem the same earthquake that rent the rocks, opened the graves, and many bodies of saints which slept arose ; death to the saints is but the sleep of the body, and the grave the bed it sleeps in ; they awoke by the power of the Lord Jesus, and v. 53, came out of their graves after his resurrection, and went into Jerusalem the holy city, and appeared unto many.

Those who lived and died before the death and resurrection of Christ, had saving benefit thereby, as well as those that have lived since ; for he was the same yesterday that he is to-day, and will be for ever, Heb. xiii. 8. Thus Jesus Christ by dying conquered, disarmed, and disabled death. These saints that rose were the present trophies of the victory of Christ's cross over the powers of death, which he thus made a shew of openly. Having by death



earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God :

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him :

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When the even was come there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple ;

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now, the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

63 Saying, Sir we, remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead ; so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch : go your way, make *it* as sure as ye can.

destroyed him that had the power of death, he thus led captivity captive and gloried in these re-taken prizes, in them fulfilling that scripture, I will ransom them from the power of the grave. In the virtue of Christ's resurrection, the bodies of all the saints shall in the fulness of time rise again. This was an earnest of the general resurrection at the last day, when all that are in their graves shall hear the voice of the Son of God.

57—66. Here was all the power of earth and hell combined to keep Christ a prisoner, but all in vain when his hour was come : death, and those sons and heirs of death, could then no longer hold him, no longer have dominion over him. To guard the sepulchre against the poor weak disciples was folly, because needless, but to think to guard it against the power of God was folly, because fruitless, and yet they thought they had dealt wisely.

CHAP. XXVIII. 1—10. Our Lord Jesus could have rolled back the stone himself, by his own power, but he chose to have

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

## CHAP. XXVIII.

Christ's resurrection.

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow :

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered, and said unto the women, Fear not ye ; for I know that ye seek Jesus, which was crucified.

6 He is not here : for he is risen, as he said. Come, see the place where the Lord lay ;

7 And go quickly and tell his disciples that he is risen from the dead : and behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

9 ¶ And, as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him.

10 Then said Jesus unto them, Be not afraid ; go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now, when they were going, behold, some of the watch came into the city and

it done by an angel, to signify that having undertaken to make satisfaction for our sin, as such was imputed to him, and being under arrest, pursuant to that imputation, he did not break prison, but had a fair and legal discharge, obtained from heaven ; he did not break prison, but an officer was sent on purpose to roll away the stone, and so to open the prison-door, which would never have been done if he had not made a full satisfaction. But being delivered for our offences, to complete the deliverance he was raised again for our justification ; he died to pay our debt, and rose again to take out our acquittance.

11—15. For the further proof of the resurrection of Christ, we have here the confession of the adversaries that were upon the guard ; and there are two things which strengthen their testimony ; that they were eye-witnesses, and did themselves see the glory of the resurrection, which none else did, and that they were enemies set there to oppose and obstruct his resurrection.



shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away

into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, *even* unto the end of the world. Amen.

The great argument to prove Christ to be the Son of God, is his resurrection, and none could have more convincing proofs of the truth of that than these soldiers had; they saw the angel descend from heaven, saw the stone rolled away, saw the body of Christ come out of the grave, unless the consternation they felt hindered them; and yet were so far from being convinced by it themselves that they were hired to belie him, and to hinder others from believing in him. The most sensible evidence will not convince men without the concurring operations of the holy Spirit.

16—20. This evangelist passeth over several other appearances of Christ recorded by Luke and John, and hastens to this, which was of all others the most solemn, as being promised and appointed again and again before his death, and after his resurrection. Observe how the disciples attended his appearance, according to the appointment, 16, They went into Galilee, a long journey to go for one sight of Christ, but it was worth while. They had seen him several times at Jerusalem, and yet they went into Galilee to see him there.

In opening this great charter we may observe two things, first, The commission which our Lord Jesus received himself from the Father: being about to authorize his apostles, if any ask by what authority he doth it, and who gave him that authority? here he tells us, All power is given unto me in heaven, and in earth; a very great word, and which none but he could say. Hereby he asserts his universal dominion as Mediator, which is the great foundation of the Christian religion. He has all power. Where he has this power, in heaven and earth, comprehending the universe. Christ is the sole universal monarch, he is Lord of all, Acts x. 36. Second, The commission he gives to those whom he sent forth. Go ye therefore. This commission is given, first, To the apostles primarily, the chief ministers of state in Christ's kingdom, the architects that laid the foundation of the church: second, It is given to their successors, the ministers of the gospel, whose business it is to transmit the gospel from age to age, to the end of the world in time, as it was theirs to transmit it from nation to nation,

to the end of the world in place, and no less necessary. The Old Testament promise of a gospel-ministry is made to a succession, Isa. lx. 21, and this here must be so understood, otherwise how could Christ be with them always to the consummation of the world. Christ at his ascension gave not only apostles and prophets, but pastors and teachers, Eph. iv. 11. Now observe, how far his commission is extended; to all nations. Go and disciple all nations, not that they must go altogether into every place, but by consent disperse themselves in such manner as might best diffuse the light of the gospel.

Their instructions for executing of this commission: first, They must admit disciples by the sacred rite of baptism: second, This baptism must be administered in the name of the Father, and of the Son, and of the Holy Ghost; that is by authority from the Father, Son, and Holy Ghost; the baptism of Jesus is from heaven, and not of man; for his ministers act by authority from the three Persons in the Godhead, who all concur, as to our creation, so to our redemption, they have their commission under the great seal of heaven, which puts an honour upon the ordinance, though to a carnal eye, like him that instituted it, it has no form or comeliness: third, Those that are thus baptized and enrolled among the disciples of Christ, must be taught, 20, Teaching them to observe all things, whatsoever I have commanded you. Here is the assurance he gives them of his spiritual presence with them in the execution of his commission. And lo, I am with you always, even unto the end of the world.

There is one word more remaining which must not be overlooked, and that is, Amen; which is not a cypher, intended only for a concluding word, like *finis* at the end of a book, but it has its significancy. It speaks Christ's confirmation of this promise, Lo, I am with you. It is his Amen, in whom all the promises are Yea and Amen. Let us heartily say Amen to it; believe that it shall be so, and pray that it may be so: Lord, Remember this word unto thy servants, upon which thou hast caused us to hope.



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# THE GOSPEL ACCORDING TO

## ST. MARK.

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We have heard the evidence given in by the first witness to the doctrine and miracles of our Lord Jesus; and now here is another witness produced, who calls for our attention. The second living creature saith, Come and see, Rev. vi. 3. Now let us enquire a little, (1.) Concerning this witness. His name is Mark. Marcus was a Roman name, and a very common one, and yet we have no reason to think, but that he was by birth a Jew. It is a tradition very current among the ancients, that St. Mark wrote this Gospel under the direction of St. Peter, and that it was confirmed by his authority. But as Dr. Whitby very well suggests, what need we have recourse to the authority of Peter for the support of this Gospel, or to say with St. Jerom, that Peter approved of it, and recommended it by his authority to the church to be read, when, though it is true Mark was no apostle, yet we have all the reason in the world to think, that both he and Luke were of the number of 'the seventy disciples who companied with the apostles all along, Acts i. 21. (2.) Concerning this testimony. Mark's Gospel, 1. is but short, much shorter than Matthew's, not giving so full an account of Christ's sermons as that did, but insisting chiefly on his miracles. 2. It is very much a repetition of what we had in Matthew, many remarkable circumstances being added to the stories there related, but not many new matters. It was fit that such great things as these should be spoken and written once, yea, twice, because man is so unapt to perceive them, and so apt to forget them. This Gospel was written in Greek, as was St. Paul's Epistle to the Romans, the Greek being the more universal language.

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### CHAP. I.

John Baptist's office, 1. Jesus baptized, 9. He is tempted, 12. Preacheth, 14. Calleth Peter and others, 16, and cureth many, 32.

**T**HE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camels' hair, and with a girdle of a skin about his

loins: and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 ¶ And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway, coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

CHAP. I. 1—8. Malachi, in whom we had the Old Testament farewell, spoke very plainly, chap. iii. 1, concerning John Baptist, who was to give the New Testament welcome. Behold I send my messenger before thy face, v. 2. Christ himself had taken notice of this, and applied it to John, Matt. xi. 10, who was God's messenger sent to prepare Christ's way. 2. In John's preaching and baptizing, there was the beginning of the gospel doctrines and ordinances, and the first fruits of them. He preached the remission of sins, which is the great gospel privilege, shewed people their

need of it, that they were undone without it, and that it might be obtained. He preached repentance in order to it; he told people that there must be a renovation of their hearts, and a reformation of their lives, that they must forsake their sins and turn to God, and upon those terms, and no other, their sins should be forgiven. Repentance for the remission of sins was what the apostles were commissioned to preach to all nations, Luke xxiv. 47.

See notes on Matt. iii. 1—6, and Matt. iii. 13—17.

9—13. Mark observes this circumstance of his being in the wil-



## CHAP. I.

13 And he was there in the wilderness forty days tempted of Satan ; and was with the wild beasts : and the angels ministered unto him.

14 ¶ Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

15 And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.

16 ¶ Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea : (for they were fishers :)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him

21 And they went into Capernaum ; and straightway on the sabbath-day he entered into the synagogue and taught.

22 And they were astonished at his doctrine ; for he taught them as one that had authority, and not as the scribes.

23 ¶ And there was in their synagogue a man with an unclean spirit : and he cried out,

24 Saying, Let *us* alone ; what have we to do with thee, thou Jesus of Nazareth ?

derness, that he was with the wild beasts. It was an instance of his Father's care of him, that he was preserved from being torn in pieces by the wild beasts, which encouraged him the more, that his Father would provide for him when he was hungry. Special protections are earnest of seasonable supplies.

See notes on Matt. iv. 1—11.

14—22. Christ did not preach as the scribes who expounded the law of Moses by rote, but were neither acquainted with it, nor affected with it ; it came not from the heart, and therefore came not with authority. But Christ taught as one that had authority, as one that knew the mind of God, and was commissioned to declare it. There is much in the doctrine of Christ that is astonishing ; the more we hear it, the more cause we shall see to admire it.

See notes on Matt. iv. 12—28.

23—28. This passage was not related in Matthew, but is afterwards in Luke v. 23. The victory which Jesus Christ obtained

art thou come to destroy us ? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this ? what new doctrine is this ? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever ; and anon they tell him of her.

31 And he came and took her by the hand and lifted her up ; and immediately the fever left her, and she ministered unto them.

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of diverse diseases, and cast out many devils : and suffered not the devils to speak, because they knew him.

35 ¶ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

over the unclean spirits made a deep impression upon the minds of the people, 27, 28, so that it was universally concluded that he was a teacher come from God, and under that external pomp and power, which the Jews expected their Messiah to appear in ; and thus he prepared his own way, now John, who was his harbinger, was clapt up ; and the fame of this miracle spread the further, because as yet the Pharisees, who envied his fame, and laboured to eclipse it, had not advanced their blasphemous suggestion, that he cast out devils by compact with the prince of the devils.

29—39. Though Christ was glorifying God, and doing good in his public work, yet he found time to be alone with his Father : and thus it became him to fulfil all righteousness. The time when Christ prayed. It was in the morning, the morning after the Sabbath-day. This morning was the morning of the first day of the week, which afterwards he sanctified, and made remarkable by another sort of rising early.



36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also : for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt thou canst make me clean

41 And Jesus, moved with compassion, put forth *his* hand and touched him, and said unto him, I will ; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him and he was cleansed.

43 And he straitly charged him, and forthwith sent him away ;

44 And saith unto him, See thou say nothing to any man ; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places ; and they came to him from every quarter.

## CHAP. II.

I. Christ heals. II. He calls Matthew, 13—17. III. He justifies

his disciples in not fasting so much as those of the Pharisees did, 18—22. IV. He justifies them in plucking the ears of corn, 23—28.

AND again he entered into Capernaum after *some* days ; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door ; and he preached the word unto them.

3 ¶ And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts.

7 Why doth this *man* thus speak blasphemies ? who can forgive sins but God only ?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee ; or to say, Arise, and take up thy bed and walk ?

10 But that ye may know that the Son

40—45. We have here the story of Christ's cleansing of a leper, which we had before, Matt. viii. 2, and it teaches us, 1. How to apply ourselves to Christ ; Come as this leper did, with great humility ; this leper came beseeching him, and kneeling down to him, 40. 2. What to expect from Christ ; that according to our faith it shall be to us. His address is not in the form of prayer, yet Christ answered it as a request. Affectionate professions of faith in Christ, and resignations to him, are the most prevailing petitions for mercy from him, and shall speed accordingly. 3. What to do when we have received mercy from Christ. We must with his favours receive his commands. When Christ had cured him, he strictly charged him. I am apt to think this refers not to the directions he gave him to conceal it, 44, for those are mentioned by themselves ; but that this was such a charge as he gave to the impotent man whom he cured, John v. 14, Go, sin no more, lest a worse thing come to thee ; for the leprosy was ordinarily the punishment of some particular sinners in Miriam's, Gehazi's, and Uzziah's case ; now when Christ healed him, he warned him, he threatened him with the fatal consequences of it, if he should return to sin again. He also appointed him to shew himself to the priest, that the priest by his own judgment of this leper might be a witness for Christ that he was the Messiah, Matt. xi. 5. Till he had done that, not to say any thing of it to any man : This is an

instance of the humility of Christ, and his self-denial, that he did not seek his own honour, did not strive or cry, Isa. xlii. 2. And it is an example to us not to seek our own glory, Prov. xxv. 27. What to think of the leper's publishing it, and blazing it abroad, I know not ; the concealment of the good characters, and good works of good men, better become them than their friends ; nor are we always bound by the modest commands of humble men. The leper ought to have observed his orders, yet no doubt it was with a good design that he proclaimed the cure, and it had no other ill effect but that it increased the multitudes that followed Christ, to that degree, that he could no more openly enter into the city ; not upon the account of persecution, there was no danger of that yet, but because the crowd was so great, that the streets would not hold them, which obliged him to go into desert places, to a mountain, chap. iii. 13, to the sea-side, chap. iv. 1. This shews how expedient it was for us that Christ should go away, and send the comforter, for his bodily presence could be but in one place at a time : and those that came to him from every quarter could not get near him ; but by his spiritual presence he is with his people wherever they are, and comes to them to every quarter.

CHAP. II. 1—12. See Matt. ix. 9—13.

13—28. v. 18—22 See notes on Matt. ix. 14—18.



### CHAP. III.

of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all : insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea-side ; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi, *the son* of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples ; for there were many, and they followed him

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it* he saith unto them, They that are whole have no need of the physician, but they that are sick : I came not to call the righteous, but sinners, to repentance.

18 ¶ And the disciples of John and of the Pharisees used to fast : and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not ?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them ? as long as they have the bridegroom with them they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment ; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old

bottles ; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn fields on the sabbath-day ; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful ?

25 And he said unto them, Have ye never read what David did when he had need, and was an hungered, he, and they that were with him ?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him :

27 And he said unto them, The sabbath was made for man, and not man for the sabbath :

28 Therefore the Son of man is Lord also of the sabbath.

### CHAP. III.

I. Christ healing the man that had a withered hand, 1—6. II. The universal resort of people to him, 7—12. III. His ordaining his twelve apostles, 13—21. IV. His answer to the blasphemous cavil of the scribes, 22—30. V. His owning his disciples for his dearest relations, 31—35.

**A**ND he entered again into the synagogue ; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day ; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil ? to save life, or to kill ? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out : and his hand was restored whole as the other.



6 ¶ And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 ¶ And he goeth up into a mountain, and calleth unto him whom he would. And they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder:)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 ¶ And the multitude cometh together

again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

18—21. For the rest see Matt. xviii. 1—4. When his friends in Capernaum heard how he was followed, and what pains he took, they went out to lay hold on him, and fetch him home, for they said, He is beside himself. Some understand it of an absurd, preposterous case, which had more in it of reproach to him than of respect, and so we must take it as we read it. His kindred, many of them, had mean thoughts of him. John vi. 4, 7, 8, and were willing to hearken to this ill construction which some put upon his great zeal. The prophets were called mad fellows,

2 Kings ix. 11. Others understand it of a well-meaning care, and then they read thus: he fainteth; he has no time to eat bread, and therefore his strength will fail him. They who go on with vigour and zeal in the work of God, must expect to meet with hindrances, both from the groundless disaffection of their enemies, and the mistaken affection of their friends, and they have need to stand upon their guard against both.

22—30. See notes on Matt. xii. 24—32.

31—35. Surely it is good to be akin to those who are thus nearly



35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.

In this chapter we have, I. The parable of the seed, and the four sorts of ground, 25. Of the seed growing gradually, 26—29. III. The grain of mustard-seed, 30—34. Christ stilling a storm, 35—41.

**A**ND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea: and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up it was scorched; and, because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choaked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear. With what measure ye mete it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep and rise night and

allied to Christ, and to have fellowship with those that have fellowship with Christ; and woe to those that hate and persecute Christ's kindred, that are his bone and his flesh, every one resembling the children of a king, see Judg. viii. 18, 19, for he will with jealousy plead their cause, and avenge their blood.

CHAP. IV. 1—20. See Matt. xiii. 1—13.



day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone he expounded all things to his disciples.

35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master carest thou not that we perish?

39 And he arose and rebuked the wind: and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye

so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

## CHAP. V.

I. Christ casting the legion of devils, 1—20. II. Christ's healing the woman, as he was going to raise Jairus's daughter to life, 21—43.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him, out of the tombs, a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

21—34. What we hear doth us no good unless we consider it; those especially that are to teach others, must themselves be very observant of the things of God; must take notice of the message they are to deliver, that they may be exact. We must likewise take heed what we hear, by proving all things, that we may hold fast that which is good. As we deal with God, God will deal with

us. So Dr. Hammond explains these words, with that measure you mete, it shall be measured to you. If you be faithful servants to him, he will be a faithful master to you: with the upright he will shew himself upright.

35—41. See notes on Matt. xiii. 24—43, and Matt. viii. 23—27. CHAP. V. 1—20. See notes on Matt. viii. 28—34.



13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And, when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed and began to publish in Decapolis how great things Jesus had done for him; and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name: and when he saw him he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death; *I pray thee*, come and lay thy hands on her, that she may be healed, and she shall live.

24 And *Jesus* went with him: and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had,

and was nothing bettered, but rather grew worse.

27 When she had heard of Jesus, came in the press behind, and touched his garment:

28 For she said, if I may touch but his clothes I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.



41 And he took the damsel by the hand, and said unto her, *Talitha cumi*: which is, being interpreted, Damsel, (I say unto thee,) arise

42 And straightway the damsel arose and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

## CHAP. VI.

A great variety of observable passages concerning our Lord Jesus, the substance of all which we had before in Matthew.

**A**ND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue; and many hearing *him* were astonished, saying, From whence hath this *man* these things: and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were offended at him.

4 But Jesus said unto them, A prophet is not without honour but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hand upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages teaching.

7 ¶ And he called unto him the twelve, and began to send them forth by two and two, and gave them power *over* unclean spirits.

CHAP. VI. 1—6. He could there do no such mighty works. It is a strange expression, as if unbelief tied the hands of Omnipotence itself; he would have done as many miracles there as he had done elsewhere, but he could not, because people would not make application to him, nor sue for his favours; he could have wrought them, but they forfeited the honour of having them wrought for them. By unbelief and contempt of Christ, men stop the current of his favours to them.

See Matt. xiii. 54—58.

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals, and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them: Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him* (for his name was spread abroad :) and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets

16 But when Herod heard *thereof*, he said, It is John whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not:

20 For Herod feared John, knowing that

7—13. The doctrine they preached: They preached that men should repent, 12. That they should change their minds and reform their lives, in consideration of the Messiah. The great design of gospel-preachers, and the great tendency of gospel-preaching, should be to bring people to repentance, to a new heart, and a new way. The apostles did not amuse people with curious speculations, but told them they must repent of their sins, and turn to God.

See notes on Matt. x. 5—15.



he was a just man, and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee :

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist.

25 And she came in straightway with naste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry, *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought ; and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat

32 And they departed into a desert place by ship privately.

33 And the people saw them departing and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.

35 And, when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed ;

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread ; for they have nothing to eat.

37 He answered, and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread and give them to eat ?

38 He saith unto them, How many loaves have ye ? go and see. And, when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them ; and the two fishes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And straightway he constrained his disciples to get into a ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away he departed into a mountain to pray.

47 And when even was come the ship was in the midst of the sea, and he alone on the land.

14—29. See notes on Matt. xiv. 1—12.

30—44. The most active servants of Christ cannot be always upon the stretch of business, but have bodies that require some relaxation, some breathing-time ; we shall not be able to serve

God without ceasing, day and night, till we come to Heaven, where they never rest from praising him, Rev. iv. 8.

See notes on Matt. xiv. 13—21.

45—56. See notes on Matt. xiv. 22—36.



48 And he saw them toiling in rowing ; (for the wind was contrary unto them ; ) and about the fourth watch of the night he cometh unto them walking upon the sea, and would have passed by them.

49 But, when they saw him walking upon the sea, they supposed it had been a spirit, and cried out :

50 (For they all saw him, and were troubled :) and immediately he talked with them, and saith unto them, Be of good cheer : it is I ; be not afraid.

51 And he went up unto them into the ship ; and the wind ceased : and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves : for their heart was hardened.

53 ¶ And when they had passed over they came into the land of Gennesaret, and drew to the shore.

54 And, when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment : and as many as touched him were made whole.

## CHAP. VII.

I. Christ's dispute with the scribes, 1. II. His curing the woman of Canaan's daughter, 30. III. The relief of a man that was deaf, and had an impediment in his speech, 31—37.

**T**HEN came together unto him the Pharisees, and certain of the scribes which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 (For the Pharisees, and all the Jews, except they wash *their* hands oft eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash they eat not. And many other things there be which they have received to hold, *as* the washing of cups and pots, brazen vessels, and of tables.)

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands ?

6 He answered, and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups ; and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother : and, Whoso curseth father or mother let him die the death.

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, A gift, by whatsoever thou mightest be profited by me : *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother ;

13 Making the word of God of none effect through your tradition which ye have delivered : and many such like things do ye.

14 ¶ And, when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and understand.

15 There is nothing from without a man

CHAP. VII. 1—23. See notes on Matt. xv. 1—20.

24—30. See notes on Matt. xv. 21—28.

31—37. Christ speaks as one having authority, and power went along with the word. Be opened, served both parts of the cure ; let the ears be opened, let the lips be opened, let him hear and speak freely, and let the restraint be taken off, and the effect was answerable, 35, straightway his ears were opened, and the string of his tongue loosed, and all was well : and happy he who as soon

as he had his hearing and speech, had the blessed Jesus so near him to converse with.

Now this cure was a proof of Christ's being the Messiah, for it was foretold that by his power the ears of the deaf should be unstopped, and the tongue of the dumb should be made to sing, Isa. xxxv. v. 6. It was a specimen of the operations of his gospel upon the minds of men. The great command of the gospel, and grace of Christ to poor sinners, is ephatha, be opened. Grotius ap-



## CHAP. VIII.

that entering into him can defile him : but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And, when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also ? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him ;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats ?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 'Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it* ; but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet ;

26 (The woman was a Greek, a Syrophenician by nation ;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered, and said unto him, Yes, Lord ; yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way ; the devil is gone out of thy daughter.

30 And when she was come to her nouse she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears : and he spit, and touched his tongue ;

34 And, looking up to heaven, he sighed, and saith unto him, Ephatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man ; but the more he charged them, so much the more a great deal they published it :

37 And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear and the dumb to speak.

## CHAP. VIII.

I. Christ's miraculous feeding four thousand, 1—9. II. His refusing to give the Pharisees a sign, 10—13. III. His cautioning his disciples to take heed of the leaven of Pharisaism, and Herodianism, 14—21. IV. His giving sight to a blind man, 22—26. V. Peter's confession of him, 27—30. VI. The notice he gave his disciples of his own approaching sufferings, 31—38.

**I**N those days, the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat ;

3 And if I send them away fasting to their own houses they will faint by the way : for divers of them came from far.

4 And his disciples answered him, from

plies it thus, that the internal impediments of the mind are removed by the Spirit of Christ, as those bodily impediments were by the word of his power. He opens the heart, as he did Lydia's,

and thereby opens the ear to receive the word of God, and opens the mouth in prayer and praises.

CHAP. VIII. 1—9. See notes on Matt. xv. 32—39.



whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*: and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them; and, entering into the ship again, departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out and his disciples into the towns of Cesarea Philippi:

10—21. See notes on Matt. xvi. 5—12.

22—26. This cure is related only by this Evangelist, and there is something singular in the circumstances. 1. Here is a blind man brought to Christ by his friends, with a desire that he would touch him, 22. Here appears the faith of those that brought him, they doubted not but one touch of Christ's hand would recover him his sight; but the man himself shewed not that earnestness for, or expectation of a cure that other blind men did. If those that are spiritually blind do not pray for themselves, yet let their friends and relations pray for them, that Christ would be pleased to touch them. 2. Here is Christ leading this blind man, 23. He did not bid his friends lead him, but he himself took him by the hand and led him, to teach us to be as Job was, eyes to the blind, Job xxix. 15. 3. Here is the cure of the blind man, by that blessed oculist who came into the world to preach the recovering of sight to the blind, Luke iv. 18, and to give what he preached. That the cure was wrought gradually, which was not usual in Christ's miracles. Thus Christ would shew how and in what method those are healed by his grace, who by nature are spiritually blind; at first their knowledge is confused, they see men as trees walking, but like the light of the morning it shines more and more

to the perfect day, and then they see all things clearly, Prov. iv. 18. Let us inquire then if we see aught of those things which faith is the substance and evidence of; and if through grace we see any thing of them, we may hope that we shall see yet more and more, for Jesus Christ will perfect for ever those that are sanctified. 4. The directions Christ gave the man he had cured not to tell it to any in the town of Bethsaida. Bethsaida, in the day of her visitation, would not know the things that belonged to her peace, and now they are hid from her eyes. They will not see, and therefore they shall not see.

27—38. We have read a great deal of the doctrine that Christ preached, and the miracles he wrought, which were many, and strange, and well attested, of various kinds, wrought in several places to the astonishment of the many that were eye-witnesses of them. It is now time for us to pause a little, and to consider what these things mean; the wondrous works which Christ then forbade the publishing of, being recorded in these sacred writings, are thereby published to all the world, to us, to all ages; now, what shall we think of them? Is the record of those things designed only for an amusement, or to furnish us with matter for discourse? No, certainly these things are written that we may believe that Jesus is



## CHAP. IX.

and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth, and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed; and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples he rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

## CHAP. IX.

I. Christ's transfiguration, 1—13. II. Healeth a child, 14—29.  
III. Discourses with his disciples, 30—50.

the Christ the Son of God; John xx. 31, and this discourse Christ had with his disciples, will assist us in making the necessary reflections upon the miracles of Christ, and a right use of them.

Vol. II.

81

3 G

AND he said unto them, Verily I say unto you, That there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.

2 ¶ And, after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses; and they were talking with Jesus.

5 And Peter answered, and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And, as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things: and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

See notes on Matt. xvi. 13—27.

CHAP. IX. 1—13. See notes on Matt. xvi. 28, and xvii. 1—13.  
14—29. We have here the story of Christ's casting the devil out



14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running *to him*, saluted him.

16 And he asked the scribes, What question ye with him?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and, when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul

spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead: insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up: and he arose.

28 And, when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and, after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum; and, being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace; for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and, when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such

of a child, somewhat more fully related than it was Matt. xvii. 14, &c.

See notes on Matt. xvii. 14—21.

30—50. Here Christ foretels his own approaching sufferings. He passed through Galilee with more expedition than usual, and would not that any man should know it, 30, because he had done many mighty and good works among them in vain, they shall not be invited to see them, and have the benefit of them as they have been. The time of his sufferings drew nigh, and therefore he was willing to be private awhile, and to converse only with his disciples, to prepare them for the approaching trial, 31. He said to them, The Son of man is delivered, by the determinate counsel and fore-knowledge of God, into the hands of men, 31, and they shall kill him. Had he been delivered into the hands of devils, and they had worried him, it had not been so strange, but that

men who have reason, and should have love, that they should be thus spiteful to the Son of man, who came to redeem and save them, is unaccountable. But still it is observable, that when Christ spoke of his death, he always spoke of his resurrection, which took away the reproach of it from himself, and should take away the grief of it from his disciples, but they understood not that saying, 32. The words were plain enough, but they could not be reconciled to the thing, and therefore would suppose them to have some mystical meaning which they did not understand, and they were afraid to ask him; not because he was difficult of access, or stern to those who consulted him, but either because they were loth to know the truth, or because they expected to be chidden for their backwardness to receive it. Many remain ignorant because they are ashamed to inquire.

Two reasons Christ gives why such as cast out devils in his name



## CHAP. X.

children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

46 Where their worm dieth not, and the fire is not quenched.

should not be forbidden. First, because we cannot suppose that any man that makes use of Christ's name in working miracles, should blaspheme his name, as the scribes and Pharisees did. There were those indeed that did in Christ's name cast out devils, and yet in other respects were workers of iniquity, but they did not speak evil of Christ. Second, Because those that differed in communion, while they agreed to fight against Satan, under the banner of Christ, ought to look upon one another as on the same side notwithstanding that difference. He that is not against us is on our part. As to the great controversy between Christ and Beelzebub, he had said, He that is not with me, is against me, Matt. xii. 30. He that will not own Christ owns Satan: but among those that own Christ, though not in the same circumstances, that follow him, though not with us, we must reckon, that though these differ from us, they are not against us, and therefore are on our part, and we must not be any hindrance to their usefulness.

See notes on Matt. xviii. 1—6.

41—50. Note, First, It is the honour and happiness of Christians that they belong to Christ; they have joined themselves to him, and are owned by him; they wear his livery as retainers to his family; nay, they are more nearly related, they are members of his body. Second, They who belong to Christ may sometimes be reduced to such straits as to be glad of a cup of cold water. Third, The relieving of Christ's poor in their distresses is a good

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire;

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

## CHAP. X.

I. Concerning divorce, 1—12. II. Little children brought to be blessed, 13—16. III. The peril of riches, 17—31. IV. Notice of his sufferings, 32—34. V. Counsel to James and John. 35—45. VI. The cure of Bartimeus, 46—52.

AND he arose from thence, and cometh into the coasts of Judea, by the further side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered, and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered, and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation God made them male and female.

deed, and will turn to a good account; he accepts it, and will reward it. Fourth, What kindness is done to Christ's poor must be done them for his sake, and because they belong to him, for that is it that sanctifies the kindness, and puts a value upon it in the sight of God. Fifth, This is a reason why we must not discountenance and discourage those who are serving the interests of Christ's kingdom, though they are not in every thing of our mind and way.

Those that present not to themselves living sacrifices to God's grace, shall be made for ever dying sacrifices to his justice, and since they would not give honour to him, he will get him honour upon them: they would not be salted with the salt of divine grace, would not admit that to subdue their corrupt affections, no, they would not submit to the operation, could not bear the corrosives that were necessary to eat out the proud flesh, it was to them like cutting off a hand, or plucking out an eye, and therefore in hell they shall be salted with fire, coals of fire shall be scattered upon them, Ezek. x. 2, as salt upon the meat, and brimstone, Job xviii. 15, as fire and brimstone were rained on Sodom; the pleasures they have lived in shall eat their flesh, as it were fire, James v. 3. The pain of mortifying the flesh now is no more to be compared with the punishment for not mortifying it, than salting with burning.

CHAP. X. 1—12. Our Lord Jesus was an itinerant preacher, did not continue long in a place, for the whole land of Canaan was



7 For this cause shall a man leave his father and mother, and cleave to his wife ;

8 And they twain shall be one flesh : so then they are no more twain, but one flesh.

9 What, therefore, God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them ; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And, when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ?

18 And Jesus said unto him, Why callest thou me good ? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered, and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest ; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross and follow me.

22 And he was sad at that saying, and went away grieved : for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God !

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God !

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved ?

27 And Jesus, looking upon them, saith With men *it is* impossible, but not with God : for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

30 But he shall receive an hundred-fold

his parish or diocese, and therefore he would visit every part of it, and give instruction to those in the remotest corners of it. Here we have him in the coasts of Judea, by the further side of Jordan, eastward, as we found him not long since in the utmost borders westward, near Tyre and Sidon. Thus was his circuit like that of the sun, from whose light and heat nothing is hid.

See notes on Matt. xix. 3—9.

13—16. It is looked upon as the indication of a kind and tender disposition to take notice of little children, and this was remarkable in our Lord Jesus : which is an encouragement not only to little children to apply themselves to Christ when they are very young, but to grown people who are conscious to themselves of weakness and childishness, and of being through manifold infirmities helpless and useless like little children.

17—31. Here is a hopeful meeting between Christ and a young

man, so he is said to be, Matt. xix. 20—22, and a ruler, Luke xviii. 18, a person of quality. Some circumstances here are, which we had not in Matthew, which make his address to Christ very promising. He came running to Christ, which was an indication of his humility ; he laid aside the grandeur and gravity of a ruler when he came to Christ : he ran as one in haste, and longing to be in conversation with Christ. He had now an opportunity of consulting this great prophet in the things that belonged to his peace, and he would not let slip the opportunity. Christ gave him a command of trial, by which it would appear whether he did in sincerity aim at eternal life, and press towards it. He seemed to have his heart much upon it, and if so, he is what he should be, but has he indeed his heart upon it ? bring him to the touch-stone. Upon this he flew off, 22, He was sad at that saying, was sorry he could not be a follower of Christ upon any easier terms than



now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions : and in the world to come eternal life.

31 But many *that are* first shall be last ; and the last first.

32 ¶ And they were in the way going up to Jerusalem : and Jesus went before them ; and they were amazed ; and, as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem : and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles :

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him ; and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you ?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask : can ye drink of the cup that I drink of ? and be baptized with the baptism that I am baptized with ?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of : and with the baptism that I am baptized withal shall ye be baptized ;

40 But to sit on my right hand, and on my left hand, is not mine to give : but *it shall be given to them* for whom it is prepared.

leaving all to follow him ; that he could not lay hold on eternal life, and keep hold of his temporal possessions too. But since he could not come up to the terms of discipleship, he was so fair as not to pretend to it. He went away grieved.

See notes on Matt. xix. 10—30.

32—44. Here is Christ's prediction of his own sufferings ; this string he harped much upon, though in the ears of his disciples it sounded very harsh and displeasing. See here how timorous and faint-hearted his disciples were. As they followed they were afraid,

41 And when the ten heard *it* they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them.

43 But so shall it not be among you : but whosoever will be great among you shall be your minister :

44 And whosoever of you will be the chiefest shall be servant of all.

45 For even the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the high-way-side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace ; but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

afraid for themselves, as being apprehensive of their own danger, and justly might they be ashamed of being thus afraid. Their Master's courage should have put spirit into them.

See notes on Matt. xx. 17—28.

45—52. This passage of story agrees with that Matt. xx. 29, &c. only that there we were told of two blind men ; here, and Luke xviii. 35, only of one ; this one is named here, being a blind beggar that was much talked of, Bartimeus, that is, the son of Timeus which some think signifies the son of a blind man.



## CHAP. XI.

I. Christ rides into Jerusalem, 1—11. II. Curses the fig-tree, 12—14. III. Purgeth the temple, 15—19. IV. The power of faith, 20—26. V. Christ's reply to those who questioned his authority, 27—33.

**A**ND when they came nigh to Jerusalem, unto Bethpage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and, as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye, that the Lord hath need of him; and straightway he will send him *hither*.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him: and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosannah: Blessed is he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord; Hosannah in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine.

19 And when even was come he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

CHAP. XI. 1—11. See notes on Matt. xxi. 1—11.

12—26. Christ went to a fig-tree, which he saw at some distance, that being well adorned with green leaves, he hoped to find enriched with some sort of fruit, but he found nothing but leaves: he hoped to find some fruit, for the time of gathering figs, though it was near, yet it was not yet; so that it could not be pretended that it had had fruit, that it was gathered and gone, for it was not come to that yet: or, he found none, for indeed it was not a season of figs, it was no good fig year. But this was worse than any

other fig-tree, for there was not so much as one fig to be found upon it, though it was so full of leaves. However, Christ was willing to make an example of it, not to the trees, but to the men of that generation, and therefore cursed it with that curse which is the reverse of the first blessing, Be fruitful; he said unto it, Never let any man eat fruit of thee hereafter for ever, 14. Sweetness and good fruit is in Jotham's parable the honour of the fig-tree, Judg. ix. 11. This was intended to be a type and figure of the doom passed upon the Jewish church, to which he came seeking



## CHAP. XII.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem; and, as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered, and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all *men* counted John that he was a prophet indeed.

33 And they answered, and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

## CHAP. XII.

- I. The parable of the vineyard, 1—12. II. About paying tribute, 13—17. III. The doctrine of the resurrection, 18—27. IV. Conference with a scribe, 28—34. V. The scribes puzzled with a question about Christ's being the Son of David, 35—37. VI. Cautions to the people to take heed of the scribes, 38—40. VII. Commendation of the poor widow, 41—44.

**A**ND he began to speak unto them by parables. A *certain* man planted a

fruit but found none, Luke xiii. 6, 7, and though it was not according to the doom in the parable immediately cut down, yet according to this in the history, blindness and hardness befel them, Rom. xi. 8—25, so that they were from henceforth good for nothing. The disciples heard what sentence Christ passed on this tree, and took notice of it. Woes from Christ's mouth are to be observed and kept in mind, as well as blessings.

27—33. What Christ did by his wisdom, we must labour to do by our well-doing, put to silence the ignorance of foolish men, 1 Pet. ii. 15. Christ came off with honour, and justified himself in denying to give them an answer to their imperious demand. Neither tell I you by what authority I do these things. They did

vineyard, and set an hedge about *it*, and digged a *place* for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another: and him they killed. and many others; beating some, and killing some.

6 Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall, therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture, The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

not deserve to be told; who, it was plain, did not contend for truth but victory, nor did he need to tell them, for the works which he did told them plainly that he had authority from God to do what he did, since no man could do those miracles which he did, unless God were with them. Let them wait but three or four days, and his resurrection shall tell them who gave him this authority, for by that he will be declared to be the Son of God with power, as by their rejecting him, notwithstanding, they will be declared to be the enemies of God.

See notes on Matt. xxi. 23—27.

CHAP. XII. 1—12. Christ had formerly in parables shewed how he designed to set up the gospel church, now he begins in pa-



14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now, there were seven brethren: and the first took a wife, and, dying, left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed; last of all the woman died also.

23 In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven.

ables to shew how he would lay aside the Jewish church, which it might have been grafted into the stock of, but was built upon the ruins of.

See notes on Matt. xxi. 33—46.

13—17. When the enemies of Christ, who thirsted for his blood, could not find occasion against him from what he had said against them, they tried to ensnare him by putting questions to him. Here

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye, therefore, do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God: and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings, and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any* question.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy foot-stool.

37 David, therefore, himself calleth him

we have him tempted, or attempted rather, with a question about the lawfulness of paying tribute to Cæsar. We had this story, Matt. xxii. 15, to which refer for notes.

18—40. The Sadducees, that were the deists of that age, here attack our Lord Jesus, it should seem not as the scribes and Pharisees, and chief priests, with any malicious design upon his person, they were not bigots and persecutors, but sceptics and in-



Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them, in his doctrine, beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:

44 For all *they* did cast in of their abun-

dance; but she of her want did cast in all that she had, *even* all her living.

CHAP. XIII.

We have here the substance of that prophetic sermon which our Lord Jesus preached, pointing at the destruction of Jerusalem, and the consummation of all things.

AND, as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately;

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus, answering them, began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name,

fidels, and their design was upon his doctrine, to hinder the spreading of that: they denied that there was any resurrection, any world of spirits, any state of rewards and punishments on the other side death. Now those great and fundamental truths which they denied, Christ had made it his business to establish and prove, and had carried the notion of them much further than ever it was before carried, and therefore they set themselves to perplex his doctrine. Now that which he refers them to is what God said to Moses at the bush, I am the God of Abraham; not only I was so but I am so; I am the portion and happiness of Abraham, a God all-sufficient to him. It is absurd to think that God's relation to Abraham should be continued, and thus solemnly recognized, if Abraham was annihilated, or that the living God should be the portion and happiness of a man that is dead, and must be for ever so; and therefore you must conclude, first, That Abraham's soul exists and acts in a state of separation from the body. Second, That therefore some time or other the body must rise again, for there is such an innate inclination in the human soul towards its body, as would make a total and everlasting separation inconsistent with the ease and repose, much more with the bliss and joy of those souls that have the Lord for their God.

What became of this scribe we are not told, but we would willingly hope that he took the hint Christ hereby gave him, and that having been told by him so much to his satisfaction, what was the great commandment of the law, he proceeded to inquire of him or his apostles what was the great commandment of the gospel too; yet if he did not, but took up here and went no further, we are not to think it strange, for there are many who are not far from the kingdom of God, and yet never come thither. Now one would think this should have invited many to consult him, but it had a contrary effect, no man after that durst ask him any question; every thing he said was spoken with such authority and majesty, that every one stood in awe of him; those that desired to learn were ashamed to ask, and those that designed to cavi-

See notes on Matt. xxii. 42—46.

41—44. This passage or story was not in Matthew, but is here and in Luke; it is Christ's commendation of the poor widow that cast two mites into the treasury, which our Saviour, as busy as he was in preaching found leisure to take notice of. Many would

have been ready to censure this poor widow, and to think she did ill; why should she give to others, when she had little enough for herself? Charity begins at home; or, if she would give it, why did she not bestow it upon some poor body that she knew, what need she bring it to the treasury to be disposed of by the chief priests, who we have reason to fear were partial in the disposal of it? It is so rare a thing to find that any one would not blame this widow, that we cannot expect to find any one that will imitate her, and yet our Saviour commends her, and therefore we are sure she did very well and wisely; if Christ saith well done, no matter who saith otherwise, and we must from hence learn, first, That giving alms is an excellent good thing, and highly pleasing to the Lord Jesus: and if we be humble and sincere in it, he will graciously accept of it, though in some circumstances there may not be all the discretion in the world. Second, Those that have but a little, yet ought to give alms out of their little. Those that live by their labour, from hand to mouth, yet must give to those that need, Eph. iv. 28. Third, it is very good for us to straiten and deny ourselves, that we may be able to give the more to the poor; not only to deny ourselves superfluities, but even conveniences for the sake of charity: we should in many cases pinch ourselves, that we may supply others' necessities; this is loving our neighbours as ourselves. Fourth, Public charities should be encouraged, for they bring upon a nation public blessings, and though there may be some mismanagement of them, yet that is not a good reason why we should not bring in our quota to them.

CHAP. XIII. 1—4. How apt many of Christ's own disciples are to idolize things that look great, and have been long looked upon as sacred: they that heard Christ complain of those who had made the temple a den of thieves, and yet, when he quitted it for the wickedness that remained in it they count him to be as much in love as they were with the stately structure and adorning of it. One of them said to him, look Master, what manner of stones and what buildings are here, 1; we never saw the like in Galilee; O do not leave this fine place.

5—13. Our Lord Jesus, in reply to their question, sets himself not so much to satisfy their curiosity, as to direct their consciences; leaves them still in the dark concerning the times and seasons, which the Father has kept in his own power, and which it was not for them to know, but gives them the cautions which



saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be: but the end *shall* not be yet.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in *divers* places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now, the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you *Lo, here is Christ*; or, *lo, he is there*; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light:

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken;

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now, learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, That this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away. but my words shall not pass away.

32 ¶ And of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

were needful, with reference to the events that should now shortly come to pass.

14—27. These verses seem to point at Christ's second coming to judge the world; the disciples in their questions had confounded the destruction of Jerusalem and the end of the world, Matt.

xxiv. 3, which was built upon a mistake, as if the temple must needs stand as long as the world stands; this mistake Christ rectifies, and shews that the end of the world, in those days, *those* other days you inquire about, the day of Christ's coming, and the day of judgment shall be after that tribulation, and not co-



## CHAP. XIV.

34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

35 Watch ye, therefore ; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning :

36 Lest, coming suddenly, he find you sleeping.

37 And what I say unto you I say unto all, Watch.

## CHAP. XIV.

At this chapter begins the account which this evangelist gives of the death and sufferings of our Lord Jesus.

**A**FTER two days was *the feast of the passover*, and of unleavened bread : and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard, very precious ; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made ?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me.

7 For ye have the poor with you always,

and whensoever ye will ye may do them good : but me ye have not always.

8 She hath done what she could ; she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover ?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water ; follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples ?

15 And he will shew you a large upper room furnished *and* prepared : there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them : and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

incident with it ; let those that live to see the Jewish nation destroyed, take heed of thinking, that because the Son of man doth not visibly come in the clouds then, he will never so come : no, he will come after that.

Compare this chapter with Matt. xxiii. and notes.

CHAP. XIV. 1—11. See how Christ's heart was filled with the thoughts of his death, how every thing was construed with a reference to that, and how familiarly he spoke of it upon all occasions. It is usual for those who are condemned to die to have their coffins prepared, and other provision made for their funerals, while they are yet alive, and so Christ accepted this. Christ's death and burial were the lowest steps of his humiliation, and therefore though he cheerfully submitted to them, yet he would

have some marks of honour to attend them, which might help to take off the offence of the cross, and be an intimation how precious in the sight of the Lord the death of the saints is. Christ never rode in triumph into Jerusalem but when he came thither to suffer, nor had ever his head anointed but for the burial.

12—31. In these verses we have Christ's eating the passover with his disciples, the night before he died, with the joys and comforts of which ordinance he prepared himself for his approaching sorrows ; the full prospect of which did not indispose him for that solemnity. Note, No apprehension of trouble, come or coming, should put us by, or put us out of frame for our attendance on holy ordinances, as we have opportunity for it.

The Lord's supper was instituted in the close of a supper, when



19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered, and said unto them, *It is one of the twelve that dippeth with me in the dish.*

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup; and, when he had given thanks, he gave *it* to them; and they all drank of it.

24 And he said unto them, This is my blood of the New Testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently,

If I should die with thee I will not deny thee in any wise. Likewise also said they all.

32 ¶ And they came to a place which was named Gethsemane: and he saith to his disciples, sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy:

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him:

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not that I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou! couldst not thou watch one hour?

38 Watch ye, and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go: lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet

they were sufficiently fed with the paschal lamb, to shew that in the Lord's Supper no bodily repast was intended; to preface it with such a thing is to revive Moses again. It was instituted by the example of Christ himself; not with the ceremony and solemnity of a law, as the ordinance of baptism was after Christ's resurrection, Matt. xxviii. 19, but by the practice of our Master himself, because intended for those who are already his disciples, and taken into covenant with him; but it has the obligation of a law, and was intended to remain in full force, power, and virtue, till his second coming. It was instituted with blessing and giving of thanks. It was instituted to be a memorial of his death, and therefore he broke the bread, to shew how it pleased the Lord to bruise him; and he called the wine, which is the blood of the grape, the blood of the New Testament. It was closed with a hymn, 26. Though Christ was in the midst of his enemies, yet he did not for fear of them baulk this sweet duty of singing psalms.

See notes on Matt. xvii. 35.

32—42. Christ is here entering upon his sufferings, and begins with those which were the sorest of all his sufferings in his soul. Here we have him in his agony, this melancholy story we had in Matthew; this agony in soul was the wormwood and the gall in the affliction and misery; and thereby it appeared no sorrow was forced upon him, but it was what he freely admitted. Now the consideration of Christ's sufferings in his soul, and his sorrows for us, should be of use to us. First, To embitter our sins: can we ever think a favourable, or so much as a slight thought of sin, when we see what impression sin (though but imputed) made upon our Lord Jesus? Second, To sweeten our sorrows: if our souls be at any time exceeding sorrowful, through the afflictions of this present time, let us remember that our Master was so before us, and the disciple is not greater than his Lord.

43—52 The passage concerning the young man is recorded in



spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered, and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked *body*; and the young men laid hold on him;

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him: but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it *which* these witness against these?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And, as Peter was beneath in the palace, there cometh one of the maids of the high priest;

67 And, when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch: and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

shew what a barbarous crew this was that was sent to seize Christ, and what a narrow escape the disciples had of falling into their hands, out of which nothing could have kept them but their master's care of them. If ye seek me, let these go their way, John xviii. 8.

53—65. We have here Christ's arraignment, trial, conviction, and condemnation in the ecclesiastical court before the great Sanhedrim, of which the high priest was president, or judge of the court; the same Caiaphas that had lately adjudged it expedient he should be put to death, guilty or not guilty, Job. xi. 50, and therefore might justly be excepted against as partial.

If Saul's rending Samuel's mantle was made to signify the rending of the kingdom from him, 1 Sam. xv. 27, 28, much more did Caiaphas' rending his own clothes signify the rending of the priesthood from him, as the rending of the veil at Christ's death signified the throwing of all open. Christ's clothes even when he was crucified were kept entire, and not rent; for when the Levitical priesthood was rent in pieces, and done away, this man, because he continues ever, has an unchangeable priesthood.

66—72. See notes on Matt. xxvi. 68—72.



70 And he denied it again. And a little after they that stood by said again to Peter, Surely thou art *one* of them : for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon he wept.

## CHAP. XV.

The condemnation, crucifixion, and burial of our Lord.

**A**ND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the king of the Jews ? And he answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things ; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing ? behold how many things they witness against thee.

5 But Jesus yet answered nothing ; so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews ?

10 (For he knew that the chief priests had delivered him for envy.)

11 But the chief priests moved the people that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto *him* whom ye call the king of the Jews ?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done ? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And the soldiers led him away into the hall called Pretorium ; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*.

18 And began to salute him, Hail, King of the Jews !

19 And they smote him on the head with a reed, and did spit upon him, and, bowing *their* knees, worshipped him.

20 And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh : but he received *it* not.

24 ¶ And, when they had crucified him,

CHAP. XV. 1—14. See notes on Matt. xxvii. 11—23.

15—21. Pilate to gratify the Jews' malice, delivers Christ to be crucified, 15. Willing to content the people, to do enough for them, so the word is, and make them easy, that he might keep them quiet, released Barabbas unto them, that was the scandal and plague of their nation, and delivered Jesus to be crucified, who was the glory and blessing of their nation. Though he had scourged him before, hoping that would content them, and then not designing to crucify him, yet he went on to that ; for he that could persuade himself to chastise one that was innocent, Luke xxiii. 16, no wonder he could by degrees persuade himself to crucify him.

We must not think it strange, if crosses come upon us suddenly, and we be surprised by them. The cross was a very troublesome unwieldy load, but he that carried it a few minutes, had the honour to have his name upon record in the book of God, though otherwise an obscure person : so that wherever this gospel is preached, there shall this be told for a memorial of him : so though no affliction, no cross for the present be joyous but grievous, yet afterwards it yields a crown of glory to them that are exercised thereby.

22—32. We have here the crucifixion of our Lord Jesus, as in Matt. xxiii. 33—43, on which see notes.



## CHAP. XVI.

they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 ¶ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others : himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And, at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone ; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off ; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses and Salome ;

41 (Who also when he was in Galilee, followed him and ministered unto him ; ) and many other women which came up with him unto Jerusalem.

42 ¶ And now, when the even was come, (because it was the preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead ; and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

## CHAP. XVI.

A short account of the resurrection and ascension of the Lord Jesus.

33—41. Here we have an account of Christ's dying, how his enemies abused him, and God honoured him at his death. See notes on Matt. xxvii. 46—56.

He suffered for saying he was the Son of God ; and it was true he did say so, so that if he suffered unjustly, as it was plain by all the circumstances of his sufferings he did, then what he said was true, and he was indeed the Son of God. He had reason to say that he was a favourite of heaven, and one for whom the Almighty Power was particularly engaged, seeing how heaven did honour him at his death, and frowned upon his persecutors. Surely, thinks he, this must be some divine person, highly beloved of God. This he expresseth by such words as speak his eternal generation as God, and his special designation to the office of Mediator, though he meant not so. Our Lord Jesus even in the depth of his sufferings and hu-

miliation was the Son of God, and was declared to be so with power.

42—47. The care taken of Christ's body speaks the care which he himself will take concerning the body of the church, even then when it seems to be a dead body, and as a valley full of dry bones, it shall be preserved in order to a resurrection ; as shall also the dead bodies of the saints, with whose dust there is a covenant in force which shall not be forgotten. Our meditations on Christ's burial should lead us to think of our own, and should help to make the grave familiar to us, and so to make that bed easy, which we must shortly make in the darkness. Frequent thoughts of it would not only take off the dread and terror of it, but quicken us, since the graves are always ready for us, to get ready for the graves, Job xvii. 1.



**A**ND when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 ¶ (And, when they looked, they saw that the stone was rolled away :) for it was very great.

5 And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 ¶ Now, when *Jesus* was risen early, the first *day* of the week, he appeared first to

Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue, neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick, and they shall recover.

CHAP. XVI. 1—8. Never was there such a sabbath, since the sabbath was first instituted as this was, which the first words of this chapter tells us was now past; during all this sabbath our Lord Jesus lay in the grave. It was to him a sabbath of rest, but a silent sabbath; it was to his disciples a melancholy sabbath, spent in tears and fears: never were the sabbath services in the temple such an abomination to God, though they had been often so, as they were now, when the chief priests that presided in them had their hands full of blood, the blood of Christ. Well, this sabbath is over, and the first day of the week is the first day of a new world.

See notes on Matt. xxviii. 1—8.

9—13. We have here a very short account of two of Christ's appearances, and the little credit which the report of them gained with the disciples: first, he appeared to Mary Magdalene, to her first in the garden, which we have a particular narrative of, John xx: 14: second, He appeared to two of his disciples, as they went into the country, 12. This refers no doubt to that which is largely related, Luke xxiv. 13, of what passed between Christ and the two disciples going to Emmaus.

14—18. Observe what is the summary of the gospel they are to preach, 16. Set before the world life and death, good and evil. Go and tell them, first, That if they believe the gospel, and give up themselves to be Christ's disciples; if they renounce the devil, the world, and the flesh, and be devoted to Christ as their prophet, priest, and king, and to God in Christ as their God in covenant, and evidence by their constant adherence to his covenant, their sincerity herein, they shall be saved from the guilt and power of sin, it shall not rule them, it shall not ruin them. He that is a true Christian shall be saved through Christ. Baptism was appointed

to be the inaugurating rite, by which those that embrace Christ owned him; But it is here put rather for the thing signified than for the sign, for Simon Magus believed and was baptized, yet not saved, Acts viii. 13. Believing with the heart and confessing with the mouth the Lord Jesus, Rom. x. 9, seems to be much the same with this here. What power they shall be endowed with for the confirmation of the doctrine they were to preach, 17. These signs shall follow them that believe

Some particular signs are mentioned, first, They shall cast out devils; this power was more common among Christians than any other, and lasted longer, as appears by the testimony of Justin Martyr, Origen, Irenæus, Tertullian, Minutius Felix, and others, cited by Grotius on this place: second, They shall speak with new tongues, which they had never learned or been acquainted with; and this was both a miracle (a miracle upon the mind) for the confirming of the truth of the gospel, and a means of spreading the gospel upon those nations that had not heard it: third, They shall take up serpents: this was fulfilled in Paul who was not hurt by the viper that fastened on his hand, which was acknowledged a great miracle by the barbarous people, Acts xxviii. 5, 6: fourth, If they be compelled by their persecutors to drink any deadly poisonous thing, it shall not hurt them: of which very thing some instances are found in ecclesiastical history: fifth, They shall not only be preserved from hurt themselves, but they shall be enabled to do good to others; they shall lay hands on the sick, and they shall recover, as multitudes had done by their master's healing touch. Many of the elders of the church had this power, as appears by James v. 14, where, as an instituted sign of this miraculous healing, they are said to anoint the sick with oil in the name of the



19 ¶ So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached

every where, the Lord working with *them*, and confirming the word with signs following. Amen.

Lord. With what assurance of success might they go about the executing of their commission when they had such credentials as these to produce?

19, 20. Here is, first, Christ welcomed into the upper world: second, Christ welcomed in this lower world; his being believed on in the world, and received up into glory, are put together, 1 Tim. iii. 16. First, We have here the apostles working diligently for him; they went forth and preached every where far and near; though the doctrine they preached was spiritual and heavenly, and directly contrary to the spirit and genius of the world, though it met with abundance of opposition, and utterly destitute of all secular supports and advantages, yet the preachers of it were neither afraid nor ashamed; they were so industrious in spreading the gospel, that within a few years the sound of it went forth into

the ends of the earth, Rom. x. 18. Second, We have here God working effectually with them, to make their labours successful, by confirming the word with signs following partly by the miracles that were wrought upon the bodies of people which were divine seals to the Christian doctrine, and partly the influence it had upon the minds of people, through the operation of the Spirit of God, see Heb. ii. 4. These were properly signs following the word, the reformation of the world, the destruction of idolatry, the conversion of sinners, the comfort of saints; and these signs still follow it, that they may do so more and more for the honour of Christ and the good of mankind, the Evangelist prays and teaches us to say Amen. Father in heaven, thus let thy name be hallowed, and let thy kingdom come.

## THE GOSPEL ACCORDING TO ST. LUKE.

We are now entering into the labours of another Evangelist, his name Luke, which some take to be a contraction of Lucilius, born at Antioch, so St. Jerome. He had employed himself in the study and practice of physic, hence Paul calls him Luke the beloved Physician; Col. ii. 14. But Dr. Whitby thinks it is probable he was one of the seventy disciples, and a follower of Christ when he was here upon earth; and if so, he was a native Israelite. Dr. Cave observes, that his way and manner of writing is accurate and exact, his style polite and elegant, sublime and lofty, yet perspicuous; and that he expresseth himself in a vein of purer Greek than is to be found in the other writers of the Holy Story.

### CHAP. I.

I. Luke's preface to his gospel, 1—4. II. The prophecy and history of the conception of John Baptist, 5—25. III. The annunciation of the Virgin Mary, 26—38. IV. The interview between Mary and Elizabeth, 39—56. V. The birth and circumcision of John Baptist, 57—66. VI. Zacharias' song of praise, 67—69. VII. A short account of John Baptist's infancy, 80.

**F**ORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

CHAP. I. 1—4. It is not certain who this Theophilus was; the name signifies a friend of God, and some think it doth not mean any particular person, but every one that is a lover of God: and Dr. Hammond quotes some of the ancients understanding it so; but it is rather to be understood of some particular person, probably a magistrate, because Luke gives him here the same title of respect which Paul gave to Festus the governor, Acts xxvi. 25.

There were many who had undertaken to publish narratives of

the life of Christ; many well-meaning people that designed well, and did well, and what they published had done good, though not done by divine inspiration, nor so well done as might be, nor intended for perpetuity. Observe why he sent it to Theophilus: I wrote unto thee these things in order, 4, That thou mightest know the certainty of those things wherein thou hast been instructed. Those who have been well instructed in the things of God when they were young, should afterwards give diligence to know the



5 ¶ **T**HERE was, in the days of Herod, the king of Judea, a certain priest, named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren: and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense,

12 And when Zacharias saw *him* he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of

the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 ¶ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel, answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as

certainty of those things; to know not only what we believe, but why we believe it, that we may be able to give a reason of the hope that is in us.

5—25. Many eminent persons were born of mothers that had been long childless, as Isaac, Jacob, Joseph, Samson, Samuel, and so here John the Baptist, to make their birth the more remarkable, and the blessing of it more valuable to their parents; and to shew that when God keeps his people long waiting for a mercy, he sometimes is pleased to recompense them for their patience, by doubling the worth of it when it comes. Though Zacharias was righteous before God, and blameless in his conversation, yet he could not be without some frightful apprehensions at the sight of one whose visage and surrounding lustre spoke him more than human. Ever since man sinned, his mind has been unable to bear the glory of such revelations, and his conscience afraid of evil tidings brought by them: even Daniel himself could not bear it, Dan. x. 8. And for this reason God chooseth to speak to us by men like ourselves, whose terror shall not make us afraid. He is directed what name to give his son: call him John, in Hebrew Johanan, a name we often meet with in the Old Testament: it signifies gracious. The priest must beseech God that he will be gracious, Mal. i. 9, and must so bless the people, Numb. vi. 25. Zacharias was now praying thus, and the angel tells him his prayer is heard and he shall have a son, whom in token of an answer to his prayer, he shall call gracious; or the Lord will be gracious, Isa. xxx. 18, 19. This son shall be the joy of his family, a mighty favourite of heaven, and a mighty blessing to the earth. 1. He shall be great in the sight of the Lord, and those are great indeed

that are so in God's sight, not those that are so in the eye of a vain and carnal world. 2. He shall be a Nazarite set apart to God, from every thing that is polluting; and in token of that, according to the law of Nazariteship, he shall drink neither wine nor strong drink; or, rather, neither old wine nor new; for most think the word here translated strong drink, signifies some sort of wine; perhaps those that we call made wines; or any thing that is intoxicating. 3. He shall be abundantly fitted and qualified for those great and eminent services to which in due time he shall be called. He shall be filled with the Holy Ghost, even from his mother's womb, and as soon as it is possible he shall appear to have been so. 4. He shall be instrumental for the conversion of many souls to God, and the preparing of them to receive and entertain the gospel of Christ, 16, 17. He shall go up in the spirit and power of Elias. That is, he shall be such a man as Elias was, and do such work as Elias did; shall, like him wear a hairy garment, and a leathern girdle, and live retired from the world; shall, like him, preach the necessity of repentance and reformation to a very corrupt and degenerate age; shall, like him, be bold and zealous in reproofing sin, and witnessing against it even in the greatest; and be hated and persecuted for it, by a Herod and his Herodias, as Elijah was by an Ahab and his Jezebel. He shall be that very person who was prophesied of by Malachi, under the name of Elijah, Mal. iv. 5, who should be sent before the coming of the day of the Lord. He shall turn many of the children of Israel to the Lord their God, i. e. shall incline their hearts to receive the Messiah, and bid him welcome, by awakening them to a sense of sin, and a desire of righteousness. Hereby he shall turn the heart of the fathers to



the days of his ministration were accomplished, he departed to his own house.

24 ¶ And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail *thou that art* highly favoured, the Lord is with thee: blessed *art* thou among women.

29 And when she saw *him* she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God:

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called The Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

the children, i. e. of the Jews to the Gentiles; shall help to conquer the rooted prejudices which the Jews have against the Gentiles, which was done by the gospel, as far as it prevailed; and was began to be done by John Baptist, who came for a witness that all through him might believe, who baptized and taught Roman soldiers, as well as Jewish Pharisees, and who cured the pride and confidence of those Jews who gloried in their having Abraham to their father; and told them, that God would out of stones raise up children unto Abraham, Matt. iii. 2, which would tend to cure their enmity to the Gentiles. Now in striking him dumb, God dealt justly with him, because he had objected against God's word: God dealt kindly with him, and very tenderly and graciously. For thus he prevented his speaking any more such distrustful, unbelieving words; thus he confirmed his faith, thus he was kept from divulging the vision, and boasting of it, which otherwise he would have been apt to do, whereas it was designed for the present to be lodged as a secret within him.

26—38. Christ's mother was a virgin, because he was not to be born by ordinary generation, but miraculously; it was necessary he should be so, that though he must partake of the nature of man, yet not of the corruption of that nature; but he was born of a virgin espoused, made up to be married, and contracted, to put honour upon the married state, that that might not be brought into contempt by the Redeemer being born of a virgin. She lived in Nazareth a city of Galilee, a remote corner of the country, and

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called The Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill country with haste into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy

in no reputation for religion and learning, but it bordered upon the Heathen, and therefore was called Galilee of the Gentiles; Christ having his relations resident there, intimates favour in reserve for the Gentile world. Though she lives in poverty and obscurity, yet she shall have the honour to be the mother of the Messiah; her son shall be named Jesus, a Saviour, such an one as the world needs, rather than such an one as the Jews expect. He will be very nearly allied to the upper world: he shall be great, truly great, incontestibly great, for he shall be called the Son of the Highest, the Son of God, who is the highest; of the same nature, as the son is of the same nature with the father; and very dear to him, as the son is to the father. He shall be called, and not miscalled the Son of the Highest, for he is himself God over all, blessed for evermore, Rom. ix. 5. He will be very highly preferred in the lower world; for though born under the most disadvantageous circumstances possible, and appearing in the form of a servant, yet the Lord God shall give unto him the throne of his father David, 32.

39—56. Elisabeth's prophecy was an echo to the Virgin Mary's salutation, and the song of Mary is yet a stronger echo to that prophecy, and shews her to be no less filled with the Holy Ghost than Elisabeth was. Some compare this song with that which her name-sake Miriam the sister of Moses sung, upon the triumphant departure of Israel out of Egypt, and their triumphant passage through the Red Sea; others think it better compared with the



salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed ; for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his hand-maiden : for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things : and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things ; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy ;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered ; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her ; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so ; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 ¶ And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill-country of Judea.

song of Hannah upon the birth of Samuel, which, like this, passeth from a family mercy to a public and general one. This begins like that, My heart rejoiceth in the Lord, 1 Sam. ii. 1. Observe how Mary here speaks of God : first, With great reverence of him, as the Lord : second with great complacency in him, as her Saviour. My spirit rejoiceth in God my Saviour. Here are just causes assigned for this joy and praise, first, Upon her own account, 48, 49. Her spirit rejoiced in the Lord, because of the kind things he had done for her ; and magnifies the Lord because of the wonderful things he has done for her, 49. He that is mighty had done to me great things. A great thing indeed that a virgin should conceive. A great thing indeed that Messiah who has been so long ago promised to the church, and so long expected by the church, should now at length be born. Second, upon the account of others. It is a certain truth, that God has mercy in store, mercy in reserve for all that have a reverence for his majesty and a due regard to his sovereignty and authority : but never did this appear so as in sending his Son into the world to save us, 50. This doth especially appear in the methods of gospel-grace, when the proud Pharisees were rejected ; when God chose not the wise men after the flesh, not the mighty or the noble, to preach the gospel and plant Christianity in the world, but the foolish and weak things of the world, and things that were despised, 1 Cor. i. 26, 27, then he scattered the proud, and put down the mighty, but exalted them of low degree.

Those that see their need of Christ, and are importunately desirous of righteousness and life in him, he fills those with good things, with the best things, he gives liberally to them, and they are abundantly satisfied with the blessings he gives. They that are weary and heavy laden shall find rest with Christ, and those that thirst are called to come and drink ; for they only know how to value his gifts ; to the hungry soul every bitter thing is sweet, manna

is angel's food, and to the thirsty fair water is honey out of the rock.

57—66. It was the custom when they circumcised their children, to name them, because when Abraham was circumcised, God gave him a new name, and called him Abraham ; and it is not unfit that they should be left nameless, till they are by name given up to God. Some proposed that he should be called by his father's name, Zacharias ; of which we have not any instance in scripture, that the child should bear the father's name ; but perhaps it was of late come into use among the Jews, as it was with us ; and they intended hereby to do honour to the father, who was not likely to have another child. The mother opposed it, and would have him called John ; having learned either by inspiration of the Holy Ghost, as is most probable, or by information in writing, from her husband, that God appointed that should be his name, 60. He shall be called Johanan, Gracious ; because he shall introduce the gospel of Christ, wherein God's grace shines more bright than ever. The relations objected against that, 61. They therefore appealed to the father, and would try if they could possibly get to know his mind, for it was his office to name the child, 62. Zacharias pitching upon the same name that Elisabeth had chosen, was a great surprise to the company, they marvelled all ; for they knew not, that though by reason of his deafness and dumbness, they could not converse together, yet they were both guided by one and the same spirit. He thereupon recovered the use of his speech, 64. His mouth was opened immediately. The time prefixed for his being silenced, was till the day that these things shall be fulfilled, 20. His mouth was opened, and he spake, and praised God. When God opens our lips, our mouths must shew forth his praise ; as good be without our speech, as not use it in praising God.

It is said, the hand of the Lord was with John, i. e. he was taken under the special protection of the Almighty from his birth, as



## CHAP. II.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 ¶ And his father Zecharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel : for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David ;

70 As he spake by the mouth of his holy prophets, which have been since the world began ;

71 That we should be saved from our enemies, and from the hand of all that hate us ;

72 To perform the mercy *promised* to our fathers, and to remember *his* holy covenant ;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,

one designed for something great and considerable, and there were many instances of it. It appeared likewise, that the spirit was at work upon his soul very early : so soon as he began to speak, or go, you might perceive something in him very extraordinary. God has ways of operating upon children in their infancy, which we cannot account for. God never made a soul but he knew how to sanctify it.

67—80. Now Zacharias here blesseth God, first, For the work of salvation that was to be wrought out by the Messiah himself 68—75. This is it that fills him, when he is filled with the Holy Ghost, and it is that which all that have the spirit of Christ are full of.

In sending the Messiah, God has made a gracious visit to his people, whom for many ages he had seemed to neglect. He has wrought out a redemption for them ; he hath redeemed his people : Christ redeems them by price out of the hands of God's justice, and redeems them by power out of the hands of Satan's tyranny, as Israel out of Egypt. He has fulfilled the covenant of royalty made with the most famous Old Testament prince, that was David : glorious things had been said of his family, that on him, as a mighty one, help should be laid, that his horn should be exalted, and his seed perpetuated, Psal. lxxxix. 19, 20, 24, 29, but that family had been long in a manner cast off and abhorred, Psal. lxxxix. 38. Now here it is gloried in, that according to the promise, the horn of David should again be made to bud, for, Psal. cxxxii. 27, He hath raised up a horn of salvation for us, in the house of his servant David, 69, there where it was promised, and expected to arise. David is called God's servant, not only as a good man, but as a king that ruled for God : and he was an instrument of the salvation of Israel, by being employed in the government of Israel, so Christ is the author of our eternal redemption to those only that obey him. There is in Christ, and in him only, salvation for us, and it is a horn of salvation ; for it is an honourable salvation, it is raised above all other salvations, none of which are to be compared with it. It is a powerful salvation, the strength of the beast is in his horns ; he has raised up such a salvation as shall pull down our spiritual enemies, and protect us from them. He

75 In holiness and righteousness before him all the days of our life.

76 And thou, child, shalt be called, The Prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God ; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

## CHAP. II.

The birth and infancy of our Lord Jesus.

**A**ND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)

hath fulfilled all the precious promises made to the church by the most famous Old Testament prophets, 70.

Now what is this salvation which was prophesied of? First, It is a rescue from the malice of our enemies. It is a salvation from sin, and the dominion of Satan over us, both by corruptions within, and temptation without. The carnal Jews expected to be delivered from under the Roman yoke, but intimation was betimes given, that it should be a redemption of another nature : He shall save his people from their sins, that they may not have dominion over them, Matt. i. 21 : second, It is a restoration to the favour of God, it is to perform the mercy promised to our forefathers, 72. The Redeemer shall not only break the serpent's head, that was the author of our ruin, but he shall reinstate us in the mercy of God, and re-establish us in his covenant : he shall bring us as it were into a paradise again, which was signified by the promises made to the patriarchs, and the holy covenant made with them : the oath which he sware to our father Abraham, 73 : third, It is a qualification for, and an encouragement to the service of God. This was the oath he sware to our father Abraham, that he would give us power and grace to serve him in an acceptable manner to him, and a comfortable manner to ourselves, 74, 75. Here seems to be an allusion to the deliverance of Israel out of Egypt, which God tells Moses was in pursuance of the covenant he made with Abraham, Exod. iii. 6, 7, 8, and that this was the design of his bringing them out of Egypt, that they might serve God upon this mountain, Exod. iii. 12. The great design of gospel-grace is not to discharge us from, but to engage us to, and encourage us in the service of God. He bleeseth God for the work of preparation, for this salvation, which was to be done by John Baptist, 76, Thou child, though now but a child of eight days old, shalt be called the prophet of the Highest ; Jesus Christ is the Highest, for he is God over all, blessed for evermore, Rom. ix. 5, equal with the Father.

CHAP. II. 1—7. Our Lord Jesus was born when Judea was become a province of the empire, and tributary to it, as appears evidently by this, that when all the Roman empire was taxed, the Jews were taxed among the rest ; Jerusalem was taken by Pompey the Roman general, about sixty years before this, who granted the



3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds, abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And, when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

government of the church to Hircanus, but not the government of the state, and by degrees it was more and more reduced, till now at length it was quite subdued; for Judea was ruled by Cyrenius, the Roman governor of Syria, 2. The Roman writers call him Sulpitius Quirinius. Now just at this juncture the Messiah was to be born, for so was dying Jacob's prophecy, That Shiloh should come when the sceptre was departed from Judah, and the law-giver from between his feet, Gen. xlix. 10. This was the first taxing that was made in Judea, the first badge of their servitude therefore now Shiloh must come to set up his kingdom.

The circumstances of this birth were very mean, and under all possible marks of contempt. First, He was under some abasements in common with other children, he was wrapped in swaddling clothes, as other children are, when they are new-born, as if he could be bound, or needed to be kept strait. He that makes darkness a swaddling band for the sea, was himself wrapt in swaddling bands, Job xxxviii. 9. The everlasting Father became a child of time, and men said of him, whose out-goings were of old from everlasting, We know this man whence he is, John vii. 27. The antient of days became an infant of a span long: second, He was under some abasements peculiar to himself. He was born in a stable; so some think the word signifies which we translate a manger, a place for cattle to stand to be fed in; because there was no room in the inn: and for want of conveniences, nay, for want of necessities, he was laid in the manger instead of the cradle. His being born in a stable, and laid in a manger, was an instance, first, Of the poverty of his parents: second, Of the corruption and degeneracy of manners in that age: that a woman in reputation for virtue and honour should be used so barbarously: third, It was an instance of the humiliation of our Lord Jesus. We were be-

come by sin like an out-cast infant, helpless and forlorn; and such an one Christ was. Christ would hereby put a contempt upon all worldly glory, and teach us to slight it. Since his own received him not, let us not think strange if they receive us not.

8—20. First, see here how the shepherds were employed, they were abiding in the fields adjoining Bethlehem, and keeping watch over their flocks by night, 5. The angel was not sent to the chief priests or the elders, they were not prepared to receive these tidings, but to a company of poor shepherds, that were like Jacob, plain men, dwelling in tents, not like Esau, cunning hunters: second, How they were surprised with the appearance of an angel to them, 9, this made them sore afraid, put them into a mighty consternation, as fearing some evil tidings; while we are conscious to ourselves of so much guilt, we have reason to fear lest every express from heaven be a messenger of wrath: third, What the message was which the angel had to deliver to the shepherds, 10, 11, 12. This is matter of joy indeed to all people, great joy, long looked for is come at last: let heaven and earth rejoice before this Lord, for he cometh. He gives them a sign for the confirming of their faith in this matter. How shall we find out this child in Bethlehem, which is now full of the descendants from David? You will find him by this token, he is lying in a manger, where sure never any new-born infant was laid before. When Christ was here upon earth, he distinguished himself, and made himself remarkable, by nothing so much as the instances of his humiliation: fourth, The angels' doxology to God, and congratulations of men upon this solemn occasion, 13, 14. The message was no sooner delivered by one angel, that was sufficient to go express, but suddenly there was with that angel a multitude of the heavenly host: and here was peace proclaimed with great solemnity, whoever



ST. LUKE.  
Chap. II. V. 7.



*Christ's Nativity.*







21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 ¶ And when the days of her purification, according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord ;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord ;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name was Simeon : and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

27 And he came by the spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word ;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people ;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against :

35 (Yea, a sword shall pierce through thy own soul also :) that the thoughts of many hearts may be revealed.

will let them come and take the benefit of it ; it is on earth peace, to men of good will. See how well affected the angels are to man, and to his welfare and happiness ; how well pleased they were in the incarnation of the Son of God, though he passed by their nature ; and ought not we much more to be affected with it. This is a faithful saying, attested by an innumerable company of angels, and well worthy of all acceptance, That the good will of God towards man, is glory to God in the highest, and peace on the earth.

21—24. Our Lord Jesus being made of a woman, was made under the law, Gal. iv. 4. He was not only as the son of a daughter of Adam made under the law of nature, but as the son of a daughter of Abraham, he was made under the law of Moses ; he put his neck under that yoke though it was a heavy yoke, and a shadow of good things to come : and though its institution was beggarly elements, and rudiments of this world, as the apostle calls them, Christ submitted to it, that he might with the better grace cancel it, and set it aside for us.

25—40. Some learned men that have been conversant with the Jewish writers, find that there was at this time one Simeon, a man of great note in Jerusalem, the son of Hillel, and the first to whom they gave the title of Rabbin, the highest title that they gave to their doctors, and which was never given but to seven of them. He succeeded his father Hillel as president of the college which his father founded, and of the great sanhedrim. The Jews say he was endowed with a prophetic spirit, and that he was turned out of his place because he witnessed against the common opinion of the Jews concerning the temporal kingdom of the Messiah ; and they likewise observe, that there is no mention of him in their mishna, or book of traditions which intimates that he was no patron of those fooleries. One thing objected against this conjecture is, that at this time his father Hillel was living, and that he himself lived many years after this, as appears by the Jewish histories ; but as to that he is not here said to be old, and as saying, Now let thy servant depart, intimates that he was willing to die now, but doth not conclude that therefore he did die quickly. St. Paul lived many years after he had spoken of his death as near, Acts xx. 25. Another thing objected is, that the son of Simeon was Gamaliel, a Pharisee, and an enemy to Christianity ; but as to that, it is no new thing for a faithful lover of Christ to have a son a bigoted Pharisee.

Simeon had a gracious promise made him, that before he died he should have a sight of the Messiah, 26. He was searching what manner of time the Spirit of Christ in the Old Testament prophets did signify, and whether it was now at hand ; and he received this oracle (for so the word signifies) that he should not see death before he had seen the Messiah, the Lord's anointed. Those, and those only, can with courage see death, and look it in the face without terror, that have had by faith a sight of Christ. See, here, first, How comfortable the death of a good man is ; he departs as God's servant from the place of his toil to that of his rest, he departs in peace, peace with God, peace with his own conscience ; in peace with death, well reconciled to it, well acquainted with it. He departs according to God's word, as Moses at the mouth of the Lord, Deut. xxxiv. 5. The word of precept, Go up and die : the word of promise, I will come again, and receive you to myself. Second, What is the ground to this comfort ? For mine eyes have seen thy salvation. This speaks more than a great complacency in the sight, like that of Jacob, Gen. xli. 30, Now let me die, since I have seen thy face : it speaks a believing expectation of a happy state on the other side death, through this salvation he now had a sight of, which not only takes off the terror of death, but makes it again, Phil. i. 21. Those that have welcomed Christ may welcome death.

When Christ ordered his apostles to preach the gospel to all nations, therein he made himself a light to lighten the Gentiles ; and when he added beginning at Jerusalem, he made himself the glory of his people Israel. It is true Christ shall be a blessing to Israel, but there are those in Israel whom he is set for the fall of, whose corruptions will be provoked, who will be prejudiced and enraged against him, and offended, and whose sin and ruin will be aggravated by the revelation of Jesus Christ. This refers to that prophecy, Isa. viii. 14, 15, he shall be for a sanctuary to some, and yet for a snare to others, 1 Pet. ii. 7, 8. He is sent for a sign to be admired by some, but by others, by many, spoken against. He had many eyes upon him during the time of his public ministry : he was a sign, but he had many tongues against him, the contradiction and reproach of sinners, he was continually cavilled at and abused, and the effects of this will be, that the thoughts of many hearts will be revealed, 35, i. e. upon this occasion men will shew themselves, will discover, and so distinguish themselves.



be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me: and to whomsoever I will I give it.

7 If thou, therefore, wilt worship me, all shall be thine.

8 And Jesus answered, and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence;

10 For it is written, He shall give his angels charge over thee, to keep thee;

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus, answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his cus-

tom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias: and, when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised;

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of

any disparagement to him to be employed in it. The book of the prophet Esaias was delivered to him, either by the ruler of the synagogue, or by the minister mentioned, v. 20, so that he was no intruder, but duly authorized. The second lesson for that day being in the prophecy of Esaias, they gave him that volume to read in. Now his text was taken out of Isa. lxi. 1, 2, which is here quoted at large, 18, 19. There was a providence in it, that that portion of scripture should be read that day, which speaks so very plainly of the Messiah, that they might be left inexcusable, who knew him not, though they heard the voices of the prophets read every sabbath-day, which bare witness of him, Acts xiii. 27. This text gives us a full account of Christ's undertaking, and the work

CHAP. IV. 1—13. See notes on Matt. iv. 1—11.

13—30. After Christ had vanquished the evil spirit, he made it appear how much he was under the influence of the good spirit; and having defended himself against the devil's assaults, he now begins to act offensively, and to make those attacks upon him by his preaching and miracles, which he could not resist or repel.

We often find Christ preaching in other synagogues, but never reading, but only in this synagogue at Nazareth, of which he had been many years a member; now he offered his service, as he had perhaps often done, he read one of the lessons out of the prophets, Acts xiii. 15. Reading the scriptures is very proper work to be done in religious assemblies, and Christ himself did not think it



them was cleansed saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house; and Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her: and immediately she arose, and ministered unto them.

he came into the world to do. First, How he was qualified for the work: second, How he was commissioned: third, What his work was; he was qualified and commissioned to be a prophet, a great physician, and a great Redeemer.

See how he was persecuted at Nazareth. This added to the reproach of his being Jesus of Nazareth, that not only it was a place whence no good was expected, but that it was such a wicked, rude place, and so unkind to him. Yet there was a providence in it, that he should not be much respected by the men of Nazareth, for that would have looked like a collusion between him and his old acquaintance; but now, though they received him not, there were those that did.

40 ¶ Now, when the sun was setting, all they that had any sick with diverse diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ.

42 ¶ And when it was day he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

## CHAP. V.

I. Christ's preaching out of Peter's ship, 1—3. II. The miraculous draught of fishes, 4—11. III. His cleansing the leper, 12—15. IV. His private devotion and public ministry, ver. 16, 17. V. His cure of the man sick of the palsy, 18—26. VI. His calling Levi, 27—32. VII. His justifying his disciples, 33, ad fin.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon, answering, said unto him, Master, we have toiled all the night, and

31—44. See notes on Mark i. 21—39, also on Matt. viii. 14—17.

CHAP. V. 1—11. This passage of story fell in order of time before the two miracles we had in the close of the foregoing chapter, and is the same with that which was more briefly related by Matthew and Mark, of Christ's calling Peter and Andrew to be fishers of men, Matt. iv. 18, and Mark i. 16. They had not related this miraculous draught of fishes at that time, having only in view the calling of his disciples, but Luke gives us that story as one of the many signs which Jesus did in the presence of his disciples, which had not been written in the foregoing books, Job xx. 30, 31.

We must not presently quit the callings wherewith we are called



have taken nothing: nevertheless at thy word I will let down the net.

6 And, when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it* he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And, when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosy; who, seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing according as Moses commanded for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

because we have not the success in them we expected: the ministers of the gospel must continue to let down that net, though they have perhaps toiled long and caught nothing: and this is thank-worthy, to continue unwearied in our labours, though we see not the success of them. In this they have an eye to the word of Christ, and a dependance upon that: at thy word I will let down the net, because thou dost enjoin it, and thou dost encourage it. We are then likely to speed well, when we follow the conduct of Christ's word.

Peter above all the rest was astonished to such a degree, that he fell down at Jesus' knees as he sat in the stern of his boat, and said, as one in an ecstasy or transport, that knew not where he was or what he said, Depart from me, for I am a sinful man, O Lord, v. 8, not that he feared the weight of the fish would sink him, because he was a sinful man, but that he thought himself unworthy

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee: or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they

of the favour of Christ's presence in his boat, and worthy that it should be to him a matter rather of terror than of comfort. Those whom Christ designs to admit to the most intimate acquaintance with him, he first makes sensible that they deserve to be set at the greatest distance from him. We must all own ourselves sinful men, and that therefore Jesus Christ must justly depart from us, but we must therefore fall down at his knees, to pray him that he would not depart; for woe unto us if he leave us, if the Saviour depart from the sinful man.

12—16. Though never any did so much good in public, yet Christ found time for pious and devout retirements, 16, he withdrew himself into the wilderness and prayed, not that he needed to avoid either distraction or ostentation, but he would set us an example, who need to order the circumstances of our devotion so as to guard against both. It is likewise our wisdom, so to order



glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom : and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 ¶ And Levi made him a great feast in his own house : and there was a great company of publicans, and of others, that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners ?

31 And Jesus answering, said unto them, They that are whole need not a physician : but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees ; but thine eat and drink ?

34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them ?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them : No man putteth a piece of a new garment upon an old : if otherwise, then both the new maketh the rent, and the piece that was *taken out* of the new agreeth not with the old.

37 And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles : and both are preserved.

39 No man also, having drunk old *wine*, straightway desireth new ; for he saith, The old is better.

## CHAP. VI.

I. Christ's exposition of the law of the sabbath, 1—11. II. His

our affairs as that our public work, and our secret work, may not trench upon or interfere with one another.

See note on Mark i. 40—45.

calling his apostles, 12—16. III. His curing the multitudes, 17—19. IV. The sermon that he preached to his disciples and the multitude, 25—49.

AND it came to pass, on the second sabbath after the first, that he went through the corn-fields ; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days ?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him ;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him ; which it is not lawful to eat, but for the priest alone ?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ And it came to pass also on another sabbath that he entered into the synagogue and taught : and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day ; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil ? to save life, or to destroy *it* ?

10 And, looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so ; and his hand was restored whole as the other.

11 And they were filled with madness : and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God.

17—39. See notes on Matt. ix. 6—8, and 14—17.

CHAP. VI. 1—11. See notes on Matt. xii. 1—12.

12—19. The whole multitude sought to touch him, those that were



13 And when it was day he called *unto him* his disciples: and of them he chose twelve, whom also he named Apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the son of Alpheus*, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now, for ye shall be filled. Blessed *are ye* that weep now; for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy; for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye

shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you:

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not to *take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye; for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye; for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful, and *to* the evil.

36 Be ye, therefore, merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you:

in health as well as those that were sick, and they were all one way or other the better for him, he healed them all; and who is there that doth not need, upon some account or other, to be healed? There is a fulness of grace in Christ, and healing virtue in him, and ready to go out from him, that is enough for all, enough for each.

See notes on Matt. xviii. 1—4.

20—26. Here begins a practical discourse of Christ, which is continued to the end of the chapter, most of which is found in the sermon upon the mount, Matt. v. and vii. Some think this was preached at some other time and place, and there are other instances of Christ's preaching the same things, or to the same purpose at different times; but it is probable, that this is only the evangelist's abridgment of that sermon, and perhaps that in Mat-

thew too is but an abridgment; the beginning and the conclusion is much the same; and the story of the cure of the centurion's servant follows presently upon it, both here and there; but it is not material.

21—36. These verses agree pretty much with Matt. v. 38, to the end of that chapter; I say unto you which hear, 27, to all you that hear, and not to disciples only, for these are lessons of universal concern, He that has an ear let him hear. Those that diligently hearken to Christ shall find he has something to say to them well worth their hearing.

37—49. All these sayings of Christ we had before in Matthew, some of them, chap. vii. others in other places. They were sayings Christ often used, they needed only to be mentioned, it was



good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like;

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth and doeth not, is like a man that, without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## CHAP. VII.

I. Christ cures the centurion's servant, 1—10, and raises the widow's son at Nain, 11—18. II. Christ confirms the faith of John 19—23. III. An honourable testimony concerning John, v. 24—35. IV. Christ comforting a poor penitent, 36—50.

**N**OW, when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And, when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And, when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this;

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And, when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith no, not in Israel.

easy to apply them. Grotius thinks we need not be critical here in seeking for the coherence; they are golden sentences, like Solomon's proverbs or parables.

CHAP. VII. 1—10. Some difference there is between this story of the cure of the centurion's servant, as it is related here, and as

we had it, Matt. viii. 5, &c. for there it was said, that the centurion came to Christ; here it is said, that he sent to him, first, some of the elders of the Jews, v. 3, and afterwards some other friends, v. 6. But it is a rule, that we are said to do that, which we do by another. The centurion might be said to do that which he did by



10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 And John, calling unto *him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus, answering, said unto them Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And, when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

his proxies. But it is probable the centurion himself came at last, when Christ said to him, Matt. viii. 13, As thou hast believed, so be it done unto thee.

11—18. We have here the story of Christ's raising to life a widow's son at Nain, that was dead, and in the carrying out to be buried; which Matthew and Mark had made no mention of; only in the general, Matthew had recorded it in Christ's answer to the disciples of John, that the dead were raised up, Matt. xi. 5. Christ has a concern for the mourners, for the miserable, and often presents them with the blessings of his goodness. He under-

took the work of our redemption and salvation, in his love and in his pity, Isa. lxiii. 9. What a pleasing idea doth this give us of the compassions of the Lord Jesus, and the multitude of his tender mercies, which may be very comfortable to us, when at any time we are in sorrow. Let poor widows comfort themselves in their sorrows with this, that Christ pities them, and knows their souls in adversity; and if others despise their grief, he does not.

19—35. All this discourse concerning John Baptist, occasioned by his sending to ask whether he was the Messiah or no, we had, much as it is here related, Matt. xi. 2—19.



33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35 But Wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now, when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and

said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

## CHAP. VIII.

Here is, I. A general account of Christ's preaching, 1—3. II. The parable of the sower, 4—18. III. The preference which Christ gave to his obedient disciples, before his nearest relations, 19—21. IV. His stilling a storm at sea, 22—25. V. His casting out a legion of devils, 26—40. VI. His healing the woman that had the bloody issue, and raising Jairus's daughter to life, 41—56.

**A**ND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God; and the twelve *were* with him,

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

therefore it is probable it was not she. The greater sinners any have been before their conversion, the greater saints they should be after; the more they should study to do for God, and the more their hearts should be enlarged in obedience. When a persecuting Saul becomes a preaching Paul, he laboured more abundantly.

CHAP. VIII. 1—3. Some think Mary Magdalene was one that had been very wicked, and then we may suppose her to be the woman that was a sinner, mentioned just before, chap. vii. The greatest of sinners must not despair of pardon; and the worse any have been before their conversion, the more they should study to do for Christ after. Or rather, she was one that had been very melancholy, and then probably it was Mary, the sister of Lazarus

36—50. When and where this passage of story happened, doth not appear; this evangelist doth not observe order of time in his narratives, so much as the other evangelists do; but it comes in here upon occasion of Christ's being reproached as a friend to publicans and sinners, to shew that it was only for their good, and to bring them to repentance, that he conversed with them; and that those he admitted near him were reformed, or in a hopeful way to be so. Who this woman was that here testified so great an affection to Christ doth not appear; it is commonly said to be Mary Magdalene, but I find no ground in scripture for it, she is described, chap. viii. 2, and Mark xvi. 9, to be one out of whom Christ had cast seven devils; but that is not mentioned here; and



4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable :

5 A sower went out to sow his seed : and, as he sowed, some fell by the way side ; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock ; and as soon as it was sprung up it withered away, because it lacked moisture.

7 And some fell among thorns ; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, What might this parable be ?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God ; but to others in parables : that seeing they might not see, and hearing they might not understand.

11 ¶ Now the parable is this ; The seed is the word of God.

12 Those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they which, in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle covereth it with a vessel, or putteth *it* under a bed ; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest ; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed, therefore, how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered, and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day that he went into a ship with his disciples ; and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep : and there came down a storm of wind on the lake ; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind, and the raging of the water : and they ceased, and there was a calm.

25 And he said unto them, Where is your faith ? And they, being afraid, wondered, saying one to another, What manner of man is this ! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And, when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus *thou* Son of God most high ? I beseech thee torment me not.

29 (For he had commanded the unclean

who was a woman of a sorrowful spirit ; might be originally of Magdala, but removed to Bethany.

4—21. See notes on Matt. xiii. 3—23, and xii. 46—50.

22—39. We have here two illustrious proofs of the power of our



spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains, and in fetters: and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake and were choked.

34 When they that fed *them* saw what was done they fled, and went and told *it* in the city, and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him; for they were all waiting for him.

41 ¶ And, behold, there came a man

named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house;

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ (And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment; and immediately her issue of blood stancheth.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it* he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

Lord Jesus, which we had before; his power over the winds, and his power over the devils, see notes on Matt. x.

40—56. See notes on Matt. ix. 18—30.



## CHAP. IX.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway; and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

## CHAP. IX.

Christ sends forth his disciples, and afterward gives them several discourses. He feeds five thousand, and is transfigured.

**T**HEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and

spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ And, when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, we have no more but five loaves and two fishes: except we should go and buy meat for all this people.

14 (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and, looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They, answering, said, John the Baptist; but some *say*, Elias; and others say, That one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter, answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he



gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, There be some standing here which shall not taste of death till they see the kingdom of God.

28 ¶ And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And, as he prayed, the fashion of his countenance was altered, and his raiment was white, and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias;

31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep; and when they were awake they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake there came a cloud and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that, on the

next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child:

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus, answering, said, O faithless and perverse generation! how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

28—36. See notes on Matt. xvii. 1—13.

37—42. This passage of story in Matthew and Mark follows immediately upon that of Christ's transfiguration, and his discourse with his disciples after it; but here it is said to be on the next day, as they were coming down from the hill; which confirms the conjecture that Christ was transfigured in the night, and it should seem, though they did not make tabernacles as Peter proposed, yet they found some shelter to repose themselves in all night, for

it was not till next day, that they came down from the hill; and then he found things in some disorder among his disciples, though not so bad as Moses did when he came down from the mount. When wise and good men are in their beloved retirements, they would do well to consider whether they are not wanted in their public stations.

43—50. See notes on Matt. xviii. 1—6, and on Mark ix. 38, 39.



## CHAP. X.

50 And Jesus said unto him, Forbid him not : for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face : and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this* they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did ?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests : but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead ; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee ; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

## CHAP. X.

I. Seventy disciples sent forth, 1—24. II. Christ's discourse with a lawyer, 25—37. III. Christ's entertainment at Martha's house, 38—42.

**A**FTER these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few : pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways : behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes : and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it ; if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you ;

51—56. This passage of story we have not in any other of the evangelists, and it seems to come in here for the sake of its affinity with that next before, for in this also Christ rebuked his disciples, because they envied for his sake ; there, under colour of zeal for Christ, they were for silencing and restraining separatists, here under the same colour they were for putting infidels to death, and as for that, so for this also, Christ reprimanded them ; for a spirit of bigotry and persecution is directly contrary to the spirit of Christ and Christianity.

57—62. We have here an account of three several persons that offered themselves to follow Christ, and the answers that Christ gave to each of them : the two former we had an account of, Matt. xix. 21.

Here is another that is willing to follow Christ, but he must have a little time to talk with his friends about it. Observe his request for a dispensation, 61. He said, Lord, I will follow thee, I design no other, I am determined to do it, but let me first go and bid them farewell that are at home. This seemed reasonable, it was what Elisha desired when Elijah called him, Let me kiss my father and my mother ; and it was allowed him : but the ministry of the gospel is preferable, and the service of it more urgent than that of the prophets, and therefore here it would not be allowed. Now that which was amiss in this is, first, That he looked upon his fol-

lowing Christ as a melancholy, troublesome, dangerous thing ; it was to him as if he was going to die, and therefore he must take dear leave of all his friends, never to see them again, or never with any comfort : whereas in following Christ he might be more a comfort and blessing to them, than if he had continued with them : second, That he seemed to have his worldly concerns more upon his heart than he ought to have, and than would consist with a close attendance to his duty as a follower of Christ : third, That he was willing to enter into temptation, from his purpose of following Christ. To go bid them farewell that were at home at his house, would be to expose himself to the strongest solicitations imaginable, to alter his resolution, for they would all be against it, and would beg and pray that he would not leave them. Those who begin with the work of God, must resolve to go on with it, or they will make nothing of it. Looking back inclines to drawing back, and drawing back is to perdition. Those are not fit for heaven, who having set their faces heaven-ward, face about. But he, and he only, that endures to the end, shall be saved.

CHAP. X. 1—16. We have here the sending forth of seventy disciples, two and two, into divers parts of the country to preach the gospel, and to work miracles in those places which Christ himself designed to visit, to make way for his entertainment. This is not taken notice of by the other evangelists ; but the instruc-



9 And heal the sick that are therein ; and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom than for that city.

13 ¶ Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemeth good in thy sight.

22 All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see :

24 For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen *them* ; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ?

26 He said unto him, What is written in the law ? how readest thou ?

27 And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right ; this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour ?

30 And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a

tions here given them, are much the same with those given to the twelve.

The particular doom of those cities wherein most of Christ's mighty works were done, which we had Matt. xi. 21.

17—24. Satan and his kingdom fell before the preaching of the gospel : I see how it is, saith Christ, as you get ground the devil loseth ground ; he falls as lightning falls from heaven, so suddenly, so irrecoverably, so visibly, that all may perceive it, and say, See how Satan's kingdom totters, see how it tumbles. They triumphed in the casting of devils out of the bodies of people, but Christ sees and rejoiceth in the fall of the devil, from the interest he has in the souls of men, which is called his power in high places, Eph. vi. 12. He foresees this to be but an earnest of what should now be shortly done, and was already begun, the destroying of Satan's kingdom in the world by the extirpating of idolatry,

and the turning of the nations to the faith of Christ. Satan falls from heaven when he falls from the throne in men's hearts, Acts xxvi. 13, and Christ foresaw that the preaching of the gospel, which would fly like lightning through the world, would, wherever it went, pull down Satan's kingdom. Now is the prince of this world cast out. Some have given another sense to this, as looking back to the fall of the angels, and designed for a caution to these disciples, lest their success should puff them up with pride : I saw angels turned into devils by pride, that was the sin for which Satan was cast down from heaven, where he had been an angel of light ; I saw it, and give you an intimation of it, lest you, being lifted up with pride, should fall into that condemnation of the devil, who fell by pride, 1 Tim. iii. 6.

25—37. This lawyer valued himself much upon his learning and his knowledge of the laws, and in that he thought to have puzzled



certain priest that way ; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village : and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone ? bid her, therefore, that she help me.

Christ himself, but Christ sends him to school to a Samaritan to learn his duty ; go and do like him. It is the duty of every one of us, in our places, and according to our ability, to succour, help, and relieve all that are in distress and necessity, and of lawyers particularly, and herein we must study to excel many that are proud of their being priests and Levites.

38—42. Worldly business is then a snare to us, when it hinders us from serving God, and getting good to our souls.

The reproof which Christ gave to Martha, for her inordinate care, 41, she appealed to him, and he gives judgment against her. First, He reproveth her, though he was at this time her guest, and her fault was over solicitude to entertain him, and she expected he should justify her in it, yet he publicly checked her for it : second, When he reproveth her, he called her by her name, Martha ; for reproofs are then most likely to do good, when they are particular, applied to particular persons and cases, as Nathan's to David, Thou art the man. He repeated her name, Martha, Martha, he speaks as one in earnest, and deeply concerned for her welfare : third, That which he reproveth her for, was her being careful and troubled about many things. He was not pleased that she should think to please him with a rich and splendid entertainment, and with perplexing herself to prepare it for him ; whereas he would

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things :

42 But one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

I. Christ teacheth his disciples to pray, 1—13. II. He fully answereth the blasphemous imputation of the Pharisees, 14—26. III. He shews the honour of obedient disciples, 27—28. IV. He upbraids the men of that generation, 29—36. V. He severely reproveth the Pharisees and lawyers, 37—54.

AND it came to pass, that, as he was praying, in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven ; Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil.

5 And he said unto them, which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him ?

7 And he from within shall answer, and say, Trouble me not : the door is now shut,

teach us not to be sensual in using such things, so not to be selfish in being willing others should be troubled, no matter who or how many, so we may be gratified : fourth, That which aggravated the sin and folly of her care was, that but one thing is needful. It is a low construction which some put upon this, that whereas Martha was in care to provide many dishes of meat, there was occasion but for one ; one would be enough. The one thing needful is certainly meant of that which Mary made her choice, sitting at Christ's feet to hear his word. Martha was troubled about many things, when she should have applied herself to one ; godliness unites the heart which the world had divided. The many things she was troubled about were needless, while the one thing she neglected was needful. Martha's care and work was good in its proper season and place, but now she had something else to do, which was unspeakably more needful, and therefore should be done first, and most minded. She expected Christ to have blamed Mary for not doing as she did, but he blamed her for not doing as Mary did, and we are sure the judgment of Christ is according to truth.

CHAP. XI. 1—13. Christ stirs up and encourageth importunity, fervency, and constancy in prayer, by shewing that importunity will go far in our dealings with men, 5, 6, 7, 8. He speaks this parable with the same intent that he speaks that Luke xvi.



and my children are with me in bed ; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend ; yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth ; and he that seeketh findeth ; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone ? or, if *he ask* a fish, will he for a fish give him a serpent ?

12 Or, if he shall ask an egg, will he offer him a scorpion ?

13 If ye then, being evil, know how to give good gifts unto your children ; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him ?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out the dumb spake ; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out ? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace his goods are in peace :

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me ; and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places seeking rest ; and, finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh he findeth it swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself ; and they enter in, and dwell there : and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that hear the word of God, and keep it.

29 ¶ And, when the people were gathered thick together, he began to say, This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them ; for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon *is* here.

1. That men ought always to pray and not to faint. Not that God can be wrought upon by importunity, we cannot be troublesome to him, nor by doing so change his counsels ; we prevail with men by importunity, because they are displeased with it, but with God because he is pleased with it.

See notes on Matt. vi. 9—13, and vii. 7—12.

14—26. The substance of these verses we had, Matt. xii. 22. and Christ is here giving a general proof of his divine mission, by a particular proof of his power over Satan ; his conquest of whom was an indication of his great design in coming into the world, which was to destroy the works of the devil ; and an earnest of the

success of that undertaking. He is here casting out a devil that made the poor possessed man dumb ; in Matthew we are told that he was blind and dumb : and when the devil was forced out by the word of Christ, the dumb spake immediately, echoed to Christ's word, and the lips were opened to shew forth his praise.

27, 28. To all that believe the word of Christ, the person of Christ is precious, and he is an honour, 1 Pet. ii. 7. Yet we must be careful, lest as this good woman, we too much magnify the honour of his natural kindred, and so know him after the flesh, whereas we must now henceforth know him so no more.

29—26. See notes on Matt. xii. 38—45.



## CHAP. XII.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas: and, behold, a greater than Jonas is here.

33 No man when he hath lighted a candle putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye; therefore when thine eye is single thy whole body also is full of light; but when *thine eye* is evil thy body also *is* full of darkness.

35 Take heed, therefore, that the light which is in thee be not darkness.

36 If thy whole body, therefore, *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And, as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part full of ravening and wickedness.

40 Ye fools! did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which ap-

pear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: Verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And, as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## CHAP. XII.

In this chapter we have divers excellent discourses of our Saviour, upon various occasions: many of which are to the same purpose with that we had in Matthew upon other the like occasions.

**I**N the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his dis-

37—54. Christ here saith many of those things to a Pharisee and his guests, in a private conversation at table, which he afterwards said in a public discourse in the temple Matt. xxiii. for what he said in public and private was of a piece. He would not say that in a corner which he durst not repeat and stand to in the great congregation; nor would he give those reproofs to any sort of sinners in general, which he durst not apply to them in particular, as he met with them, for he was and is the faithful witness.

CHAP. XII. 1--12. See notes on Matt. xvi. 6. Also on Matt. x.



ciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed : neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light : and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do :

5 But I will forewarn you whom ye shall fear : Fear him, which, after he hath killed, hath power to cast into hell ; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings ? and not one of them is forgotten before God.

7 But even the very hairs of your head are all numbered. Fear not, therefore ; ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God :

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him ; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say :

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you ?

15 And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully ;

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

18 And he said, This will I do ; I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years : take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou* fool ! this night thy soul shall be required of thee : then whose shall those things be which thou hast provided ?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat : neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens : for they neither sow nor reap ; which neither have storehouse nor barn ; and God feedeth them. How much more are ye better than the fowls ?

25 And which of you, with taking thought can add to his stature one cubit ?

26 If ye be then not able to do that thing which is least, why take ye thought for the rest ?

13—21. Now this shews us what is the nature and constitution of Christ's kingdom ; it is a spiritual kingdom, and not of this world. It doth not interfere with civil powers, nor take the authority of princes out of their hands : Christianity leaves the matter as it found it, as to civil power. It doth not encourage our expectations of worldly advantages by our religion. If this man will be a disciple of Christ, and expects that in consideration of that Christ should give him his brother's estate, he is mistaken ; the rewards of Christ's disciples are of another nature. It doth not encourage our contests with our brethren, and our being rigorous and high in our demands, but rather for peace sake to recede from our right. It doth not allow ministers to entangle

themselves in the affairs of this life, 2 Tim. iii. 4, to leave the word of God to serve tables. There are those whose business it is, let it be left to them. The necessary caution which Christ took occasion from hence to give to his hearers, the sum of which is illustrated to shew the folly of carnal worldlings while they live, and their misery when they die, which is intended, not only for a check to that man who came to Christ, with an address about his estate, while he was in no care about his soul and another world ; but for the enforcing of that necessary caution to us all, to take heed of covetousness. The parable gives us the life and death of a rich man, and leaves us to judge whether he was a happy man.

22—38. See notes on Matt. vi. 19—34.



## CHAP. XII.

27 Consider the lilies how they grow : they toil not, they spin not, and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more *will he clothe you ?* O ye of little faith !

29 And seek not ye what ye shall eat, or what ye shall drink ; neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God ; and all these things shall be added unto you.

32 Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell that ye have, and give alms : provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ Let your loins be girded about and your lights burning.

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord, when he cometh, shall find watching : verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief

would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye, therefore, ready also : for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season ?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken ;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required ; and to whom men have committed much, of him they will ask the more

49 ¶ I am come to send fire on the earth ; and what will I if it be already kindled ?

50 But I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

51 Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division :

41—53. That servant that knew his Lord's will, and yet did his own will, shall be beaten with many stripes. God will justly inflict more upon him, for abusing the means of knowledge he afforded him, which others would have made a better use of, and because it argues a great degree of wilfulness and contempt to sin against knowledge, of how much sorer punishment then shall they

be thought worthy, besides the many stripes that their own consciences will give them ? Son remember. Here is a good reason for this added, to whomsoever much is given, of him shall be much required, especially when it is committed as a trust he is to account for. Those that have greater capacities of mind than others, more knowledge and learning, more acquaintance and



52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky and of the earth: but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

converse with the scriptures, to them much is given, and their account will be accordingly.

See notes on Matt. xx. 22.

54—59. Having given his disciples their lesson in the foregoing verses, here Christ turns to the people, and gives them theirs, 54.

See notes on Matt. viii. 26.

CHAP. XIII. 1—5. This tragical story is briefly related here, and is not met with in any of the historians of those times. Josephus indeed mentions Pilate's killing of some Samaritans, who under the conduct of a factious leader, were going in a tumultuous manner to Mount Gerizzim, where the Samaritan's temple was; but we can by no means allow that story to be the same with this. Some think these Galileans were of the faction of Judas Gaulonita, who is called Judas of Galilee, Acts v. 37, who disowned Cæsar's authority, and refused to pay tribute to him: or, perhaps, these being Galileans, were only suspected by Pilate to be of that faction, and barbarously murdered, because those who were in with that pretender, were out of his reach. Dr. Lightfoot thinks it probable that they were themselves killing their sacrifices, which was allowed; for the priest's work, they said, began with the sprinkling of the blood: and Pilate's officers came upon them by surprise, just at that time, when they were off their guard, (for otherwise the Galileans were mettled men, and generally went well armed,) and mingled the blood of the sacrificers with the blood of the sacrifices, as if it had been equally acceptable to God. Neither the holiness of the place, nor of the work, would be a protection to them from the fury of an unjust judge, that neither feared God nor regarded man. The altar that used to be a sanctuary, and place of shelter, is now become a snare and a trap, a place of danger, of slaughter. Christ seconded it with another story, which like it gave an instance of people's being taken away by sudden death: it is not long since the tower in Siloam fell, and there were eighteen persons killed and buried in

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

### CHAP. XIII.

I. Christ preacheth repentance by the calamity upon the Galileans and others. II. The fig-tree cursed, 6. III. The strait gate, 24.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus, answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain man had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come

the ruins of it. Dr. Lightfoot's conjecture is, that this tower adjoined to the pool of Siloam, which was the same with the pool of Bethesda, and that it belonged to those porches which were by the pool, in which the impotent folk lay, that waited for the stirring of the water, John v. 3, and they who were killed were some of them, or some of those who in this pool used to purify themselves for the temple service, for it was near the temple. On these stories he founded a call to repentance, adding to each of them this awakening word, Except ye repent, ye shall all likewise perish, 3, 4. This intimates that we all deserve to perish as much as they did, and had we been dealt with according to our sins, according to the iniquity of our holy things, our blood had been long ere this mingled with our sacrifices, by the justice of God. It must moderate our censures not only that we are sinners, but that we are as great sinners as they, have as much sin to repent of as they had to suffer for.

6—9. This parable primarily refers to the nation and people of the Jews: God chose them for his own, made them a people near to him, gave them advantages for knowing and serving him above any other people, and expected answerable returns of duty and obedience from them, which turning to his praise and honour he would have accounted fruit; but they disappointed his expectations, they did not do their duty, they were a reproach instead of being a credit to their profession; upon this he justly determined to abandon them, and cut them off, to deprive them of their privileges, to unchurch and unpeople them; but upon Christ's, as of old upon Moses's intercession, he graciously gave them further time and further mercy; tried them as it were another year, by sending his apostles among them to call them to repentance; and in Christ's name to offer them pardon upon repentance; and some of them were wrought upon to repent, and bring forth fruit, and with them all was well; but the body of the nation continued impenitent and unfruitful, and ruin without remedy came upon them above forty years after they were cut down and cast into the



seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ?

8 And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it :

9 And if it bear fruit, *well* : and if not, *then* after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her ; and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work ; in them, therefore, come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, *Thou* hypocrite ! doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead him away to watering ;

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day ?

17 And when he had said these things all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like ? and whereunto shall I resemble it ?

19 It is like a grain of mustard-seed, which

a man took and cast into his garden ; and it grew and waxed a great tree ; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God ?

21 It is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved ? And he said unto them,

24 Strive to enter in at the strait gate : for many, I say unto you, shall seek to enter in, and shall not be able.

25 When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know ye not whence ye are :

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are : depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

fire, as John Baptist had told them, Matt. iii. 10, which saying of his this parable enlargeth upon. Yet it has without doubt a further reference, and is designed for the awakening of all that enjoy the means of grace, and the privileges of the visible church, to see to it, that the temper of their minds, and the tenor of their lives be answerable to their professions and opportunities, for that is the fruit required.

10—17. This woman in the synagogue had a spirit of infirmity eighteen years, 11, i. e. she had an infirmity which an evil spirit, by divine permission, had brought upon her, which was such as that she was bowed together by strong convulsions, and could in no wise lift up herself ; and having been so long thus, the dis-

ease was incurable, she could not stand erect, which is reckoned man's honour above the beasts. Observe, though she was under this infirmity, by which she was much deformed and made to look mean, and not only so, but as is supposed, motion was very painful to her, yet she went to the synagogue on the sabbath-day. Even bodily infirmities, unless they be very grievous indeed, should not keep us from public worship on sabbath-days : for God can help us beyond expectation.

18—22. See notes on Matt. xiii. 31—33.

23—39. Many that stood fair for heaven, came short, and others that seemed cast behind, and thrown quite out of the way, will win and wear his prize, and therefore it concerns us to strive



31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

## CHAP. XIV.

I. The cure of the dropsy, v. 1—6. II. A lesson of humility, v. 7—11. III. A lesson of charity, v. 12—14. IV. The parable of the guests, 15. V. The great law of discipleship, 25—35.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they choose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him:

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But, when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again and a recompence be made thee,

13 But, when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt

to enter. Let us be provoked, as Paul desired the Jews might be, to a holy emulation, by the zeal and forwardness of the Gentiles, Rom. xi. 14.

31—35. See notes on Matt. xxiii. 27.

CHAP. XIV. 1—6. Good men have often been persecuted for doing that which even their persecutors, if they would but give their consciences leave to speak out, could not but own to be lawful and good. Many a good work Christ did, for which they cast stones at him and his name.

7—14. Our Lord Jesus here sets us an example of profitable edifying discourse at our tables, when we are in company with our friends. We find him when we had none but his disciples, that were his own family with him at his table, his discourse with them was good, and to the use of edifying: and not only so, but when he was in company with strangers, nay, with enemies that watched him, he took occasion to reprove what he saw amiss in them, and to instruct them; though the wicked were before him,

he did not keep silence from good (as David did) Psal. xxxix. 1, 2, for notwithstanding the provocation given him, he had not his heart hot within him, nor was his spirit stirred. We must not only not allow any corrupt communication at our tables, such as that of the hypocritical mockers at feasts, and we must not content ourselves with common, harmless talk, but we should take occasion from God's goodness to us at our tables, to speak well of him, and learn to spiritualize common things. The lips of the righteous should then feed many. Our Lord Jesus takes occasion to reprove the guests for striving to sit uppermost, and from thence gives us a lesson of humility. Because pride and ambition are disgraceful before men, for whosoever exalteth himself, shall be abased; but humility and self-denial are really honourable, he that humbleth himself shall be exalted, v. 11. We see it in other instances, that a man's pride will bring him low, but honour shall uphold the humble in spirit; and before honour is humility. For he takes occasion to reprove the master of the feast, for invit-



be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many :

17 And sent his servant at supper-time to say to them that were bidden, Come : for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them ; I pray thee have me excused.

20 And another said, I have married a wife ; and therefore I cannot come.

21 So that servant came and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes

ing so many rich people, who had wherewithal to dine very well at home, when he should rather have invited the poor, or which was all one, have sent portions to them for whom nothing is prepared, and who could not afford themselves a good meal's meat. See Neh. viii. 10. And our Saviour here teacheth us, that the using of what we have in works of charity, is better and will turn to a better account, than using it in works of generosity, and in magnificent house-keeping. Works of charity perhaps may not be rewarded in this world, for the things of this world are not the best things, and therefore God doth not pay the best men in those things : but they shall in no wise lose their reward ; they shall be recompensed in the resurrection. And it will be found that the longest voyages make the richest returns, and the charitable will be no losers, but unspeakable gainers, by having their recompence adjourned till the resurrection.

15—24. This thought will be very seasonable when we are partaking of bodily refreshments. Blessed are they that shall eat bread in the kingdom of God. In the kingdom of grace, in the kingdom of the Messiah, which was expected now shortly to be set up. Christ promised his disciples that they should eat and drink with him in his kingdom. They that partake of the Lord's supper, eat bread in the kingdom of God. In the kingdom of glory at the resurrection. The happiness of heaven is an everlasting feast ; blessed are they that shall sit down at that table whence they shall rise no more. Now in the parable which Christ put forth, we may observe the free grace and mercy of God, shining in the Gospel of Christ ; it appears in the rich provision he has made for poor souls, for their refreshment and entertainment, 16. There is that in Christ and the grace of the Gospel, which will be food and a feast for the soul of man, that knows its own capacities ; for the soul of a sinner that knows its own necessities and miseries. It is called a supper, because in those countries supper-time was the chief feasting time, when the business of the day was over. The manifestation of the gospel grace of the world, was the evening of the world's day. And the fruition of the fulness of that grace in heaven is reserved for the evening of our day. Here is a general invitation given, he bade many. Christ invited the whole nation and people of the Jews to partake of the benefits of his gospel. There is provision enough for as many as come, it was prophesied of as a feast for all people, Isa. xxv. 6. Christ in the Gospel, as he keeps a good house, so he keeps an open house. The cold entertainment which the grace of the Gospel meets with. The invited guests declined coming, they did not say flat and plain they would not come, but they all with one consent began to make excuse, 18. These things that were the matter of the excuses, were little things, and of small concern. It had better become

them to have said, I am invited to eat bread in the kingdom of God, and therefore must be excused from going to see the ground or the oxen. Lawful things : Things lawful in themselves, when the heart is too much set upon them, prove fatal hindrances in religion. It is a hard matter so to manage our worldly affairs, that they may not divert us from spiritual pursuits ; and this ought to be our great care. The account which was brought to the master of the feast, of the affront put upon him by his friends whom he had invited, who now shewed how little they valued him, 21. Ministers must give an account of the success of their ministry. The master's just resentment of this affront ; he was angry, 21. The ingratitude of those that slight Gospel offers, and the contempt they put upon the God of heaven thereby, is a very great provocation to him, and justly so. Abused mercy turns into the greatest wrath. The doom he past upon them was, none of the men that were bidden shall taste of my supper. This was like the doom past upon ungrateful Israel, when they despised the pleasant land. God swore in his wrath that they should not enter into his rest. Grace despised, is grace forfeited, like Esau's birth-right. They that will not have Christ when they may, shall not have him when they would. Even those that were bidden, if they slight the invitation, shall be forbidden ; when the door is shut, the foolish virgins will be denied entrance. The care that was taken to furnish the table with guests as well as meat. Now observe here, 1, That the provision made for precious souls in the Gospel of Christ shall appear not to have been made in vain ; for if some reject it, yet others will thankfully accept the offer of it. 2. Those that are very poor and low in the world shall be as welcome to Christ as the rich and great, nay, and many times the Gospel has greatest success among those that labour under worldly disadvantages, as the poor, and bodily infirmities, as the maimed and the halt, and the blind. 3, Many times the Gospel hath the greatest success among those that are least likely to have the benefit of it, and whose submission to it was least expected. 4, Christ's ministers must be both very expeditious and very importunate in inviting to the Gospel-feast. 5, Though many have been brought in to partake of the benefits of the Gospel, yet still there is room for more ; for the riches of Christ are unsearchable and inexhaustible ; there is in him enough for all, and enough for each ; and the gospel excludes none that do not exclude themselves. 6, Christ's house, though it be large, it shall at last be filled, it will be so when the number of the elect is completed, and as many as were given him, are brought to him.

25—35. See how Christ in his doctrine suited himself to those to whom he spake, and gave every one their portion of meat. To Pharisees he preached humility and charity. He is in these verses



with him: and he turned, and, said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill: *but* men cast it out. He that hath ears to hear, let him hear.

## CHAP. XV.

I. The offence which the Pharisees took at Christ, 1, 2. II. His justifying himself in the parable, 1, Of the lost sheep that

directing his discourse to the multitudes that crowded after him, and seemed zealous in following him, and his exhortation to them is to understand the terms of discipleship before they undertook the profession of it, and to consider what they did. Those that undertake to follow Christ, must count upon the worst, and prepare accordingly. He tells them what the worst is they must count upon; much the same with what he had gone through before them, and for them. That they must be willing to quit that which was very dear, and therefore must come to him thoroughly weaned from all their creature comforts, and dead to them, so as cheerfully to part with them, rather than quit their interest in Christ, 26. A man cannot be Christ's disciple, but he must hate father and mother, and his own life. He is not sincere, he will not be constant and preserving, unless he love Christ better than any thing in this world, and be willing to part with that which he may and must leave, either as a sacrifice, when Christ may be glorified by our parting with it; so the martyrs, who loved not their lives to death; or as a temptation, when by our parting with it we are put into a better capacity of serving Christ: thus Abraham parted with his own country, and Moses with Pharaoh's court.

was brought home with joy, 4—7. 2. Of the lost silver that was found with joy, 8—10. 3. Of the lost son that had been a prodigal, 11—32.

**T**HEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders rejoicing.

6 And when he cometh home he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

CHAP. XV. 1—10. This is very applicable to the great work of our redemption; mankind was gone astray, Isa. liii. 6. The value of the whole race to God was not so much as that of one sheep to him that had an hundred: what loss would it have been to God if they had all been left to perish? There is a world of holy angels that are as the ninety-nine sheep, a noble flock, yet God sends his Son to seek and save that which was lost, Luke xix. 10. Christ is said to gather the lambs in his arms, and carry them in his bosom, noting his pity and tenderness towards poor sinners; here he is said to bear them upon his shoulder, noting the power wherewith he supports and bears them up: those can never perish whom he carries upon his shoulders.

The conversion of sinners is the joy of angels, and they gladly become ministering spirits to them for their good, upon their conversion. The redemption of mankind was matter of joy in the presence of the angels, for they sung glory to God in the highest, Luke xii. 14. It is best not to go astray; but the grace of God, both the power and the pity of that grace is most manifested in the reducing of great sinners, more than in the conducting of those that never went astray; and many times those that have



12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land: and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And, when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee,

19 And am no more worthy to be called thy son; make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his

father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on *his* feet.

23 And bring hither the fatted calf, and kill it; and let us eat and be merry:

24 For this my son was dead, and is alive again; he was lost and is found. And they began to be merry.

25 Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he, answering, said to *his* father, Lo, these many years do I serve thee; neither transgressed I at any time thy com-

been great sinners before their conversion prove more eminently and zealously good after; of which Paul is an instance, and therefore in him God was greatly glorified, Gal. i. 24. They to whom much is forgiven will love much.

11—32. We have here the parable of the prodigal son, the scope of which is the same with those before, to shew how pleasing to God the conversion of sinners is, of great sinners, and how ready he is to receive and entertain such upon their repentance: but the circumstances of the parable do much more largely and fully set forth the riches of gospel grace than those did, and it has been and will be while the world stands, of unspeakable use to poor sinners, both to direct and to encourage them in repenting and returning to God. Now, first, The parable represents God as a common father to all mankind, to the whole family of Adam: we are all his offspring; have all one father, and one God created us, Mal. ii. 10. Second, It represents the children of men as of different characters, though all related to God as their common father: he had two sons, one of them a solid grave youth, reserved and austere, sober himself, but not at all good humoured to those about him; such an one would adhere to his education, and not be easily drawn from it; but the other volatile and mercurial, and impatient of restraint, roving, and willing to try his fortune, and if he fall into ill hands likely to be a rake, notwithstanding his virtuous education. Now this latter represents the publicans and sinners whom Christ is endeavouring to bring to repentance, and the Gentiles whom the apostles were to be sent forth to preach repentance to: The former, the Jews in general, and particularly the Pharisees, whom he was endeavouring to reconcile to that grace of God which was offered to, and bestowed upon sinners. The younger son is the prodigal, whose character and case is here designed to represent that of a sinner, that of every one of us in

our natural state, but especially of some. Now we are to observe concerning him, his riot and ramble, when he was a prodigal, and the extravagancies and miseries he fell into. The great folly of sinners, and that which ruins them is, being content to have their portion in hand; now in this life-time to receive their good things. They look only at the things that are seen, that are temporal, and covet only a present gratification, but have no care for a future felicity, when that is spent and gone. How kind his father was to him: He divided unto them his living. God is a kind Father to all his children, and gives to them all life and breath, and all things, even to the evil and unthankful. He divided to them life; God's giving us life is putting us in a capacity to serve and glorify him. How he managed himself when he had got his portion in his own hands: he set himself to spend it as fast as he could, and as prodigals used to do, in a little time he made himself a beggar, not many days after, 13. If God leave us never so little to ourselves, it will not be long ere we depart from him.

Now the condition of the prodigal in this ramble of his, represents to us a sinful state, that miserable state into which man is fallen. First, A sinful state is a state of departure and distance from God: second, A sinful state is a spending state. There he wasted his substance with riotous living, 13, devoured it with harlots, 30, and in a little time he had spent all, 14: third, A sinful state is a wanting state. When he had spent all upon his harlots they left him, to seek such another prey, and there arose a mighty famine in that land, every thing was scarce and dear, and he began to be in want, 14. This represents the misery of sinners, who have thrown away their own mercies, the favour of God, their interest in Christ, the strivings of the Spirit, the admonitions of conscience, these they gave away for the pleasure of sense, and the wealth of the world, and then are ready to perish for want of



mandment; and yet thou never gavest me a kid, that I might make merry with my friends.

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## CHAP. XVI.

The scope of Christ's discourse in this chapter is, to awaken and quicken us all, so to use this world as not to abuse it.

**A**ND he also said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an

account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely; for

them. Sinners want necessities for their souls, they have neither food nor raiment for them, nor any provision hereafter: fourth, A sinful state is a servile state. When this young man's riot had brought him to want, his want brought him to servitude, 15, He went and joined himself to a citizen of that country. The devil is the citizen of that country, for he is both in city and country; sinners join themselves to him, hire themselves into his service, to do his work, to be at his beck, and to depend upon him for maintenance and a portion. They that commit sin are the servants of sin, John viii. 34: fifth, A sinful state is a state of perpetual dissatisfaction. That which sinners, when they depart from God, promise themselves satisfaction in, will certainly disappoint them; they are labouring for that which satisfies not, Isa. lv. 2. Husks are food for swine, but not for men: the wealth of the world, and the entertainments of sense, will serve for bodies, but what are those to precious souls? sixth, A sinful state is a state which cannot expect relief from any creature. This prodigal, when he could not earn his bread by working, took to begging, but no man gave unto him, because they knew he had brought all this misery upon himself, and because he was rakish and provoking to every body, such poor are least pitied: this in the application of the parable intimated that those who depart from God, cannot be helped by any creature: seventh, A sinful state is a state of death, 24, 32. This my son was dead. A sinner is not only dead in law, as he is under a sentence of death, but dead in trespasses and sins; destitute of spiritual life; no union with Christ; no spiritual senses exercised; no living to God, and therefore dead: eighth, A sinful state is a lost state. Souls that are separated from God are lost souls, lost as a traveller that is out of his way, and if infinite mercy prevent not, will soon be lost, as a ship that is sunk at sea, lost irrecoverably: ninth, A sinful state is a state of madness and frenzy. This is intimated in that expression, 17, when he came to himself, which intimates that he had been beside himself, sure he was so when he left his father's house, and much more so when he joined himself to the citizen of that country.

We have here his return. The occasion of his return and repentance was his affliction, when he was in want then he came to himself. When we see what miserable comforters, what physicians of no value, all but Christ are, for a soul that groans under the guilt and power of sin, and no man gives unto us what we need, then sure we will apply ourselves to Jesus Christ. He considered how much better it might be made, if he would but return. Even the hired servants of God's family are well provided for; the meanest

that will but hire themselves into his family, to do his work, and depend upon his rewards, shall be well provided for.

Let us observe what he purposed to say. He would confess his fault and folly; I have sinned. If we plead guilty with a contrite, penitent, and obedient heart, we refer ourselves to the covenant of grace, which offers forgiveness to those that confess their sins.

We have here his reception and entertainment with his father. He came to his father; but was he welcome? Yes, heartily welcome. This is an example to parents whose children have been foolish and disobedient, if they repent and submit themselves, not to be harsh and severe with them, but to be governed in such a case by the wisdom that is from above, which is gentle and easy to be intreated; herein let them be followers of God, and merciful as he is: but it is chiefly designed to set forth the grace and mercy of God to poor sinners, that repent and return to him, and his readiness to forgive them.

The prodigal came home between hope and fear, fear of being rejected, and hope of being received; but his father was not only better to him than his fears, but better to him than his hopes, not only received him, but received him with respect. The grace of God provides for true penitents. The righteousness of Christ is the robe, that principal robe with which they are clothed. The earnest of the Spirit, by whom we are sealed to the day of redemption, is the ring on the hand. The preparation of the gospel of peace, is shoes for our feet, Eph. vi. 13, so that compared with this here, signifies, (saith Grotius) that God when he receives true penitents into his favour, makes use of them for the convincing and converting of others, by their instructions, at least by their examples, he came home hungry, and his father not only fed him, but feasted him, 23. We have here the repining and envying of the elder brother, which is described by way of reproof to the scribes and Pharisees. By the elder brother here, we may understand those that are really good, and have been so from their youth up, and never went astray into any vicious course of living; who comparatively need no repentance: and to such these words in the close, Son thou art ever with me, are applicable without any difficulty, but not to the scribes and Pharisees.

CHAP. XVI. 1—18. We mistake if we imagine that the design of Christ's doctrine and holy religion was either to amuse us with notions of divine mysteries, or to entertain us with notions of divine mercies: no, the divine revelation of both these in the gospel is intended to engage and quicken us to the practice of Christian duties, and as much as any one thing to the duty of beneficence.



the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

11 If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's who shall give you that which is your own?

13 No servant can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things; and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men: but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John; since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass than one title of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me: and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot;

and doing good to those that stand in need of any thing that either we have or can do for them. This our Saviour is here pressing us to do, by minding us that we are but stewards of the manifold grace of God, and since we have in divers instances been unfaithful, and have forfeited the favour of our Lord, it is our wisdom to think how we may some other way make what we have in the world turn to a good account. Parables must not be forced beyond their primary intention, and therefore we must not hence infer that any one can befriend us if we lay under the displeasure of our Lord, but that in the general we must so lay out what we have in works of piety and charity, as that we may meet it again with comfort on the other side death and the grave. If we would act wisely, we must be as diligent and industrious to employ our riches in the acts of piety and charity, in order to promote our future and eternal welfare, as worldly men are in laying them out to the greatest temporal profit, in making to themselves friends with them, and securing other secular interests. So Dr. Clark.

19—31. As the parable of the prodigal son sets before us the grace of the gospel, which is encouraging to us all, so this sets before us the wrath to come, and is designed for our awakening; and very fast asleep those are in sin that will not be awakened by it. The Pharisees made a jest of Christ's sermon against worldliness; now this parable was intended to make those mockers serious. The tendency of the gospel of Christ is both to reconcile us to poverty and affliction, and to arm us against temptations to worldliness and

sensuality. Now this parable, by drawing the curtain, and letting us see what will be the end of both in the other world, goes very far in prosecuting those two great intentions.

It is often the lot of some of the dearest of God's saints and servants to be greatly afflicted in this world, while wicked people prosper and have abundance; see Psalm lxxiii. 7, 10, 14. Here is a child of wrath, and an heir of hell, sitting in the house, faring sumptuously, and a child of love, and an heir of heaven, lying at the gate, perishing for hunger. The dogs came and licked his sores. Those will have a great deal to answer for hereafter that feed their dogs, but neglect the poor; and it is a great aggravation of the uncharitableness of many rich people, that they bestow that upon their fancies and follies which would supply the necessity and rejoice the heart of many a good Christian in distress. Those offend God, nay, and they put a contempt upon their human nature, that pamper their dogs and horses, and let the families of their poor neighbours starve. The beggar died, and was carried by angels into Abraham's bosom. How much did the honour done to his soul, by the convoy of it to its rest, exceed the honour done to the rich man, by the carrying of his body with so much magnificence to its grave! Observe, first, His soul existed in a state of separation from its body. Second, His soul removed to another world, to the world of spirits; it returned to God who gave it, to its native country; this is implied in its being carried. Third, Angels took care of it, it was carried by angels. They are minis-



neither can they pass to us that *would come* from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house :

28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets : let them hear them.

30 And he said, Nay, father Abraham : but if one went unto them from the dead they will repent.

31 And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

## CHAP. XVII.

I. Some particular discourses Christ had with his disciples, 1—10.

II. His cleansing of ten lepers, 11—19. III. His discourse with his disciples concerning when the kingdom of God should appear, 20—37.

**T**HEN said he unto the disciples, It is impossible but that offences will come : but woe unto him through whom they come !

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves : If thy brother trespass against thee, rebuke him ; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a

tering spirits to the heirs of salvation, not only while they live but when they die, and have a charge concerning them to bear them up in their hands, not only in their journeys to and fro on earth, but in their great journey to their long home in heaven, to be both their guide and their guard through regions unknown and unsafe.

Here is an account of what passed between the rich man and Abraham in the separate state, a state of separation one from another, and of both from this world ; and though it is probable there will not be, nor are any such dialogues or discourses between glorified saints and damned sinners, yet it is very proper, and what is usually done in descriptions, especially such as are designed to be pathetic and moving, by such dialogues to represent what will be the mind and sentiments both of the one and of the other. And since we find damned sinners tormented in the

grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat :

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?

9 Doth he thank that servant because he did the things that were commanded him ? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And, when he saw *them*, he said unto them, Go, shew yourselves unto the priests. And it came to pass that as they went they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on *his* face at his feet giving him thanks : and he was a Samaritan.

17 And Jesus, answering, said, Were there not ten cleansed ? but where *are* the nine ?

presence of the Lamb, Rev. xiv. 10, and the faithful servants of God looking upon them that have transgressed the covenant, there where their worm dies not, and the fire is not quenched, Isa. lxvi. 23, 24, such a discourse as this is not incongruous to be supposed. What our Saviour said, 31, was soon after verified in the unbelieving Jews, who would not hear Moses and the prophets, Christ and the apostles, and then would not be persuaded, though Lazarus rose from the dead.

CHAP. XVII. 1—10. Christ's servants do not so much as merit his thanks for any service they do him. We expect God's favour, not because we have by our services made him a debtor to us, but because he has by his promises made himself a debtor to his own honour, and that we may plead with him.

11—19. A Samaritan gives thanks, and a Jew doth not. Thus



## CHAP. XVIII.

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way, thy faith hath made thee whole.

20 And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here ; or, lo there ! for, behold, the kingdom of God is within you.

22 ¶ And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here ; or, see there ! go not after *them*, nor follow *them*.

24 For as the lightning that lighteneth out of the one *part* under heaven shineth unto the other *part* under heaven : so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.

28 Likewise also, as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded ;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away ; and he

that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it.

34 I tell you, In that night there shall be two *men* in one bed : the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together ; the one shall be taken, and the other left.

36 Two *men* shall be in the field ; the one shall be taken, and the other left.

37 And they answered, and said unto him, Where, Lord ? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

## CHAP. XVIII.

I. The parable of the importunate widow, 1—8. II. The parable of the Pharisee and publican, 9—14. III. Christ's favour to little children, 15—17. IV. The trial of a rich man that had a mind to follow Christ, 18—30. V. Christ foretels his own death, 31—34. VI. His restoring sight to a blind man, 35—42.

**A**ND he spake a parable unto them to *this end*, that men ought always to pray, and not to faint ;

2 Saying, There was in a city, a judge which feared not God, neither regarded man :

3 And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while ; but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

many who profess revealed religion are out-done, and quite shamed, by some that are governed only by natural religion, not only in moral virtue, but in piety and devotion. This serves here to aggravate the ingratitude of those Jews of whom Christ speaks, as taking it very ill that his kindness was so slighted.

20—37. See notes on Matt. xxiv.

CHAP. XVIII. 1—8. This parable supposeth that all God's people are praying people, all God's children keep up both a constant and an occasional correspondence with him ; send to him statedly, and upon every emergency. It is our privilege and ho-

nour that we may pray, it is our duty, we ought to pray, we sin if we neglect it. It is to be our constant work, we ought always to pray, it is that which the duty of every day requires ; we must pray, and never grow weary of praying, nor think of giving it off, till it comes to be swallowed up in everlasting praise. But that which seems particularly designed here, is to teach us constancy and perseverance in our request for some spiritual mercies that we are in pursuit of, relating either to ourselves or to the church of God ; when we are praying for strength against our spiritual enemies, our lusts and corruptions, which are our worst enemies,



8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised other:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, This man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And they brought unto him also infants, that he would touch them; but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good save one, *that* is God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now, when Jesus heard these things he said unto him, yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

23 And when he heard this he was very sorrowful; for he was very rich.

24 And when Jesus saw that he was very sorrowful he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

34 And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

we must continue instant in prayer, must pray and not faint, for we shall not seek God's face in vain. So we must likewise in our prayers for the deliverance of the people of God out of the hands of their persecutors and oppressors,

9—14. Proud men that exalt themselves are rivals with God, and therefore they shall certainly be abased. God in his discourse with Job appeals to this proof, that he is God, that he looks upon

every one that is proud, and brings him low, Job xl. 12. Humble men that abase themselves are subjects to God, and they shall be exalted. God has preferment in store for those that will take it as a favour, not for those that demand it of a debt.

15—17. See notes on Matt. xix. 13—15.

18—30. See notes on Matt. xix. 16—30.

31—43. See notes on Matt. xx. 29—34



35 ¶ And it came to pass, that, as he was come nigh unto Jericho, a certain blind man sat by the way-side begging :

36 And, hearing the multitude pass by, he asked what it meant.

37 And they told him, That Jesus of Nazareth passeth by,

38 And he cried, saying, Jesus, thou Son of David, have mercy on me.

39 And they which went before rebuked him that he should hold his peace : but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight ; thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw *it*, gave praise unto God.

## CHAP. XIX.

I. The conversion of Zaccheus, 1—10. II. The parable of the pounds, 11—27. III. Christ's riding into Jerusalem, 28—44. IV. His teaching in the temple, 45—48.

**A**ND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus, who he was ; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him ; for he was to pass that *way*.

5 And when Jesus came to the place, he looked up and saw him, and said unto him,

Zaccheus, make haste, and come down : for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore *him* four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant ; because thou hast been faithful in a very little, have thou authority over ten cities.

a son of Abraham, but being a publican he was deemed a heathen, they being put upon a level, Matt. xviii. 17, and as such the Jews were shy of conversing with him, and expected Christ should be so, but he shews, that being a true penitent, he is become as good a son of Abraham as if he had never been a publican, which therefore ought not to be mentioned against him.

11—27. Those that will not have Christ to reign over them shall be reputed and dealt with as his enemies. We are ready to think none are Christ's enemies, but persecutors of Christianity, or seofers at least ; but you see those will be accounted so that dislike

CHAP. XIX. 1—10. When Zaccheus is brought to Christ himself, his family also became related to Christ, and his children are admitted members of his church, and so salvation comes to his house, for that he is a son of Abraham, and therefore interested in God's covenant with Abraham, that blessing of Abraham which comes upon the publicans, upon the Gentiles through faith, that God will be a God to them and to their children, and therefore when he believes salvation comes to his house, as to the jailor's, to whom it was said, Believe in the Lord Jesus Christ, and thou shalt be saved and thine house, Acts xvi. 31. Zaccheus is by birth



18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin :

21 For I feared thee, because thou art an austere man ; thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethpage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you* ; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat : loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him* ? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And, as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon.

36 And as they went they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen ;

38 Saying, Blessed *be* the King, that cometh in the name of the Lord : peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near he beheld the city, and wept over it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace ! but now they are hid from thine eyes.

43 For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

45 ¶ And he went into the temple, and began to cast out them that sold therein, and them that bought :

46 Saying unto them, It is written, My house is the house of prayer : but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple.

the terms of salvation, will not submit to Christ's yoke, but will be their own masters. Whoever will not be ruled by the grace of Christ, will inevitably be ruled by the wrath of Christ.

See notes on Matt. xxv. 14—30.

28—40. See notes on Matt. xxi. 1—9.

41—48. Jerusalem cannot escape the day of her desolation, and therefore they are marked for ruin, which Christ here foresees and foretels, as the certain consequence of their rejecting Christ. Neg-



But the chief priests, and the scribes, and the chief of the people, sought to destroy him :

48 And could not find what they might do : for all the people were very attentive to hear him.

CHAP. XX.

In this chapter, we have, I. Christ's answer to the chief priests' question concerning his authority, 1—8. II. The parable of the vineyard, 9—19. III. Of paying tribute to Cesar, 20—26. IV. His vindication of the resurrection of the dead, 27—38. V. His puzzling the scribes, 39—44. VI. The caution he gave his disciples to take heed of the scribes, 45—47.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things ? or, who is he that gave thee this authority ?

3 And he answered, and said unto them, I will also ask you one thing ; and answer me :

4 The baptism of John, was it from heaven, or of men ?

5 And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, why then believed ye him not ?

6 But, and if we say, Of men ; all the people will stone us : for they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable ; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant : and they beat him also, and entreated *him* shamefully, and sent him away empty.

12 And again he sent a third : and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do ? I will send my beloved son : it may be they will reverence *him* when they see him :

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What, therefore, shall the lord of the vineyard do unto them ?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ?

18 Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him ; and they feared the people : for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest right-ly ; neither acceptest thou the person of *any*, but teachest the way of God truly,

22 Is it lawful for us to give tribute unto Cesar, or no ?

23 But he perceived their craftiness, and said unto them, Why tempt ye me ?

24 Shew me a penny. Whose image and superscription hath it ? They answered and said, Cesar's.

25 And he said unto them, Render, there-

lecting the great salvation often brings temporal judgments upon a people ; it did so upon Jerusalem in less than forty years after this ; when all that Christ here foretold was exactly fulfilled.

CHAP. XX. 1—8. See notes on Matt. xxi. 23—27 9—19. See notes on Matt. xxi. 33—46. 20—26. See notes on Matt. xxii. 15—22.



fore, unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ Then came *to him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were, therefore, seven brethren: and the first took a wife and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus, answering, said unto them, The children of this world marry, and are given in marriage;

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage;

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes, answering, said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 ¶ And he said unto them, How say they that Christ is David's Son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David, therefore, calleth him Lord, how is he then his Son?

45 ¶ Then, in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers, the same shall receive greater damnation.

## CHAP. XXI.

In this chapter we have a prediction of future events.

**A**ND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, That this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not, therefore after them.

9 But when ye shall hear of wars and commotions be not terrified: for these things

27—38. See notes on Matt. xxii. 23—33.

39—47. See notes on Matt. xxii. 42—46.

CHAP. XXI. 1—4. See notes on Mark xii. 41—44.

5—19. See notes on Matt. xxiv.



must first come to pass ; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom ;

11 And great earthquakes shall be in divers places, and famines, and pestilences ; and fearful sights and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it*, therefore in your hearts, not to meditate before what ye shall answer ;

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends ; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity, the sea and the waves roaring ;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up and lift up your heads ; for your redemption draweth nigh.

29 And he spake to them a parable ; Behold the fig-tree and all the trees ;

30 When they now shoot forth, ye see and know of your ownselves that summer is now nigh at hand.

31 So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.

33 Heaven and earth shall pass away, but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple ; and at night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple for to hear him.

## CHAP. XXII.

I. The lot to take Jesus, v. 1—6. II. Christ eating the passover, v. 7—18. III. The instituting of the Lord's Supper, v. 19, 20, IV. Christ's discourse with his disciples, v. 21—38. V. His agony in the garden, v. 39—46. VI. The apprehending of him, v. 47—53. VII. Peter's denying him, v. 54—62. VIII. The indignities done to Christ, v. 63—71.



**N**OW the feast of unleavened bread drew nigh, which is called The passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples:

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined, but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called Benefactors.

26 But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is not* he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations:

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat.

32 But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren.

33 And he said unto him, Lord, I am



ready to go with thee, both into prison and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one.

37 For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas

one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword:

50 ¶ And one of them smote a servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

39—46. See notes on Matt. xx. 36—46.

47—53. See notes on Matt. xx. 47—56.

54—62. See notes on Matt. xxvi. 67—74.



63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him they struck him on the face, and asked him, saying, Prophecy: who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

### CHAP. XXIII.

Christ's arraignment, death, and burial.

**A**ND the whole multitude of them arose and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

63—71. See notes on Matt. xxvi. 67—74.

CHAP. XXIII. 1—12. Our Lord Jesus was condemned as a blasphemer in the spiritual court, but it was the most impotent malice that could be that that court was actuated by, for when they had condemned him they knew they could not put him to death, and therefore took another course. First, They accuse him before Pilate; not as a blasphemer, that was no crime that he took cognizance of, but as one disaffected to the Roman government, which they in their hearts did not look upon as any crime at all, or if it were one, they themselves were much more chargeable with it than he was, only it would serve the turn and answer the purpose of their malice; and it is observable, that that which was the pretended crime, for which they employed the Roman powers to destroy Christ, was the real crime, for which the Roman powers not long after destroyed them. Secondly, They accuse him before Herod. Pilate removed him and his cause to Herod's court; Pilate was already sick of the cause, and desirous to rid

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him:

his hands of it, and that seems to be the true reason of sending him to Herod. But God ordered it so for the more evident fulfilling of the scriptures, as appears Acts iv. 26, 27, where that of David, Psal. ii. 2, the kings of the earth and the rulers set themselves against the Lord and his anointed, is expressly said to be fulfilled in Herod and Pontius Pilate.

They had been at enmity between themselves, probably upon Pilate's killing the Galileans, who were Herod's subjects, Luke xiii. 1. or some other such matter of controversy as used to be among princes and great men. Observe how those that quarrelled with one another, yet could unite against Christ, as Gebal, and Amnon, and Amalek, though divided among themselves, were confederate against the Israel of God, Psal. xxxviii. 7.

13—25. Pilate proposeth to release him, if they will but consent to it. He ought to have done it without asking leave of them. But the fear of man brings many into this snare, that whereas justice should take place though heaven and earth come together



16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas :

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate, therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And as they led him away they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

they will do an unjust thing against their consciences rather than bring trouble on themselves.

20—31. Though there were many that reproached and reviled him, yet there were that valued him, and pitied him, and were sorry for him, and were partakers with him in his sufferings. The dying of the Lord Jesus may perhaps move natural affections in many that are strangers to devout affections: many bewail Christ that do not believe in him, and lament him that do not love him above all. Now here we are told what Christ said to these mourners, though one would think he should be wholly taken up with his own concern, yet he found time and heart to take cognizance of their tears. Christ died lamented, and has a bottle for the tears of those that lamented him. He turned to them, though they were strangers to him, and bid them not weep for him, but for themselves; he diverts their lamentation into another channel, v. 28. Now the destruction of Jerusalem is here foretold by two proverbial sayings that might then fitly be used, which both speak it very terrible, that what people commonly dread they would then desire, to be written childless, and to be buried alive. He shews how natural it was for them to infer that desolation from his sufferings, 31, If they do these things in a green tree, what shall be done in the dry? Some think this is borrowed from Ezek. xx. 47, The fire shall devour every green tree in thee, and every dry tree. These words may be applied, first, more particularly to the destruction of Jerusalem, which Christ here foretold, and

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 ¶ And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him and the malefactors: one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding: and the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him and offering him vinegar.

37 And saying, If thou be the king of the Jews, save thyself.

which the Jews, by putting him to death, brought upon themselves. If they, i. e. the Jews, and the inhabitants of Jerusalem, do these things upon the green tree, if they do thus abuse an innocent and excellent person for his good works, how may they expect God to deal with them for their so doing, who have made themselves a dry tree, a corrupt and wicked generation, and good for nothing! If this be their sin, what do ye think will be their punishment? Or take it thus, If they, i. e. the Romans, their judges, and their soldiers, abuse me thus, who have given them no provocation, who am to them as a green tree, which you seem to be as much enraged at, what will they do by Jerusalem, and the Jewish nation, who will be so very provoking to them, and make themselves as a dry tree, as fuel to the fire of their resentments. If God suffer those things to be done to me, what will he appoint to be done to those barren trees, of whom it had been often said, that they should be hewn down and cast into the fire, Matt. iii. 10. and vii. 19. Second, It may be applied more generally to all the revelations of God's wrath against sin and sinners. If God deliver me up to such sufferings as these, because I am made a sacrifice for sin, what will he do with sinners themselves?

32—43. Here are two passages which we had not before, and they are very remarkable ones. First, Christ's prayer for his enemies, 34, Father, forgive them. Seven remarkable words Christ spoke after he was nailed to the cross and before he died, and this is the first. One reason why he died the death of the cross was,



38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 ¶ And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my Spirit; and, having said thus, he gave up the ghost.

47 ¶ Now when the centurion saw what was done he glorified God, saying, Certainly this was a righteous man.

48 and all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

50 ¶ And, behold, *there was a man named*

that he might have liberty of speech to the last, and so might glorify his Father, and edify those about him. Second, The conversion of the thief upon the cross, which is an illustrious instance of Christ's triumphing over principalities and powers then when he seemed to be triumphed over by them. Christ was crucified between two thieves; and in them was represented the different effects which the cross of Christ would have upon the children of men to whom it would be brought near in the preaching of the gospel. They are all malefactors, all guilty before God. Now the cross of Christ is to some a savour of life unto life, to others of death unto death. To them that perish it is foolishness, but to them that are saved it is the wisdom of God, and the power of God.

It was said in Matthew and Mark, that the thieves, even they that were crucified with him, reviled him, which some think is by a figure put for one of them, but others think they both reviled him at first, till the heart of one of them was wonderfully changed, and with it his language on a sudden. This malefactor, when just ready to fall into the hands of Satan, was snatched as a brand out of the burning, and made a monument of divine mercy and grace,

Joseph, a counsellor; *and he was a good man and a just:*

51 (The same had not consented to the counsel and deed of them :) *he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.*

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 ¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

#### CHAP. XXIV.

Christ's resurrection, and conference with the disciples going to Emmaus.

**N**OW, upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And, as they were afraid, and bowed

and Satan was left to roar as a lion disappointed of his prey. This gives no encouragement to any to put off their repentance to their death-bed, or to hope that then they shall find mercy; for though it is certain that true repentance is never too late, it is as certain that late repentance is seldom true. None can be sure that they shall have time to repent at death, but every man may be sure he cannot have the advantages that this penitent thief had, whose case was altogether extraordinary.

44—49. Father, into thy hands I commend my spirit. Christ made use of these words in a sense peculiar to himself as Mediator. He was now to make his soul an offering for our sin, Isa. liii. 10, to give his life a ransom for many, Matt. xx. 28, by the eternal Spirit to offer himself, Heb. ix. 14. He was himself both the priest and the sacrifice: our souls were forfeited, and his must go to redeem the forfeiture.

50—56. See notes on Matt. xxvii. 55—60.

CHAP. XXIV. 1—12. One would be amazed at the stupidity of these disciples, who had so often professed that they believed Christ to be the Son of God and the true Messiah, had been so







S<sup>T</sup>. LUKE.  
Chap. XXIV. V<sup>o</sup> 13.



*Christ near Emmaus.*



down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words;

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 ¶ Then arose Peter, and ran unto the sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner

of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people;

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and, besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And, when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the

often told he must die and rise again, and then enter into his glory, had seen him more than once raise the dead, that they should be so backward to believe his raising himself, surely it would seem the less strange to them, when hereafter this complaint would justly be taken up by them, to remember that when time was it might justly have been taken up against them, who hath believed our report?

13—25. This appearance of Christ to the two disciples going to Emmaus, was mentioned, and but just mentioned before, Mark xvi. 12, here it is largely related; it happened the same day that Christ rose, the first day of the new world, that rose with him. One of these two disciples was Cleopas, or Alpheus, said by the ancients to be the brother of Joseph, Christ's supposed father, who the other was is not certain. We may observe it for our encouragement to keep up Christian conference, and edifying discourse among us, That were but two together and well employed in work of that kind, Christ will come to them and make a third. When they that fear the Lord speak one to another, the Lord hearkens and hears, and is with them of a truth; so that two thus twisted in faith and love become a three-fold cord, not easily bro-

ken, Eccl. iv. 12. They in their communings and reasonings together were searching for Christ, comparing notes concerning him, that they might come to more knowledge of him, and now Christ comes to them. They who seek Christ shall find him: he will manifest himself to those that enquire after him; and give knowledge to those who use the helps for knowledge, which they have. But though they had Christ with them, they were not at first aware of it, 16, their eyes were held that they should not know him. It should seem there was both an alteration of the object, for it is said in Mark, that now he appeared in another form; and a restraint upon the organ, for here it is said that their eyes were held by a divine power; or, as some think, there was a confusion in the medium; the air was so disposed that they could not discern who it was. No matter how it was, but so it was, they did not know him; Christ so ordering it that they might the more freely discourse with him, and he with them; and that it might appear, that his word and the influence of it did not depend upon his bodily presence, which the disciples had too much doted upon, and must be weaned from; but he could teach them and warm their hearts by others, who should have his spiritual presence with them; and



prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon,

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And, as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany: and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them he was parted from them, and carried up into heaven.

should have his grace going along with them unseen. He shews them that the sufferings of Christ, which were such a stumbling block to them, and made them unapt to believe his glory, were really the appointed way to his glory, and he could not go to it any other way, no, ought not the Christ, (the Messiah) to have suffered these things, and to enter into his glory? was it not decreed, and was not that decree declared, that the promised Messiah must first suffer and then reign? that he must go by his cross to his crown? Had they never read the fifty-third of Isaiah, and the ninth of Daniel, where the prophets speak so very plainly of the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11. The cross of Christ was it that they could not reconcile themselves to? Now here he shews them two things which take off the offence of the cross. That the Messiah ought to suffer these things; and therefore his sufferings were not only no objection against his being the Messiah, but really a proof of it, as the afflictions of the saints are an evidence of their sonship. He could not have been a Saviour if he had not been a sufferer. Christ's

undertaking our salvation was voluntary, but having undertaken it, it was necessary he should suffer and die. That when he had suffered these things, he should enter into his glory; which he did at his resurrection, that was his first step upwards.

36—48. Five times Christ was seen the same day that he rose; by Mary Magdalene alone in the garden; John xx. 14, by the women, as they were going to tell the disciples; Matt. xxviii. 9, by Peter alone; by the two disciples going to Emmaus, and now at night by the eleven: which we have an account of in these verses, as also John xx. 19.

50—53. This evangelist omits the solemn meeting between Christ and his disciples in Galilee; but what he said to them there, and at other interviews, he tacks to what he said to them at the first visit he made them, on the evening of the day he rose; and has now nothing more to account for, but his ascension into heaven, which we have a very brief narrative of in these verses. The Amen that concludes seems to be added by the church, and every believer to the reading of the gospel; signifying an assent to



52 And they worshipped him, and returned to Jerusalem with great joy :

53 And were continually in the temple, praising and blessing God. Amen.

the truths of the gospel, and a hearty concurrence with all the disciples of Christ in praising and blessing God. Amen, Let him be continually praised and blessed.

# THE GOSPEL ACCORDING TO ST. JOHN.

It is not material to inquire when and where this Gospel was written ; we are sure it was given by inspiration of God to John, the brother of James, one of the twelve apostles, distinguished by the honourable character of that disciple whom Jesus loved ; one of the first three of the worthies of the Son of David, whom he took to be the witnesses of his retirements, particularly of his transfiguration and agony. The ancients tell us that John lived longest of all the twelve apostles, and was the only one of them that died a natural death, all the rest suffering martyrdom. However, it is clear he wrote last of the four evangelists, for he relates what the other evangelists had omitted, and gives us more of the mystery of that, which the other evangelists gave us only the history of. It is observed, that the other evangelists wrote more of the bodily things of Christ ; but John writes of the spiritual things of the Gospel, the life and soul of it ; therefore some have called this Gospel the key of the evangelists.

## CHAP. I.

I. An account given of Jesus, 1—18. II. The testimony of John Baptist concerning him, 6—37. III. His own manifestation of himself to Andrew and Peter, 38—42, to Philip and Nathanael, 43—51.

**I**N the beginning was the Word, and the Word was with God, and the Word was God :

2 The same was in the beginning with God.

3 All things were made by him : and without him was not any thing made that was made.

4 In him *was* life ; and the life was the light of men.

5 And the light shineth in darkness ; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

CHAP. I. 1—5. The Chaldee paraphrase very frequently calls the Messiah Old Testament, said to be done by the Lord, as done by that word of the Lord ; even the vulgar Jews were taught that the word of God was the same with God. The evangelist, in the close of his discourse, v. 11, plainly tells us why he calls Christ the word, because he is the only begotten Son, which is in the bosom of the Father, and has declared him. Word is two fold ; word conceived, and word uttered. This proves the excellency of the Christian religion ; the author and founder of it is the same who was the author and founder of the world. How excellent must that constitution needs be, which derives its institution from him who is the fountain of all excellency. When we worship Christ, we worship him to whom the Patriarchs gave honour, as the Creator of the world, and on whom all creatures depend. How well qualified he was for the work of our redemption and salvation ; help was laid upon one that was mighty indeed, for it was laid upon him that made all things ; and he is appointed the author of our bliss, that was the author of our being. He has life in himself ; not only the true God but the living God. God is life, he swears by himself, when he saith, As I live. All living crea-

tures have their life in him ; not only all the matter of the creation was made by him, but all the life too that is in the creation is derived from him, and supported by him. Reasonable creatures have their light from him ; that life, which is the light of men, comes from him. Life in man is something greater and nobler than it is in other creatures, it is rational, and not merely animal ; when man became a living soul his life was light, his capacities such as distinguished him from, and dignified him above the beasts that perish. The eternal word, as God, shines in the darkness of natural conscience. Though men by the fall are become darkness, yet that which may be known of God is manifested in them ; see Rom. i. 19, 20. As mediator, he shone in the darkness of the Old Testament types and figures, and the prophecies and promises which were of the Messiah, from the beginning. The world of mankind comprehended not the natural light that was in their understandings, but became vain in their imaginations concerning the eternal God, and the eternal word, Rom. i. 21. The Jews that had the light of the Old Testament, yet comprehended not Christ in it.

6—14. The legal institutions had been long a testimony for God



7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name :

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time : the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ?

in the Jewish church, by them revealed religion was kept up; hence we read of the tabernacle of the testimony, the ark of the testimony, the law and the testimony; but now divine revelation is to be turned into another channel; now the testimony of Christ is the testimony of God, 1 Cor. i. 6, and ii. 1. Among the Gentiles God indeed had not left himself without witness, Acts xiv. 17, but the Redeemer had no testimonies borne him among them. There was a profound silence concerning him, till John Baptist came for a witness to him. He prepared men for the reception and entertainment of Christ and his gospel, by awakening them to a sight and sense of sin, and their eyes being thereby opened, they might be ready to admit those beams of divine light which in the person and doctrine of the Messiah were now ready to shine in their faces. It was designed that all men through him might believe, excluding none from the kind and beneficial influences of his ministry that did not exclude themselves, as multitudes did who rejected the counsel of God against themselves, and so received the grace of God in vain. By his creating power he lightens every man with the light of reason; that life which is the light of men is from him; all the discoveries and directions of reason, all the comfort it gives us, and all the beauty it puts upon us, is from Christ. By the publication of his gospel to all nations he doth in effect lighten every man. John Baptist was a light, but he enlightened only Jerusalem and Judea, and the region round about Jordan, like a candle that enlightens one room; but Christ is the true light, for he is a light to lighten the Gentiles. His everlasting gospel is to be preached to every nation and language, Rev. xiv. 6. By the operation of his spirit and grace he lighteth all those that are enlightened to salvation: and those that are not enlightened by him perish in darkness. Whatever light any man has, he is indebted to Christ for it, whether it be natural or supernatural. Christ was in the world, v. 10. He was in the world as the essential word before his incarnation, upholding all things: but this speaks of his being in the world when he took our nature upon him; and dwelt among us; see John xvi. 28. I am come into the world: The Son of the Highest was here in this lower world; that light in this dark world; that holy thing in this sinful polluted world. The world knew him not. The ox knows his owner, but the more brutish world did not; they did not own him, did not bid him welcome, because they did not know him; and they did not know him, because he did not make himself known in that way that they expected, in external glory and majesty. He came to his own, v. 11, not only to the world, which was his own, but to the people of Israel; that were peculiarly his own above all people; to them he came, among them he lived, and to them he was first sent. His own received him not; did not receive his doctrine. Though his own received him not, yet there were those that received him, v. 12. But as many as received him: though

Israel were not gathered, yet Christ was glorious. Though the body of that nation persisted and perished in unbelief, yet there were many of them that were wrought upon to submit to Christ, and many more that were not of that fold. The true Christian's description and property: and that is, that he receives Christ, and believes on his name; the latter explains the former. The true Christian's dignity and privilege are two-fold. The privilege of adoption, which takes them into the number of God's children. The privilege of regeneration: All the children of God are born again: all that are adopted are regenerated: this real change evermore attends that relative one. Wherever God confers the dignity of children, he creates the nature and disposition of children: men cannot do so when they adopt. The human nature of Christ with which he was veiled is expressed two ways. The word was made flesh. Forasmuch as the children who were to become the sons of God were partakers of flesh and blood, he also himself likewise took part of the same, Heb. ii. 14. He dwelt among us here in this lower world. Having taken upon him the nature of man, he put himself into the nature and condition of other men. He was in the world not as a way-faring man that tarries but for a night, but he dwelt among us, made a long residence; the original word is observable, he dwelt among us, he dwelt as in a tabernacle, which intimates, that he dwelt here in very mean circumstances, as shepherds that dwell in tents. That his stay among us was not to be perpetual. He dwelt here as in a tent, not as at home. That as of old God dwelt in the tabernacle of Moses, by the Shechinah between the cherubim, so now he dwells in the human nature of Christ, that is now the true Shechinah, the symbol of God's peculiar presence: and we are to make all our addresses to God through Christ, and from him to receive divine oracles.

15—18. The evangelist begins again to give us John Baptist's testimony concerning Christ, v. 15. He had said, v. 8, that he came for a witness, now here he tells us that he did accordingly bear witness. Here is the substitution of New Testament grace in the room and stead of Old Testament grace; so Beza. And this sense is confirmed by what follows, v. 17, for the Old Testament had grace in type; the New Testament has grace in truth. There was a grace under the Old Testament, the gospel was preached then, Gal. iii. 8, but that grace is superseded, and we have gospel grace instead of it, a glory which excelleth, 2 Cor. iii. 10. Discoveries of grace are now more clear, distributions of grace far more plentiful; this is grace instead of grace. Another thing we receive from Christ is a clear revelation of God to us, v. 18. He hath declared God to us, whom no man hath seen at any time. This was the grace and truth which came by Christ, the knowledge of God and an acquaintance with him. None of the Old Testament prophets were so well qualified to make known the mind



20 And he confessed, and denied not ; but confessed, I am not the Christ.

21 And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou that prophet ? And he answered, No.

22 Then said they unto him, Who art thou ? that we may give an answer to them that sent us ; what sayest thou of thyself ?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord ; as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ?

26 John answered them, saying, I baptize with water : but there standeth one among you, whom ye know not ;

27 He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world !

30 This is he of whom I said, After me cometh a man which is preferred before me ; for he was before me.

31 And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw

the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again, the next day after, John stood, and two of his disciples ;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou ?

39 He saith unto them, Come and see, They came and saw where he dwelt, and abode with him that day : for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ.

42 And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon the son of Jona : thou shalt be called Cephas, which is, by interpretation, A stone.

43 ¶ The day following Jesus would go

and will of God to the children of men as our Lord Jesus was, for none of them had seen God at any time ; Moses beheld the similitude of the Lord, Numb. xii. 8, but was told he could not see his face, Exod. xxxiii. 20. But this recommends Christ's holy religion to us, that it was founded by one that had seen God, and knew more of his mind than any one else ever did, for he had seen him, which they never did.

19—28. The Jews expected the person of Elias to return from heaven, and to live among them, and promised themselves great matters from it ; and hearing of John's character, doctrine, and Baptism, and observing that he appeared as one dropt from heaven, in the same part of the country from which Elijah was carried to heaven, it is no wonder that they were ready to take him for this Elijah ; but he disowned this honour too. He was indeed prophesied of under the name of Elijah, Mal. iv. 5, and he came in the spirit and power of Elias, Luke i. 17, and was the Elias that was to come, Matt. xi. 14, but he was not the person of Elias ; not that Elias that went to heaven in the fiery chariot, as he was that met Christ in his transfiguration : he was the Elias

that God had promised, not the Elias that they foolishly dreamed of. Elias did come, and they knew him not, Matt. xvii. 12, nor did he make himself known to them as the Elias, because they had promised themselves such an Elias as God never promised them. He was not that prophet which Moses said the Lord would raise up to them, of their brethren, like unto him. He was not one of the old prophets raised from the dead, as they expected one to come before Elias, as Elias before the Messiah.

29—36. We have in these verses an account of John's testimony concerning Jesus Christ, which he witnessed to his own disciples that followed him. As soon as ever Christ was baptized, he was immediately hurried into the wilderness to be tempted ; there he was forty days ; during his absence John had continued to bear testimony to him, and to tell the people of him, but now at last he sees Jesus coming to him, returning from the wilderness of temptation.

37—42. The best evidence of our profiting by the means of grace, is the piety and usefulness of our conversation afterwards : hereby it appeared that Andrew had been with Jesus, that he was



forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida; the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered, and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

## CHAP. II.

I. Water turned into wine, 1—12. II. The first passover at Jerusalem, 13—25.

**A**ND the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there.

so full of him, that he had been in the mount, for his face shone. He knew there was enough in Christ for all; and having tasted that he is gracious, could not rest till those he loved had tasted it too.

43—51. It is most probable Nathanael under the fig-tree was employed as Isaac in the field, in meditation and prayer, and communion with God. Perhaps then and there it was that he solemnly joined himself to the Lord in an inviolable covenant: Christ saw in secret, and by this public notice of it did in part reward him openly.

CHAP. II. 1—11. Christ in providing thus plentifully for the guests, though he allows a sober, cheerful use of wine, especially in times of rejoicing, Neh. viii. 10, yet he doth not invalidate his own caution, nor invade it in the least, which is, that our hearts be not at any time, no not at a marriage feast, overcharged with surfeiting and drunkenness, Luke xxi. 34. When Christ provided so much good wine for them that had well drunk, he intended to try their sobriety, and to teach them how to abound, as well as how to want. Temperance per force is a thankless virtue, but if

2 And both Jesus was called, and his disciples to the marriage.

3 And when they wanted wine the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee, mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Divine Providence give us abundance of the delights of sense, and divine grace enable us to use them moderately, this is self-denial, that is praise-worthy. He also intended that some should be left for the confirmation of the truth of the miracle to the faith of others. And we have reason to think that the guests at this table were so well taught, or at least were now so well awed by the presence of Christ, that none of them abused this wine to excess; and those two considerations drawn from this story may be sufficient at any time to fortify us against temptations to intemperance. First, That our meat and drink are the gifts of God's bounty to us, and we owe our liberty to use them, and our comfort in the use of them, to the mediation of Christ: it is therefore ungrateful and impious to abuse them. Second, That wherever we are, Christ has his eye upon us; we should eat bread before God, Exod. xviii. 12, and then we should not feed ourselves without fear.

12—22. The disciples were somewhat surprised at first to see Christ, whom they were directed to as the Lamb of God, in such a heat; and him whom they believed to be the King of Israel, take so little state upon him as to do this himself; but one scrip-



### CHAP III.

13 ¶ And the Jews' passover was at hand; and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And, when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

ture came to their thoughts, which taught them to reconcile this action both with the meekness of the Lamb of God, and with the majesty of the king of Israel, for David, speaking of the Messiah, takes notice of his zeal for God's house as so great, that it even ate him up, it made him forget himself, Psal. lxxix. 9.

Christ foretold his death and resurrection not in plain terms, as he often did to his disciples; but in figurative expressions; as afterwards, when he gave this for a sign, he called it the sign of the prophet Jonas; so here, Destroy this temple, and in three days I will raise it up. Thus spake he to them who were willingly ignorant, in parables, that they might not perceive, Matt. xiii. 13. They that will not see shall not see. Nay, this figurative speech used here proved such a stumbling-block to them, that it was produced in evidence against him at his trial, to prove him a blasphemer, Matt. xx. 60, 61. Had they humbly asked him the meaning of what he said, he would have told them, and it would have been a savour of life unto life to them, but they were resolved to cavil, and it proved a savour of death unto death. They that would not be convinced were hardened; and the manner of the expression of this prediction occasioned the accomplishment of the prediction itself.

23—25. Now this is all the success of Christ's preaching and miracles at Jerusalem in this journey. The Lord comes to his temple, and none comes to him, but a parcel of weak, simple people, that he can neither have credit from, nor put confidence in; yet he shall at length see of the travail of his soul.

23 ¶ Now, when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them; because he knew all men;

25 And needed not that any should testify of man; for he knew what was in man

### CHAP. III.

I. Christ's discourse with Nicodemus, 1—21. II. John Baptist's discourse with his disciples concerning Christ, 22—36.

**T**HERE was a man of the Pharisees named Nicodemus, a ruler of the Jews;

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

CHAP. III. 1—21. When religion is out of fashion, there are many Nicodemites, especially among the rulers, who have a better affection to Christ and his religion than they would be known to have. But observe, first, Though he came by night Christ bid him welcome, accepted his integrity, and pardoned his infirmity; considered his temper, which perhaps was timorous, and the temptation he was in from his place and office; and hereby taught his ministers to become all things to all men, and to encourage good beginnings though they are weak. Paul preached privately to them of reputation, Gal. ii. 2. Second, Though now he came by night, yet afterwards, when there was occasion, he owned Christ publicly, John vii. 5, 9, and xix. 39. The grace which is at first but a grain of mustard-seed may grow to be a great tree.

We are here directed what inference to draw from Christ's miracles; therefore we are to receive him as a teacher come from God: his miracles were his credentials. The course of nature could not be altered but by the power of the God of nature, who we are sure is the God of truth and goodness, and would never set his seal to a lie or a cheat.

Four things our Saviour here discourseth of; first, Concerning the necessity and nature of regeneration, and the new birth, v. 3—8. Observe what it is that is required to be born again, that is, first, We must live a new life. Birth is the beginning of life; to be born again is to begin anew, as those that have hitherto lived either much amiss, or to little purpose. We must not think to patch up the old building, but begin from the foundation. **Se**



7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

9 Nicodemus answered, and said unto him, How can these things be?

10 Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the

world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned; but he that believeth not is condemned already; because he hath not believed in the name of the only-begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized:

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness,

cond, We must have a new nature, new principles, new affections, new aims. We must be born anew, so the word is taken, Gal. iv. 9, and Luke i. 3. By our first birth we were corrupt, shapen in sin and iniquity, we must therefore undergo a second birth; our souls must be fashioned and enlivened anew. We must be born from above, so the word is used by the evangelist, chap. iii. 31, and xix. 11, and I take it to be especially intended here, not excluding the other, for to be born from above supposeth being born again. But this new birth has its rise from heaven, chap. i. 13, and its tendency to heaven; it is to be born to a divine and heavenly life, a life of communion with God and the upper world, and in order to this it is to partake of a divine nature, and bear the image of the heavenly.

Secondly, Here is a discourse concerning the certainty and sublimity of gospel truths, which Christ takes occasion for from the weakness of Nicodemus. The truths Christ taught, though communicated in language and expressions borrowed from common and earthly things, yet in their own nature were most sublime and heavenly. Now we may learn hence, first, To admire the height and depth of the doctrine of Christ. Second, To acknowledge with thankfulness the condescension of Christ, that he is pleased to suit the manner of the gospel revelation to our capacities; to speak to us as to children. Third, To lament the corruptions of our nature, and our great unaptness to receive and entertain the truths of Christ. Our Lord Jesus, and none but he, was fit to reveal to us a doctrine thus certain, thus sublime.

Thirdly, Christ here discourseth of the great design of his own coming into the world, and the happiness of those that believe in

him, 14—18. Here we have the very marrow and quintessence of the whole gospel; that faithful saying, 1 Tim. i. 15, that Jesus Christ came to seek and to save the children of men from death, and recover them to life. Now sinners are dead men upon a twofold account: first, As one that is mortally wounded, or sick of an incurable disease, is said to be a dead man, for he is dying, and so Christ came to save us by healing us as the brazen serpent healed the Israelites, 14, 15. Second, As one that is justly condemned to die for an unpardonable crime is a dead man, he is dead in law; and in reference to this part of our danger, Christ came to save as a prince or judge, publishing an act of indemnity, or general pardon, under certain provisos; this saving here is opposed to condemning, 16, 17, 18.

Fourthly, Christ in the close discoursing concerning the deplorable condition of those that persist in unbelief and wilful ignorance, 18—21. Wilful ignorance is so far from excusing sin, that it will be found at the great day to aggravate the condemnation. This is the condemnation, this is it that ruins souls, that they shut their eyes against the light, and will not so much as admit a parley with Christ and his gospel; they set God so much at defiance that they desire not the knowledge of his ways, Job xxi. 14. We must account in the judgment, not only for the knowledge we had and used not, but for the knowledge we might have had and would not; not only for the knowledge we sinned against, but for the knowledge we sinned away.

22—36. Faithful ministers are friends of the bridegroom, to recommend him to the affections and choice of the children of men. The espousing of souls to Jesus Christ in faith and love is



behold the same baptizeth, and all *men* come to him.

27 John answered, and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy, therefore, is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all ; he that is of the earth is earthly, and speaketh of the earth ; he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth ; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh

the words of God : for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.

CHAP. IV.

Christ converses with a woman of Samaria, and cures a nobleman's son.

**W**HEN, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

the fulfilling of the joy of every good minister. If the day of Christ's espousals be the day of the gladness of his heart, Cant. iii. ult. it cannot but be theirs too who love him, and wish well to his honour and kingdom. Surely they have no greater joy. John owns it highly fit and necessary that the reputation and interest of Christ should be advanced, and his own diminished, v. 30, He must increase, but I must decrease. If they grieve at the growing greatness of the Lord Jesus, they will have more and more occasion to grieve, as they have that indulge themselves in envy and emulation. John speaks of Christ's increase and his own decrease, not only as necessary and unavoidable, which could not be helped, and therefore must be borne, but as highly just and agreeable, and is entirely satisfied in it.

CHAP. IV. 1—3. Hereby Jesus gave an example to his own rule ; When they persecute you in one city flee to another. We are not called to suffer, while we may avoid it without sin ; and therefore, though we may not for our own preservation change our religion, yet we may change our place. Christ secured himself not by miracle, but in a way common to men, for the direction and encouragement of his suffering people.

4—26. The city of Samaria was called Sychar ; probaby the same with Sichem, or Shechem, a place which we read much of in the Old Testament. Thus are the names of places commonly corrupted by tract of time. Shechem yielded the first proselytes that ever came into the church of Israel, Gen. xxxiv. 29, and xxxv. 2, and now it is the first place where the gospel is preached out of the commonwealth of Israel.

The Jews were extremely malicious against the Samaritans, "looked upon them as having no part in the resurrection ; excommunicated and cursed them by the sacred name of God ; by the glorious writing of the tables, and by the curse of the upper and lower house of judgment ; with this law, That no Israelite eat of any thing that is a Samaritan's, for it is as if he eat swine's flesh." So Dr. Lightfoot, out of Rabbi, Tanchum. Quarrels about religion are usually the most implacable of all other. Men were made to have dealings one with another ; but if men, because one worships at one temple, and another, at another, will be morose and unnatural, scornful and censorious, and this under colour of zeal

for religion, they plainly shew that however their religion may be true, they are not truly religious ; but pretending to stickle for religion, subvert the design of it.

It is an unspeakable privilege to have this gift of God proposed and offered to us ; to have an opportunity of embracing it. He who is the gift of God is now set before thee, and addresseth himself to thee ; it is he that saith, Give me to drink ; this gift comes a begging to thee. Though Christ is set before us, and sues to us in and by his gospel, yet there are multitudes that know him not. They know not who it is that speaks to them in the gospel, that saith, Give me to drink ; they perceive not that it is the Lord that calls them. Christ's gifts appear most valuable, when they come to be compared with the things of this world ; for there will appear no comparison between them. Whoever partakes of the Spirit of grace, and the comforts of the everlasting gospel, he shall never thirst, he shall never want that which will abundantly satisfy his soul's desires ; they are longing, but not languishing. A desiring thirst he has, nothing more than God, but still more and more of God : but not a despairing thirst. This water that Christ gives shall be in him a well of water. He can never be reduced to extremity, that has in himself a fountain of supply and satisfaction. The next subject of discourse with this woman is concerning her husband, 16, 17, 18.

How discreetly and decently Christ introduceth this discourse, 16, Go call thy husband and come hither. Call thy husband, that he may teach thee, and help thee to understand these things, which thou art so ignorant of. The wives that will learn, must ask their husbands, 1 Cor. xiv. 35, who must dwell with them, as men of knowledge, 1 Pet. iii. 7. Call thy husband, that he may learn with thee ; that then ye may be heirs together of the grace of life. Call thy husband, that he may be witness to what passeth between us ; Christ would thus teach us to provide things honest in the sight of all men, and to study that which is of good report. As it had a good colour, so it had a good design, for from hence he would take occasion to call her sin to remembrance. There is need of art and prudence in giving reproofs to fetch a compass, as the woman of Tekoa, 2 Sam. xiv. 20. How industriously the woman seeks to elude the conviction, and yet insensibly convicts her-



6 Now Jacob's well was there, Jesus, therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with; and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him, must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples,

self, and ere she is aware, owns her fault; she said, I have no husband. How closely our Lord Jesus brings home the conviction to her conscience.

The next subject of discourse with this woman is concerning the place of worship, 19—24, where we may observe a ease of conscience proposed to Christ, by the woman, concerning the place of worship, 19, 20. And there the inducement she had to put this case; Sir, I perceive that thou art a prophet. She doth not deny the truth of what he had charged her with, but by her silence owns the justice of the reproof; nor is she put into a passion by it, as many are when they are touched in a sore place; doth not impute his censure to the general disgust the Jews had to the Samaritans; but (which is a rare thing) can bear to be told of a fault. But that is not all, she goes further, first, She speaks respectfully to him, calls him, Sir. Thus should we honour those that deal faithfully with us: second, She acknowledges him to be a prophet, one that had a correspondence with heaven. The power of the word of Christ in searching the heart, and convincing the conscience of secret sins, is a great proof of its divine authority, 1 Cor. xiv. 24, 25: third, She desire some further instruction from him. Many that are not angry at their reprovers, nor fly in their faces, yet are

afraid of them, and keep out of their way; but this woman was willing to have some discourse with him that told her of her faults.

It was agreed between the Jews and the Samaritans, that God is to be worshipped; those who were such fools as to worship false gods, yet were not such brutes as to worship none; and that religious worship is an affair of great importance: men would not contend about it if they were not concerned about it. But the matter in variance was, where they should worship God. The approaching dissolution of the Jewish economy, and the erecting of the evangelical state, shall set this matter at large, and lay all in common, so that it shall be a thing perfectly indifferent, whether in either of these places, or any other, men worship God, for they shall not be tied to any place; neither here nor there, but both, and any where, and every where. The worship of God is not now under the gospel appropriated to any place, as it was under the law, but it is God's will that men pray every where. It is required of all that worship God, that they worship him in spirit and in truth. First, We must worship God in spirit, Phil. iii. 3. We must depend upon God's Spirit for strength and assistance, laying our souls under his influences and operations; we must devote our own spirits to, and employ them in the service of God, Rom. v.



and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.

9, must worship him with fixedness of thought, and a flame of affection; with all that is within us. Spirit is sometimes put for the new nature, in opposition to the flesh, which is the corrupt nature, and so to worship God with our spirit, is to worship him with our graces, Heb. xii. 28: second, In truth, that is, in sincerity; God requires not only the inward part in our worship, but truth in the inward part, Psal. li. 6. We must mind the power more than the form; must aim at God's glory, and not to be seen of men; draw near with a true heart, Heb. x. 22.

The last subject of discourse with this woman is concerning the Messiah, 25, 26. The Samaritans received the writings of Moses, and were no strangers to the prophets, nor to the hopes of the Jewish nation; those who knew least knew this, that Messiah was to come; so general and uncontested was the expectation of him; and at this time more raised than ever, for the sceptre was departed from Judah, Daniel's weeks were near expiring, so that she concludes not only he will come, but that he is just at hand, Messiah which is called Christ. Christ did never make himself known so expressly to any, as he did here to this poor Samaritan, and to the blind man, John ix. 37, no not to John Baptist, when he sent to him, Matt. xi. 4, 5, no not to the Jews when they challenged him to tell them whether he was the Christ, John x. 24. But Christ would thus put an honour upon such as were poor and despised.

27—42. The salvation of sinners is the will of God, and the instruction of them in order thereunto is his work, see 1 Tim. ii. 4. There is a chosen remnant, whose salvation is in a particular manner his will. Christ was sent into the world on this errand, to bring people to God; to know him, and to be happy in him. He made this work his business and delight. When his body needed food, his mind was so taken up with this, that he forgot both hunger and thirst, both meat and drink. Nothing could be more

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So, when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee:

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

grateful to him than doing good; when he was invited to meat, he went, that he might do good, for that was his meat always. He was not only ready upon all occasions to go to his work; but he was earnest, and in care to go through it, and to finish his work, in all the parts of it. He resolved never to quit it, or lay it down till he could say, It is finished. Many have zeal to carry them out at first, but not zeal to carry them on to the last; but our Lord Jesus was intent upon finishing his work. Our master has herein left us an example, that we may learn to do the will of God as he did; with diligence and close application, as those that make a business of it; with delight and pleasure in it as in our element; with constancy and perseverance; not only minding to do, but aiming to finish our work. John Baptist, and those that assisted him, had laboured, and the disciples of Christ entered into their labours, built upon their foundation, and reaped the fruit of what they sowed. See what reason we have to bless God for those that are gone before us, for their preaching and their writing; for what they did, and suffered in their day, for we are entered into their labours; their studies and services have made our work the easier. And when the ancient and modern labourers, those that came into the vineyard at the third hour, and those that came in at the eleventh, meet in the day of account, they will be so far from envying one another the honour of their respective services, that both they that sowed and they that reaped shall rejoice together; and the great Lord of the harvest shall have the glory of all. The seed of the gospel was now sown in Samaria; what effect there was of this afterward doth not appear, but we find that four or five years after, when Philip preached the gospel in Samaria, he found such blessed remains of this good work now wrought, that the people with one accord gave heed to those things which Philip spoke; Acts viii. 5, 6, 8.

43—54. Christ first shews the nobleman his sin and weakness



46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee he went unto him, and besought him that he would come down and heal his son : for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth !

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth ; and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

## CHAP. V.

I. Cure of an impotent man, 1—16. II. Christ's vindication of himself before the Sanhedrin, 17—47.

**A**FTER this there was a feast of the Jews: and Jesus went up to Jerusalem.

2 Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in *that case*, he saith unto him, Wilt thou be made whole ?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed and walk.

9 And immediately the man was made whole, and took up his bed and walked : and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath-day ; it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk ?

13 And he that was healed, wist not who it was : for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

to prepare him for mercy, and then grants him his request. Christ humbles those first with his frowns whom he intends to honour with his favours. The comforter shall first convince. Herod longed to see some miracle, Luke xxiii. 8, and this courtier was of the same mind, and the generality of the people too. Now that which is blamed is, that whereas they had heard by credible and uncontested report of the miracles he had wrought in other places, they would not believe except they saw them with their own eyes, Luke iv. 23, they must be honoured, and they must be humoured, or they will not be convinced. That whereas they had seen divers miracles which they could not gainsay the evidence of, out which sufficiently prove Christ a teacher come from God, and should now have applied themselves to him for instruction in his doctrine, which by its native excellency would have gently led them on in believing to a spiritual perfection : instead of this, they

would go no further in believing, than they were driven by signs and wonders. The spiritual power of the word did not affect them, did not attract them, but only the sensible power of miracles, which were for them who believe not, but prophesying for them that believe, 1 Cor. xiv. 22. Those that admire miracles only, and despise prophesying, rank themselves with unbelievers.

CHAP. V. 1—16. This miraculous cure is not recorded by any other of the evangelists, who confine themselves mostly to the miracles wrought in Galilee, but John relates those wrought at Jerusalem. Expositors generally agree, that the virtue the pool of Bethesda had was supernatural. It is true the Jewish writers who used not to be sparing in recounting the praises of Jerusalem, did none of them make the least mention of this healing pool, of which silence in this matter, perhaps this was the reason, that it was taken for a presage of the near approach of the Messiah, and therefore



15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that

sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

they who denied him to be come, industriously concealed such an indication of his coming; so that this here is all the account we have of it.

Christ intimates to the man, that those who are made whole, that are eased of the present sensible punishment of sin, are in danger of returning to sin, when the terror and restraint of that is over, unless divine grace dry up the fountain: when the trouble, which only dammed up the current, is over, the waters will return to their old course; and therefore there is need of great watchfulness, lest after healing mercy we return again to folly. The misery we were made whole from, warns us to sin no more, having felt the smart of sin; the mercy we were made whole by, is an engagement upon us not to offend him who healed us. This is the voice of every providence, Go, and sin no more. This man began his new life very hopefully, in the temple, yet Christ saw it necessary to give him this caution; for it is common for people when they are sick to promise much, when newly recovered to perform something, but after a while to forget all.

17—30. No man can find out the work of God but the only begotten Son, who lay in his bosom, sees what he doth, and is intimately acquainted with his purposes, and has the plan of them ever before him. What he did as Mediator throughout his whole undertaking, was the exact transcript or counterpart of what the Father did; that is, what he designed when he formed the plan of our redemption in his eternal counsels, and settled those measures in every thing which never could be broke, nor ever needed to be altered; it was the copy of that great original; it was Christ's faithfulness, as it was Moses's, that he did all according to the pat-

tern shewn him in the mount. This is expressed in the present tense, what he sees the Father do, for the same reason, that when he was here upon earth, it was said, he is in heaven, Job iii. 13, and is in the bosom of the Father, Job i. 18, as he was even then by his divine nature present in heaven, so the things done in heaven were present to his knowledge. What the Father did in his counsels the Son had ever in his view, and still he had his eye upon it, as David in spirit spake of him, I have set the Lord always before me, Psal. xvi. 8. Yet he is equal with the Father in working, for what things soever the Father doth, these also doth the Son likewise; he did the same things, not such things, but the same things; and he did them in the same manner, likewise with the same authority, and liberty, and wisdom, the same energy and efficacy: doth the Father enact, repeal, and alter positive laws? doth he over-rule the course of nature, know men's hearts? so doth the Son. The power of the Mediator is a divine power.

31—46. There are two things which we are here directed to have in our eye in our searching of the scripture; Heaven our end, and Christ our way.

1. We must search the scriptures for heaven as our great end: for in them ye think ye have eternal life. The scripture assures us of an eternal state set before us, and offers to us an eternal life in that state: it contains the chart that describes it, the charter that conveys it, the direction in the way that leads to it, and the foundation upon which the hope of it is built: and this is worth searching for, there where we are sure to find it. But to the Jews Christ saith only, ye think ye have eternal life in the scriptures because, though they did retain the belief and hope of eternal life,



34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

## CHAP. VI.

I. The miracle of the loaves, 1—14. II. Christ walks upon the water, 15—21. III. The visit at Capernaum, 22.

and grounded their expectations of it upon the scriptures, yet herein they missed it, that they looked for it by the bare reading and studying of the scripture. It was a common, but corrupt saying among them, He that has the words of the law, has eternal life; they thought they were sure of heaven, if they could say by heart, or rather by rote, such and such passages of scripture as they were directed to by the tradition of the elders: as they thought all the vulgar cursed, because they did not thus know the law, John vii. 49, so they concluded all the learned blessed.

2. We must search the scriptures for Christ, as the new and living way that leads to this end. Those are they, the great and principal witnesses that testify of me. Note 1. The scriptures,

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to prove him; for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

even those of the Old Testament, testify of Christ, and by them God bears witness to him. The spirit of Christ in the prophets testified before-hand of him, 1 Pet. i. 11, the purposes and promises of God concerning him, and the previous notices of him. The Jews knew very well that the Old Testament testified of the Messiah, and were critical in their remarks upon the passages that looked that way, and yet were careless, and wretchedly overseen in the application of them. 2. Therefore we must search the scriptures, and may hope to find eternal life in that search, because they testify of Christ, for this is life eternal to know him, see 1 John v. 11.

CHAP. VI. 1—14. See notes on Matt vi 13—21



14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

15 ¶ When Jesus, therefore, perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people, therefore, saw that

Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum seeking for Jesus.

25 And, when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered, and said unto them, This is the work of God, That ye believe on him whom he hath sent.

30 ¶ They said, therefore, unto him, What sign shewest thou then, that we may see and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the

15—21. Here is an instance of the humility and self-denial of the Lord Jesus, that when they would have made him a king, he departed; so far was he from countenancing the design, that he effectually quashed it. Herein he has left a testimony, 1. Against ambition and affectation of worldly honour, to which he was perfectly mortified, and has taught us to be so. 2. Against faction and sedition, treason and rebellion, and whatever tends to disturb the peace of kings and provinces.

22—27. Shall all the treasures of the world be ransacked, and all the fruits of the earth gathered together to furnish us with provisions that will last to eternity? no, the sea saith it is not in me; among all the treasures hid in the sand, it cannot be gotten for gold; but it is that which the Son of man shall give; either which meat, or which life, the Son of man shall give. Observe here, 1. Who gives this meat: the Son of man, trusted with the administration of the kingdom of God among men, and the dispensation of the gifts, graces, and comforts of that kingdom, and has power to give eternal life, with all the means of it, and preparations for it. But when we have laboured never so much for it, we have not merited it as our hire but the Son of man gives it. And what

more free than gift? It is an encouragement, that he who has the giving of it is the Son of man, for then we may hope the sons of men that seek it, and labour for it, shall not fail to have it. 2. What authority he has to give it; for him hath God the Father sealed, (i. e. proved and evidenced) to be God; so some read it; he has declared him to be the Son of God with power. He hath sealed him, i. e. hath given him full authority to deal between God and man, as God's ambassador to man, and man's intercessor with God; and has proved his commission by miracles; having given him authority, he hath given us assurance of it; having entrusted him with unlimited powers, he hath satisfied us with undoubted proofs of them; so that as he might go on with confidence in his undertaking for us, so may we in our resignations to him.

28—29. What is meant by the flesh and blood of Christ? It is called, v. 53, the flesh of the Son of man, and his blood, his as Messiah and Mediator: the flesh and blood which he assumed in his carnation, Heb. ii. 14, and which he gave up in his death and sufferings; my flesh which I will give to be crucified and slain. It is said to be given for the life of the world, i. e. 1. Instead of the life of the world which was forfeited by sin, Christ gives his own



bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know ? how is it then that he saith, I came down from heaven ?

43 Jesus, therefore, answered, and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him ; and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father cometh unto me.

46 Not that any man hath seen the Fa-

ther, save he which is of God, ne hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven : if any man eat of this bread he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews, therefore, strove among themselves, saying, How can this man give us *his* flesh to eat ?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven : not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.

flesh as a ransom or counter-price. 2. In order to the life of the world, to purchase a general offer of eternal life to all the world, and the special assurances of it to all believers. So that the flesh and blood of the Son of man is the Redeemer incarnate, and dying ; it is Christ and him crucified, and the redemption wrought out by him, with all the precious benefits of redemption ; pardon of sin, acceptance with God, the adoption of sons, access to the throne of grace, the promises of the covenant, and eternal life ; these are called the flesh and blood of Christ.

What is meant by eating this flesh, and drinking this blood ? First, It implies an appetite to Christ. This spiritual eating and drinking begins with hungering and thirsting, Matt. v. 6, earnest and importunate desires after Christ, not willing to take up with any thing short of an interest in him : give me Christ or else I die. Second, An application of Christ to ourselves. Meat looked upon will not nourish us, but meat fed upon, and so made our own, and as it were one with us. We must so accept of Christ as to appropriate him to ourselves ; My Lord, and my God, John xx. 28. Third, A delight in Christ and his salvation. The doctrine of

Christ crucified must be meat and drink to us, most pleasant and delightful. We must feast upon the dainties of the New Testament in the blood of Christ, taking as great a complacency in the methods which infinite wisdom has taken to redeem and save us, as ever we did in the most needful supplies or grateful delights of nature. Fourth, A derivation of nourishment from him, and a dependance upon him for the support and comfort of our spiritual life, and the strength, growth, and vigour of the new man. To feed upon Christ is to do all in his name, in union with him, and by virtue drawn from him ; it is to live upon him as we do upon our meat. How our bodies are nourished by our food we cannot describe, but that they are so we know and find, so it is with this spiritual nourishment. Our Saviour was so well pleased with this metaphor, as very significant and expressive, that when afterward he would institute some outward sensible signs, by which to represent our communicating of the benefits of his death, he chose those of eating and drinking, and made them sacramental actions.

60—71. From that time, from the time that Christ preached this comfortable doctrine, that he is the bread of life, and those



59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many, therefore, of his disciples, when they had heard *this*, said, This is an hard saying: who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure, that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve; and one of you is a devil?

71 He spake of Judas Iscariot, *the son of Simon*: for he it was that should betray him, being one of the twelve.

who by faith feed upon him shall live by him, which one would think should have engaged them to cleave the more closely to him, from that time they withdrew. The wicked heart of man often makes that an occasion of offence which is indeed matter of the greatest comfort. This discourse was to others a savour of life unto life. Many went back, but, thanks be to God, all did not; even then the twelve stuck to him. Though the faith of some be overthrown, yet the foundation of God stands sure. The disciples resolve to continue their pursuit of life and happiness, and will have a guide to it, and will adhere to Christ as their guide, for they can never have a better.

CHAP. VII. 1—13. There were those that were a-kin in Christ, according to the flesh, who did believe in him, three of the twelve were his brethren; and yet others, as nearly allied to him as they, did not believe on him. Many that have the same external privileges and advantages, do not make the same use of them. What prudence and humility of our Lord Jesus appeared in his answer to the advice his brethren gave him, 6, 7, 8. Though there were so many base insinuations in it, he answered them mildly. Even that which is said without reason, yet should be answered without

Christ at the feast of tabernacles.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast; I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 ¶ Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for

passion; we should learn of our Master to reply with meekness, even to that which is most impertinent and imperious. They expected Christ's company with them to the feast, perhaps hoping he would bear their charges: but here he shews the difference between himself and them in two things. First, His time was set, so was not theirs. My time is not yet come, but your time is always ready. Understand it of the time of his going up to this feast. It was an indifferent thing to them when they went, for they had nothing of moment to do, either where they were to detain them there, or where they were going to hasten them thither; but every minute of Christ's time was precious, and had its own particular business allotted to it. He had some work yet to be done in Galilee, before he left the country; in the harmony of the gospels betwixt this motion made by his kindred, and his going up to the feast, comes in the story of his sending forth the seventy disciples, Luke x. 1, &c. which was an affair of very great consequence; his time is not yet, for that must be done first. Those that live useless lives have their time always ready, they can go and come when they please, but those whose time is filled up with duty will often find themselves straitened and they have not yet time for that



some said, He is a good man : others said, Nay ; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned ?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law ? Why go ye about to kill me ?

20 The people answered and said, Thou hast a devil : who goeth about to kill thee ?

21 Jesus answered, and said unto them, I have done one work, and ye all marvel.

22 Moses, therefore, gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken ; are ye angry at me because I have made a man every whit whole on the sabbath-day ?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill ?

26 But, lo, he speaketh boldly, and they say nothing unto him : do the rulers know indeed that this is the very Christ ?

27 Howbeit we know this man whence he is : but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am : and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him : for I am from him, and he hath sent me.

30 ¶ Then they sought to take him : but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done ?

32 The Pharisees heard that the people murmured such things concerning him ; and the Pharisees and the chief priests sent officers to take him.

33 ¶ Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find me : and where I am, *thither* ye cannot come.

which others can do at any time. Or it may be meant of the time of his appearing publicly at Jerusalem ; Christ who knows all men and all things, knew that the best and most proper time for it would be about the middle of the feast. Second, His life was sought, so was not theirs, v. 7. They in shewing themselves to the world did not expose themselves. The world cannot hate you, for ye are of the world, its children, its servants, and in with its interests, and no doubt the world will love its own ; see John xv. 19. But why did the world hate Christ, what evil had he done it ? Had he, like Alexander, under colour of conquering it, laid it waste ? no, but because (saith he) I testify of it, that the works of it are evil. Note, first, The works of an evil world are evil works ; as the tree is, so are the fruits : it is a dark world, and an apostate world, and its works, works of darkness and rebellion. Second, Our Lord Jesus, both by himself and by his ministers, did, and will both discover and testify against the evil works of this wicked world. Third, It is a great uneasiness and provocation to the world to be convicted of the evil of its works. It is for the honour of virtue and piety that those who are impious and vicious do not care for the hearing of it, for their own consciences make them ashamed of the turpitude there is in sin, and afraid of the punishment that follows after sin. Fourth, Whatever is pretended, the real cause of the world's enmity to the gospel is the testimony it

bears against sin and sinners. Christ's witnesses by their doctrine and conversation torment them that dwell on the earth, and therefore are treated so barbarously, Rev. xi. 10. But it is better to incur the world's hatred by our testifying against its wickedness, than gain its good-will by going down the stream with it.

13—36. The most competent judges of the truth and divine authority of Christ's doctrine, are those that with a sincere and upright heart, desire and endeavour to do the will of God, v. 17. If any man be willing to do the will of God, hath his will melted in the will of God, he shall know of the doctrine, whether it be of God, or, whether I speak of myself. Christ has promised to give knowledge to such ; he hath said, he shall know, and he can give an understanding. Those who improve the light they have, and carefully live up to it, shall be secured by divine grace from destructive mistakes. They are disposed and prepared to receive that knowledge. He that is inclined to submit to the rules of the divine law, is disposed to admit the rays of divine light. To him that has shall be given ; those have the good understanding, that do his commandments, Psal. cxi. 10. Those who resemble God, are most likely to understand him. The crime that was laid to his charge for the curing the impotent man, and bidding him carry his bed on the sabbath-day, was that for which they had formerly persecuted him, and which was still the pretence of their enmity ;



35 Then said the Jews among themselves, Whither will he go that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find me: and, Where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

38 He that believeth on me as the scripture hath said, Out of his belly shall flow rivers of living water.

39 (But this spake he of the spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 Many of the people, therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers, or of the Pharisees believed on him?

49 But this people, who knoweth not the law, are cursed.

Whence he came, v. 25—31. In the account of this, observe the objection concerning this, started by some of the inhabitants of Jerusalem, who seem to have been of all other most prejudiced against him, v. 25. We know this man whence he is, but when Christ comes, no man knows whence he is. If they speak of his divine nature, it is true, that when Christ comes, no man knows whence he is, for he is a priest after the order of Melchizedek, who was without descent, and his goings forth have been of old from everlasting, Mic. v. 2. But then it was not true, that as for this man they knew whence he was, for they knew not his divine nature, nor how the word was made flesh. If they speak of his human nature, it was true that they knew whence he was, who was his mother, and where he was bred up; but then it was false, that ever it was said of the Messiah, that none should know whence he was, for it was known before where he should be born, Matt. ii. 4, 5. Now Christ's answer to their cavil is, 1. By way of concession, granting that they did, or might, know his original as to the flesh, Ye both know me, and whence I am. You know I am of your own nation, and one of yourselves. 2. By way of negation, denying that that which they did see in him, and know of him, was all that was to be known, and therefore if they looked no further than that, they judged by the outward appearance only. They knew whence he came perhaps, and where he had his birth, but he will tell them what they knew not, from whom he came. That he did not come of himself; that he did not run without sending, nor come as a private person, but with a public character. 2. That he was sent of his Father; this is twice mentioned, He hath sent me. And again, He hath sent me, to say what I say, and do what I do. This he was himself well assured of, and therefore knew that his Father would bear him out; and it is well for us that we are assured of it too, that we may with holy confidence go to God by him. 3. That he was from his Father, not only sent from him as a servant from his master, but from him by eternal generation, as a son from his father by essential emanation, as the beams from the sun, 4. That the Father who sent him is true; he had promised to give the Messiah; and though the Jews had forfeited the promise, yet he that made the promise is true, and has performed it: he had promised that the Messiah should see his seed, and be successful in his undertaking; and though the generality of the Jews reject him and his gospel, yet he is true, and will fulfil the promise in the calling of the Gentiles. 5. That these unbelieving Jews did not know the Father. He that sent me, whom ye know not. There is much ignorance of God even with many that have a form of knowledge;

and the true reason why people reject Christ, is because they do not know God; for there is such a harmony of the divine attributes in the work of redemption, and such an admirable agreement between natural and revealed religion, that the right knowledge of the former would not only admit, but introduce the latter. 6. Our Lord Jesus was intimately acquainted with the Father that sent him; but I know him. He knew him so well, that he was not at all in doubt concerning his mission from him, but perfectly assured of that, nor at all in the dark concerning the work he had to do, but perfectly apprized of that, Mal. xi. 27.

37—44. The persons invited are such as thirst, which may be understood, either, 1. Of the indigence of their cases; their outward condition. If any man be destitute of the comforts of this life, or fatigued with the crosses of it, let his poverty and affliction draw him to Christ, for that peace which the world can neither give nor take away: or, as to their inward state, if any man want spiritual blessings, he may be supplied with me. Or, 2. Of the inclination of their souls and their desires towards a spiritual happiness. If any man hunger and thirst after righteousness, that is, truly desire the good will of God towards him, and the good work of God in him, let him come to me; let him not go to the ceremonial law, which would neither pacify the conscience, nor purify it, and therefore could not make the comers thereunto perfect, Heb. x. 1. Nor let him go to the heathen philosophy, that doth but beguile men, lead them into a wood, and leave them there; but let him go to Christ, admit his doctrine, submit to his discipline, believe in him; come to him as the fountain of living waters, the giver of all comfort. Let him come and drink, he shall have what he comes for, and abundantly more; shall have that which will not only refresh, but replenish a soul that desires to be happy. A gracious promise is annexed to this gracious call, v. 38, He that believes on me, out of his belly shall flow rivers of living water. There are springs of grace and comfort in the soul, they will send forth streams. Out of his belly shall flow rivers. First, That grace and comfort will evidence itself. Good affections will produce good actions, and a holy heart will be seen in a holy life; the tree is known by its fruits, and the fountain by its streams. Second, It will communicate itself for the benefit of others; a good man is a common good. His mouth is a well of life, Prov. x. 11. It is not enough that we drink waters out of our own cistern, that we ourselves take the comfort of the grace given us, but we must let our fountains be dispersed abroad, Prov. v.

45—53. Nicodemus, though he had been with Jesus, and taken



50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man before it hear him, and know what he doeth?

52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

### CHAP. VIII.

Christ dismisses the woman taken in adultery, and has several conferences with the Jews.

**J**ESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and, when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned; but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

him for his teacher, yet he retained his place in the council, and his vote among them; some impute this to his weakness and cowardice, and think it was his fault that he did not quit his place; but Christ had never said to him, Follow me, else he would have done as others, that left all to follow him; therefore it seems rather to have been his wisdom not presently to throw up his place, because there he might have an opportunity of serving Christ and his interest, and stemming the tide of the Jewish rage, which perhaps he did more than we are aware of. He might there be as Hushai among Absalom's counsellors, instrumental to turn their counsels into foolishness. Though we must in no case deny our Master, yet we may wait for an opportunity of confessing him to the best advantage. God has his remnant among all sorts, and many times finds, or puts, or makes some good in the worst places and societies: there was Daniel in Nebuchadnezzar's court, and Nehemiah in Artaxerxes'. Let none justify the disguising of their faith by the example of Nicodemus, unless, like him, they be ready upon the first occasion openly to appear in the cause of Christ, though they stand alone in it, for so Nicodemus did here, and John xix. 39.

CHAP. VIII. 1—11. Here Christ avoided the snare which they laid for him, and effectually saved his own reputation. He neither reflected upon the law, nor excused the prisoner's guilt; nor did he on the other hand encourage the prosecution, or countenance their heat; see the good effect of consideration. When we cannot

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees, therefore, said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered, and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

17 It is also written in your law, That the testimony of two men is true.

make our point by steering a direct course, it is good to fetch a compass. In the net which they spread is their own foot taken. They came with design to accuse him, but were forced to accuse themselves. Christ owns it was fit the prisoner should be prosecuted, but appeals to their consciences whether they were fit to be the prosecutors. They are truly happy whom Christ doth not condemn, for his discharge is a sufficient answer to all other challenges, they are all *coram non judice*. Christ will not condemn those who, though they have sinned, will go and sin no more, Psal. lxxxv. 8. Isa. lv. 7. He will not take the advantage he has against us for our former rebellions, if we will but lay down our arms and return to our allegiance. Christ's favour to us in the remission of the sins that are past should be a prevailing argument with us to go and sin no more, Rom. vi. 1, 2. Will not Christ condemn thee? Go then, and sin no more.

12—20. Jesus Christ is the light of the world. One of the Rabbis saith, Light is the name of the Messiah, as it is written, Dan. ii. 22, And light dwelleth with him. God is light, and Christ is the image of the invisible God: God of gods, Light of lights. He was expected to be a light to lighten the Gentiles, Luke ii. 22, and so the light of the world, and not of the Jewish church only. The visible light of the world is the sun, and Christ is the Sun of Righteousness; one sun enlightens the whole world, so doth one Christ, and there needs no more. Christ's being the light speaks, first, What he is in himself, most excellent and glorious. Second,



18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way; and ye shall seek me, and shall die in your sins; whither I go ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said, therefore, unto you, That ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true: and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye

have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever; *but* the son abideth ever.

36 If the Son, therefore, shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father, and ye do that which ye have seen with your father.

39 They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

What he is to the world, the Fountain of Light, enlightening every man. What a dungeon would the world be without the sun, so would it be without Christ, by whom light came into the world. John iii. 19.

He urgeth three things to prove that his testimony, though of himself, was true and cogent. First, That he was conscious to himself of his own authority, and abundantly satisfied in himself concerning it. Second, That they were very incompetent judges of him and of his doctrine, and not to be regarded. Third, That his testimony of himself was sufficiently supported and corroborated by the testimony of his Father with him and for him, v. 16. And yet if I judge, my judgment is true. He did in his doctrine judge, John ix. 39, though not politically.

21—37. We have here two things which Christ saith to all that should at any time believe. First, The character of a true disciple of Christ, If ye continue in my word, then are ye my disciples indeed. It is implied that there are many who profess themselves Christ's disciples that are not his disciples indeed, but only in shew and name. It highly concerns those that are not strong in faith, yet to see to it that they be sound in the faith: that though they be not disciples of the highest form, yet that they be disciples indeed. Second, The privilege of a true disciple of Christ. Here

are two precious promises made to those who thus approve themselves disciples indeed, 32. 1. Ye shall know the truth, shall know all that truth which it is needful and profitable for you to know; and shall be more confirmed in the belief of it, shall know the certainty of it. 2. The truth shall make you free, that is, the truth which Christ teacheth tends to make men free, Isa. lxi. 1. Justification makes us free from the guilt of sin, by which we were bound over to the judgment of God, and bound under amazing fears. Sanctification makes us free from the bondage of corruption, by which we were restrained from that service which is perfect freedom, and constrained to that which is perfect slavery. Gospel truth frees us from the yoke of the ceremonial law, and the more grievous burthens of the traditions of the elders.

38—47. This is a high charge, and sounds very harsh and horrid, that any of the children of men, especially the church's children, should be called children of the devil, and there our Saviour fully proves it; first, By a general argument, The lusts of your father you will do. The peculiar lusts of the devil are spiritual wickednesses, the lusts of the intellectual powers, and their corrupt reasonings; pride and envy, and wrath, and malice: enmity to that which is good, and enticing others to that which is evil: these are lusts which the devil fulfils, and those who are under the



40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication : we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me.

43 Why do ye not understand my speech ? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own : for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin ? And if I say the truth, why do ye not believe me ?

47 He that is of God heareth God's words : ye, therefore, hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil ?

49 Jesus answered, I have not a devil : but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory : there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a

dominion of these lusts resemble the devil, as the child doth the parent. Second, By two particular instances, wherein they manifestly resembled the devil, murder and lying. The devil is an enemy to life, because God is the God of life, and life is the happiness of man ; and an enemy to truth, because God is the God of truth, and truth is the bond of human society.

48—50. The Jews to this day call the Christians in reproach Cuthai, Samaritans. Great endeavours have in all ages been used to make good people odious by putting them under black characters, and it is easy to run that down with a crowd and a cry which is once put into an ill name. Perhaps because Christ justly inveighed against the pride and tyranny of the priests and elders, they hereby suggest that he aimed at the ruin of their church in aiming at its reformation, and was falling away to the Samaritans.

51—59. He shall by no means see death for ever ; so it is in the original. Not as if the bodies of believers were secured from the stroke of death, no, even the children of the Most High must die like men, and the followers of Christ have been more than other men in deaths often, and killed all the day long ; how then is this promise made good, that they shall not see death ? Answer, first,

man keep my saying he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets : and thou sayest, If a man keep my saying he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ?

54 Jesus answered, If I honour myself, my honour is nothing : it is my Father that honoureth me, of whom ye say, That he is your God.

55 Yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you ; but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day ; and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

## CHAP. IX.

I. The miraculous cure of a man that was born blind, 1—7. II. Various discourses of Christ, 8—41.

**A**ND as Jesus passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying,

The property of death is so altered to them, that they do not see it as death, they do not see the terror of death, it is quite taken off ; their sight doth not terminate in death as theirs doth who live by sense, no, they look so clearly, so comfortably through death, and beyond death, and are so taken up with their state on the other side death, that they overlook death, and see it not. Second, The power of death is so broken, as that though there is no remedy, but they must see death, yet they shall not see death for ever, shall not be always shut up under its arrests, the day will come when death shall be swallowed up in victory. Third, They are perfectly delivered from eternal death, shall not be hurt of the second death. That is the death especially meant here, that death which is for ever, which is opposed to everlasting life, this they shall never see, for they shall never come into condemnation ; they shall have their everlasting lot, where there will be no more death, where they cannot die any more, Luke xx. 36. Though now they cannot avoid seeing death, yet they shall shortly be there where it will be seen no more for ever, Exod. xiv. 13.

CHAP. IX. 1—7. We have here sight given to a poor beggar that had been blind from his birth.



Master, who did sin, this man or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me while it is day: the night cometh, when no man can work.

5 As long as I am in the world I am the light of the world.

6 When he had thus spoken he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way, therefore, and washed, and came seeing.

8 ¶ The neighbours, therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered, and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash; and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him? that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not: or who hath opened his eyes, we know not: he is of age, ask him; he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had

The disciples inquire, first, Whether this man was punished thus for some sin of his own, either committed, or foreseen before his birth. Some think the disciples were tainted with the Pythagorean notion of the pre-existence of souls, and their transmigration from one body to another. Was this man's soul condemned to the dungeon of this blind body, to punish it for some great sin committed in another body which it had before animated? The Pharisees seem to have had the same opinion of his case, when they said, Thou wast altogether born in sin; 34, as if all those, and those only, were born in sin, whom nature has stigmatized. Or, second, Whether he was punished for the wickedness of his parents, which God sometimes visits upon the children? It is a good reason why parents should take heed of sin, lest their children smart for them when they are gone.

The consideration of our death approaching should quicken us to improve all the opportunities of life, both for doing and getting good. The night comes, it will come certainly, may come suddenly, is coming nearer and nearer. We cannot compute how high our sun is, it may go down at noon; nor can we promise ourselves a twilight, between the day of life and the night of death. Christ useth this as an argument with himself to be diligent, though he had no opposition from within to struggle with, much more need have we to work upon our hearts by these and the like considerations to quicken us. His business in the world was to enlighten

it, v. 5. As long as I am in the world, and that will not be long, I am the Light of the world. He had said this before, chap. viii. 12. He is the Sun of Righteousness, that has not only light in his wings for those that can see, but healing in his wings, or beams, for those that are blind, and therein far exceeding in virtue that great light which rules by day. Christ would therefore cure this blind man, the representative of a blind world, because he came to be the Light of the world, not only to give light, but to give sight.

8—12. The man had never seen Jesus, for by that time he had gained his sight he had lost his physician; and he asked, it is probable, Where is he? None of all the new and surprising objects that presented themselves could be so grateful to him as one sight of Christ, but as yet he knew no more of him but that he was called, and rightly called, Jesus, a Saviour. Thus in the work of grace wrought upon the soul we see the change, but see not the hand that makes it; for the way of the Spirit is like that of the wind, which thou hearest the sound of, but cannot tell whence it comes, or whither it goes.

13—34. The poor man argues here, first, With great knowledge. Though he could not read a letter on the book, he was well acquainted with the scripture, and the things of God; had wanted the sense of seeing, yet had well improved that of hearing, by which faith cometh: yet that would not have served him, if



agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise ; we know that this man is a sinner.

25 He answered, and said, Whether he be a sinner *or no* I know not ; one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee ? how opened he thine eyes ?

27 He answered them, I have told you already, and ye did not hear : wherefore would ye hear *it* again ? will ye also be his disciples ?

28 Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

29 We know that God spake unto Moses : *as for this fellow*, we know not from whence he is.

30 The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now, we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God he could do nothing.

34 ¶ They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out.

he had not had an extraordinary presence of God with him, and special aids of his spirit upon this occasion. Second, With great zeal for the honour of Christ, whom he could not endure to hear run down and evil spoken of. Third, With great boldness, and courage, and undauntedness, not terrified by the proudest of his adversaries. They that are ambitious of the favours of God must not be afraid of the frowns of men, " See here (saith Dr. Whitby) A blind man and unlearned, judging more rightly of divine things than the whole learned council of the Pharisees : whence we learn, that we are not always to be led by the authority of councils, popes, or bishops ; and that it is not absurd for laymen sometimes to vary from their opinions, their overseers being sometimes guilty of great oversights."

35—38. Though persecutors may exclude good men from their communion, yet they cannot exclude them from communion with Christ, nor put them out of the way of his visits. Happy they who have a friend that men cannot debar them from. Jesus Christ

35 ¶ Jesus heard that they had cast him out : and when he had found him, he said unto him, Dost thou believe on the Son of God ?

36 He answered, and said, Who is he, Lord, that I might believe on him ?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him, heard these words, and said unto him, Are we blind also ?

41 Jesus said unto them, If ye were blind ye should have no sin ; but now ye say, We see ; therefore your sin remaineth.

## CHAP. X.

I. Christ's discourse concerning himself, as the door of the sheep-fold, and the shepherd of the sheep, 1—18. II. The various sentiments of people upon it, 19—21. III. The dispute Christ had with the Jews in the temple at the feast of dedication, 22—39. IV. His departure into the country, 40—42.

**V**ERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep he goeth before them, and the sheep follow him : for they know his voice.

will graciously find and take up those who for his sake are unjustly rejected and cast out by men. He will be a hiding-place to his out-casts, and appear to the joy of those whom their brethren hated and cast out.

39—41. The sin of those that are self-conceited and self-confident remains, for they reject the gospel of grace, and therefore the guilt of their sin remains unpardoned, and they forfeit the Spirit of grace, and therefore the power of their sin remains unbroken. Seest thou a man wise in his own conceit ? Hearest thou the Pharisees say, We see ? There is more hopes of a fool, of a publican, and a harlot, than of such.

CHAP. X. 1—18. Christ is the door. This he saith to them who pretended to seek for righteousness, but like the Sodomites, wearied themselves to find the door, where it was not to be found : he saith to the Jews, who would be thought God's only sheep, and to the Pharisees, who would be thought their only shepherds, I am the door of the sheep-fold : the door of the church. First, He



5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd; the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself; I have power to lay it down and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division, therefore, again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad: why hear ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ tell us plainly.

is as a door shut to keep out thieves and robbers, and such as are not fit to be admitted. The shutting of the door is the securing of the house; and what greater security has the house of God than the interposal of the Lord Jesus, and his wisdom, power and goodness betwixt it, and all his enemies: second, He is a door open for passage and communication. First, By Christ as the door, we have our first admission into the flock of God, John xiv. 6: second, We go in and out in a religious conversation, assisted by him, accepted in him; walking up and down in his name, Zech. x. 12: third, By him God comes to his church, visits it, and communicates himself to it: fourth, By him as the door the sheep are at last admitted into the heavenly kingdom, Matt. xxv. 34.

Some stood up in defence of Christ and his discourse, though perhaps they did not believe on him as the Messiah. If they could say no more of him, this they would maintain, that he was a man in his wits, that he had not a devil, that he was neither senseless nor graceless. The absurd and most unreasonable reproaches that have sometimes been cast upon Christ and his gospel, have excited those to appear for him and it, who otherwise had no great affection to either. These are not the words of him that hath a devil; they are not idle words; distracted men do not use to talk at this rate. These are not the words of one that is either violently possessed with a devil, or voluntarily in league with the devil. Christianity, if it be not the true religion, is certainly the greatest cheat that was ever put upon the world, and if so, it must be of the devil, who is the father of all lies; but it is certain the doctrine of Christ is no doctrine of devils, for it is levelled directly against the devil's kingdom, and Satan is too subtle to be divided against himself. So much of holiness there is in the words of Christ, that we

may conclude, they are not the words of one that has a devil, and therefore are the words of one that was sent of God; are not from hell, and therefore must be from heaven. The power of his miracles; Can a devil open the eyes of the blind? i. e. a man that has a devil. Neither mad men, nor men used to work miracles. Devils are not such lords of the power of nature, as to be able to work such miracles; nor are they such friends to mankind, as to be willing to work them if they were able. The devil will sooner put out men's eyes than open them. Therefore Jesus had not a devil.

22—38. It was the effect of their infidelity, and powerful prejudices, that after our Lord Jesus had so fully proved himself to be the Christ, they were still in doubt concerning it. The struggle was between their convictions, which told them he was the Christ; and their corruptions, which said no, because he was not such a Christ as they expected.

Christ condemns them for their obstinate unbelief, notwithstanding all the most plain and powerful arguments used to convince them. First, You are not disposed to be the followers; are not of a tractable, teachable, temper, have no inclination to receive the doctrine and law of the Messiah; you will not herd yourselves with my sheep, will not come and see, nor come at my voice. Rooted antipathies to the gospel of Christ are the bonds of iniquity and infidelity: second, You are not designed to be my followers; you are not of those that were given me by my Father to be brought to grace and glory. You are not of the number of the elect, and your unbelief, if you persist in it, will be a certain evidence that you are not. Those to whom God never gives the grace of faith, were never designed for heaven and happiness: third, He takes



25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not: because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father: for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father *is* in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand;

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

this occasion to describe both the gracious disposition, and the happy state of those that are his sheep: for such there are though they be not.

He tells them what were the characters of his sheep. First, They hear his voice, 27: second, They follow him, they submit to his conduct by a cheerful obedience to all his commands, and a pleasant conformity to his spirit and pattern: the word of command hath always been, Follow me.

He also here describes the blessed state and care of those that are of his sheep. First, Our Lord Jesus takes cognizance of his sheep, They hear my voice, and I know them: he distinguisheth them from others, 2 Tim. ii. 19, hath a particular regard to every individual, Psal. xxxiv. 6, he knows their wants and desires; knows their souls in adversity, where to find them, and what to do for them: second, He has provided a happiness for them, suited to them. I give unto them eternal life, 20. He gives the assurance of it, the pledge and earnest of it, the first-fruits and fore-taste of it. That spiritual life, which is eternal life begun, heaven in the seed, in the bud, in the embryo: third, He hath undertaken for their security, and preservation to this happiness. His own power is engaged for them. A mighty contest is here supposed about these sheep. The shepherd is so careful of their welfare, that he has them not only within his fold, and under his eye, but in his hand; interested in his special love, and taken under his special protection; all his saints are in thy hand, Deut. xxxiii. 3, yet their enemies are so daring, that they attempt to pluck them out of his hand; his, whose own they are, whose care they are; but they cannot, they shall not do it. Those are safe who are in the hands of the Lord Jesus. The saints are preserved in Christ Jesus; and their salvation is not in their own keeping, but in the keeping of a Mediator. The Pharisees and rulers did all they could to frighten the disciples of Christ from following him, reproving and threatening them, but Christ saith, They should not prevail. His Father's power is likewise engaged for their preservation, 29. He now appeared in weakness, and lest his security should therefore be thought insufficient, he brings in his Father as a farther security.

Further to corroborate the security, that the sheep of Christ may have strong consolation, he asserts the union of these two undertakers, I and my Father are one, and have jointly and severally undertaken for the protection of the saints, and their perfection.

This speaks not only the harmony and consent, and good understanding that was between the Father and the Son in the work of man's redemption, every good man is so far one with God, as to concur with him: therefore it must be meant of the oneness of the nature of Father and Son, that they are the same in substance, and equal in power and glory.

Christ proves himself to be no blasphemer, by two arguments: first, By an argument taken from God's word. It is written, Psal. lxxxii. 6, I have said ye are gods. Observe how he explains the text, 35, He calls them gods to whom the word of God came, and the scripture cannot be broken. The word of God's commission came to them, appointing them to their offices, as judges, and therefore they are called gods, Exod. xxii. 28. To some the word of God came immediately, as to Moses: to others in the way of an instituted ordinance. Magistracy is a divine institution; and magistrates are God's delegates, and therefore the scripture call-eth them gods; and we are sure the scripture cannot be broken, or broken in upon, or found fault with. How he applies it. Thus much in general is easily inferred, that they were very rash and unreasonable who condemned Christ as a blasphemer, only for calling himself the Son of God, when yet they themselves called their rulers so, and therein the scripture warranted them. But the argument goes further, 36, If magistrates were called gods, because they are commissioned to administer justice in the nation, say ye of him whom the Father hath sanctified, Thou blasphemest? Second, By an argument taken from his own works, 37, 38. In the former he only answered the charge of blasphemy, but he here makes out his own claims, and proves that he and the Father are one, 37, 38, If I do not the works of my Father believe me not. As the invisible things of the Creator are clearly seen by his works of creation and common providence, Rom. i. 20, so the invisible things of the Redeemer were seen by his miracles, and by all his works both of power and mercy; so that they who were not convinced by these works were without excuse.

39—42. Where the preaching of the doctrine of repentance has had success as desired, there the preaching of the doctrine of reconciliation and gospel-grace is most likely to be prosperous: where John has been acceptable, Jesus will not be unacceptable. The jubilee trumpet sounds sweetest in the ears of those who in the day of atonement have afflicted their souls for sin.



## CHAP. XI.

The raising of Lazarus to life.

**N**OW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard, therefore, that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve

hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)

CHAP. XI. 1—16. One of the sisters is particularly described to be that Mary which anointed the Lord with ointment, v. 2; some think it was that woman that we read of, Luke vii. 37, 38, who had been a sinner, an ill woman. I rather think it refers to that anointing of Christ which this evangelist relates, chap. xii. 3, for the evangelists never refer one to another, but John frequently refers in one place of his gospel to another. Christ prognosticated the event and issue of the sickness, and probably sent it as a message to the sisters of Lazarus by the express, to support them while he delayed to come to them. Two things he prognosticates: first, This sickness was not unto death, it was mortal, proved fatal, and no doubt but Lazarus was truly dead for four days. Second, That was not the final effect of this sickness. The grave was not his long home, his house of eternity. Thus Christ said to the maid, whom he purposed to restore to life, She is not dead. But it is for the glory of God, that an opportunity may be given for the manifesting of God's glorious power. The afflictions of the saints are designed for the glory of God, that he may have an opportunity of shewing them favour, for the sweetest mercies, and the most affecting are those which are occasioned by trouble. Let this reconcile us to the darkest dispensations of providence, they are all for the glory of God; this sickness, this loss, this disappointment is so; and if God be glorified, we ought to be satisfied, Lev. x. 3. It was for the glory of God, for it was that the Son of God might be glorified thereby, as it gave him occasion to work that glorious miracle, the raising him from the dead.

Man's life is as a day, this day is divided into divers ages, states, and opportunities, as into hours, shorter or longer, as God has appointed; the consideration of this should make us not only very busy, as to the work of life, if there were twelve hours in the day, each of them ought to be filled up with duty, and none of them trifled away, but also very easy as to the perils of life; our day shall be lengthened out till our work be done, and our testimony finished. This Christ applies to his case, and shews why he must go to Judea, because he had a clear call to go.

Christ gives plain intelligence of the death of Lazarus, though he had received no advice of it, Our friend Lazarus sleepeth. The death of Lazarus was in a peculiar sense a sleep, as that of Jairus' daughter, because they were to be raised again speedily; and since we are sure to rise again at last, why should they make any great difference? And why should not the believing hope of that resurrection to eternal life, make it upon this matter as easy to us to put off the body and die, as it is to put off our clothes and go to sleep? A Christian when he dies doth but sleep: he rests from the labours of the day past, and is refreshing himself for the next morning. Nay, herein, death has the advantage of sleep, that sleep is only the suspension, but death is the end of our care and toils. The soul doth not sleep, but becomes more active: but the body sleeps without any toss, without any terror; not distempered nor disturbed. The grave to the wicked is a prison, and its grave-clothes as the shackles of a criminal reserved for execution; but to the godly it is a bed, and all its bands as the soft downy fetters of an easy quiet sleep. Though the body corrupt, it will rise in the morning as if it had never seen corruption; it is but putting off our clothes to be mended and trimmed up for the marriage-day, the coronation-day, to which we must rise, see Isa. lvii. 2, 1 Thess. iv. 14. He gives them notice of the death of Lazarus, what he had before said darkly, he now saith plainly and without a figure, Lazarus is dead, 14.

17—32. Martha and Mary were almost swallowed up with sorrow for the death of their brother, which is intimated, where it is said, that many of the Jews came to Martha and Mary to comfort them. It is a duty we owe to those that are in sorrow, to mourn with them, and to comfort them; and our mourning with them will be some comfort to them. When godly relations and friends are taken from us, whatever occasion we have to be afflicted concerning ourselves, who are left behind, and miss them, we have reason to be comforted concerning them who are gone before, as to a happiness where they have no miss of us.

The visit which the Jews made to Martha and Mary is an evi-



19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha as soon as she heard that Jesus was coming, went and met him : but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live ;

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this ?

27 She saith unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him ? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

38 Jesus therefore again groaning in him-

dence that they were persons of distinction, and made a figure ; as also that they carried themselves obligingly to all, so that though they were followers of Christ, yet those that had not respect for him were civil to them. There was also a providence in it, that so many Jews, Jewish ladies, it is probable, should come together just at this time to comfort the mourners, that they might be unexceptionable witnesses of the miracle ; and see what miserable comforters they were in comparison with Christ. Christ did not use to send for witnesses to his miracles, and yet if none were by but relations, it would have been excepted against, therefore God's counsel so ordered it, that these should come together accidentally to bear their testimony to it, that all infidelity should stop her mouth. Comparing this story with that, Luke x. 38, 39, we may observe the different tempers of these two sisters, and the temptations and advantages of each ; Martha's natural temper was active and busy. On the other hand, Mary's natural temper was contemplative and reserved : but now in the day of affliction, that same temper proved a snare to her, and made her less able to grapple with her grief, and disposed her to melancholy, but Mary sat still in the house. See here how much it will be our wisdom carefully to watch against the temptations, and improve the advantages of our natural temper.

Martha accounted it a faithful saying, That he shall rise again at the last day. Though the doctrine of the resurrection was to have its full proof from Christ's resurrection, yet as it was already revealed, she firmly believed it, Acts xxiv. 15. Jesus Christ will not quench the smouldering flax, nor break the bruised reed. He said to her, I am the resurrection and the life, 25, 26. Two things Christ possesseth her with the belief of, in reference to the present distress, and they are the things which our faith should fasten upon in the like cases. First, The power of Christ, his sovereign power ; I am the resurrection and the life, the fountain of life, and the head

and author of the resurrection : second, The promises of the new covenant, which gives us farther ground of hope that we shall live. Observe, first, To whom these promises are made, to them that believe in Jesus Christ, to them that consent to, and confide in Jesus Christ as the only Mediator of reconciliation, and communion between God and man : that receive the record God has given in his word concerning his Son, sincerely comply with it, and answer all the great intentions of it : second, What the promises are, 25, Though he die, yet he shall live ; nay, 26, He shall never die. Man consists of body and soul, and provision is made for the happiness of both, first, For the body here is the promise of a blessed resurrection. Though the body be dead because of sin, there is no remedy, but it will die, yet it shall live again, though he were dead : second, For the soul here is the promise of a blessed immortality. He that liveth and believeth, who being united to Christ by faith, lives spiritually by virtue of that union, he shall never die : that spiritual life shall never be extinguished, but perfected in eternal life. Christ asks her, Believest thou this ? Canst thou assent to it with application ? Canst thou take my word for it ? When we have read or heard the word of Christ concerning the great things of the other world, we should seriously put it to ourselves, Do we believe this ?

We have here Martha's creed, the good confession she witnessed, the same with that for which Peter was commended, Matt. xvi. 16, 17, and it is the conclusion of the whole matter.

33—44. As he was going to the grave, as if he had been following the corpse thither, Jesus wept, 35, a very short verse, but affords many useful instructions : first, That Jesus Christ was really and truly man, and partook with the children, not only of flesh and blood, but of a human soul susceptible of the impressions of joy and grief, and other affections. Christ gave this proof of his humanity, in both senses of the word, that as a man he could weep



self, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by, I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him:

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

and as a merciful man he would weep, before he gave this proof of his divinity: second, That he was a man of sorrows, and acquainted with grief, as was foretold, Isa. liii. 3. We never read that he laughed, but more than once we have him in tears. Thus he shews not only that a mournful state will consist with the love of God, but that they who sow to the spirit must sow in tears: third, Tears of compassion well become Christians, and make them most to resemble Christ. It is a relief to those who are in sorrow to have their friends sympathize with them, especially such a friend as the Lord Jesus.

Christ groaned as one that would affect himself with the calamitous state of the human nature, as subject to death, from which he was about to redeem Lazarus. Thus he stirred up himself to take hold on God in the prayer he was to make, that he might offer it up with strong crying, Heb. v. 7. Our Saviour's thanksgiving here was intended to express the unshaken assurance he had of the effecting of this miracle, which he had in his own power to do in concurrence with his Father. Father, I thank thee, that my will and thine are in this matter as always the same. Thus he would teach us in prayer by the lively exercise of faith, to enter into the holiest.

He cried with a loud voice, Lazarus, come forth. He could have raised Lazarus by a silent exertion of his power and will, and the undiscernable operations of the spirit of life, but he did it by a call, a loud call. First, To be significant of the power then put forth for the raising of Lazarus, how he created this thing new, he spake and it was done: second, To be typical of other works of wonder, and particularly other resurrections, which the power of Christ

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but, being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then, from that day forth, they took counsel together for to put him to death.

54 Jesus, therefore, walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover to purify themselves.

56 Then sought they for Jesus, and spake among themselves as they stood in the temple,

was to effect. This loud call was a figure, first, Of the gospel call, by which dead souls were to be brought out of the grave of sin, which resurrection Christ had formerly spoken of, John v. 25, and of his word as the means of it, John vi. 63: second, Of the sound of the archangel's trumpet at the last day, with which they that sleep in the dust shall be awakened, and summoned before the great tribunal.

45—57. The mystery that was in this counsel of Caiaphas, doth not appear at first view, but the evangelist leads us into it, v. 51, 52. This spake he not of himself, it was not only the language of his own enmity and policy, but in these words he prophesied, though he himself was not aware of it, That Jesus should die for that nation. Here is a precious comment upon a pernicious text; the counsel of cursed Caiaphas so construed, as to fall in with the counsels of the blessed God.

The evangelist explains and enlarges upon Caiaphas' words. First, He explains what he said, and shews how it not only was, but was intended to be accommodated to an excellent purpose. He did not speak it of himself; as it was an artifice to stir up the council against Christ, he spoke it of himself, or of the devil rather; but as it was an oracle, declaring it the purpose and design of God by the death of Christ, to save God's spiritual Israel from sin and wrath, he did not speak it of himself, for he knew nothing of the matter, he meant not so, neither did his heart think so, for nothing was in his heart but to destroy and cut off, Isa. x 7. God can, and often doth make wicked men instruments to serve his own purposes, even contrary to their own intentions, for he has them not only in a chain to restrain them from doing the mischief they



What think ye? that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were he should shew it, that they might take him.

CHAP. XII.

I. Jesus excuseth Mary anointing his feet, 1—10. II. The priests consult to kill Lazarus, 11—50.

**T**HEN Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas, Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone; against the day of my burying hath she kept this.

8 For the poor always ye have with you: but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

would, but in a bridle to lead them to do the service they would not. Second, He prophesied, being high priest that year, not that his being high priest did at all dispose or qualify him to be a prophet; we cannot suppose the Pontifical Mitre to have first inspired with prophecy the basest head that ever wore it, but, being high priest, and therefore of note and eminence in the conclave, God was pleased to put this significant word into his mouth, rather than into the mouth of any other, that it might be the more observed, or the non-observance of it the more aggravated.

CHAP. XII. 1—11. It is doubted whether this was the same with that which is recorded, Matt. xxvi. 6, &c. in the house of Simon; most think they were, for the substance of the story and many of the circumstances agree, but that comes in after what was said two days before the passover, whereas this was done six

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna; Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon: as it is written,

15 Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast.

21 The same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh, and telleth Andrew; and again, Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying,

days before; nor is it likely that Martha should serve in any house but her own, and therefore I incline with Dr. Lightfoot, to think them different; but that in Matthew was on the third day of the passover week, but this here the seventh day of the week before, being the Jewish sabbath. That in the house of Simon, this of Lazarus: these two being the most public and solemn entertainments given him in Bethany, Mary graced them both with this token of respect; and what she left of her ointment this first time, when she spent but a pound of it, v. 3, she used that second time, when she poured it all out, Mark xiv. 3.

12.—19. This story of Christ's riding in triumph to Jerusalem is recorded by all the evangelists, as worthy of special remark.

See notes on Matt. xxi.

20—26 Honour is here done to Christ by certain Greeks that



The hour is come that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people, therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered, and said, This voice

came not because of me, but for your sakes.

31 Now is the judgment of this world. now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had cone so many

inquired for him with respect. Some think they were Jews of the dispersion, some of the twelve tribes that were scattered among the Gentiles, and were called Greeks, Hellenist Jews: but others think they were Gentiles, those whom they called proselytes of the gate, such as the eunuch, and Cornelius. Christ foretels and promises an abundant recompence to them who should cordially embrace him and his gospel and interest, and should make it appear they do so by their faithfulness in suffering for him, or in serving of him.

27—36. Christ speaks like one at a loss, as if what he should chuse he wot not. There was a struggle between the work he had taken upon him, which required sufferings, and the nature he had taken upon him, which dreaded them; between these two he here pauseth, with what shall I say? He looked, and there was none to help, which put him to a stand. Calvin observes this as a great instance of Christ's humiliation, that he should speak thus like one at a plunge. Thus he was in all points tempted like as we are to encourage us, when we know not what to do, to have our eyes to him.

Observe the account which our Saviour himself gives of this voice. First, Why it was sent, 30. It came not because of me, not merely for my encouragement and satisfaction, then it might have been whispered in his ear privately, but for your sakes. 1. That all you who heard it may believe that the Father hath sent me. What is said from heaven concerning our Lord Jesus, and the glorifying of the Father in him, is said for our sakes that we might be brought to submit to him, and rest upon him. 2. That you my disciples, who are to follow me in my sufferings, may therein be comforted with the same comforts that carry me on. Let this encourage them to part with life itself for his sake if they were called to it, that it should redound to the honour of God. Note, the promises and supports granted to our Lord Jesus in his sufferings were intended for our sakes: for our sakes he sanctified himself, and comforted himself. Second, What was the meaning of it. He that lay in his Father's bosom knew his voice, and what was the meaning of it; and two things God intended when he said that he would glorify his own name. 1. That by the death of Christ Satan should be conquered, 31. Now is the judgment. He speaks with a divine exultation and triumph. Now the year of my redeemed is come and the time prefixed for the breaking

of the serpent's head, and giving a total rent to the powers of darkness: now for that glorious achievement: know now, that great work is to be done which has been so long thought of in the divine counsels, so long talked of in the written word, which has been so much the hope of saints, and the dread of devils. 2. That by the death of Christ souls should be converted, and that would be the casting out of Satan, 32, If I be lifted up from the earth, I will draw all men unto me.

The great design of our Lord Jesus was to draw all men to him. Not the Jews only, who had been long in profession a people near to God, but the Gentiles also, who had been afar off; for he was to be the desire of all nations, Hag. ii. 7, and to him must the gathering of the people be. Observe here how Christ himself is all in all in the conversion of a soul. It is Christ that draws; I will draw. It is in Christ that we are drawn; I will draw them to me as the centre of their unity. The people excepted against what he said, and cavilled at it, 34. They alleged those scriptures of the Old Testament which speak of the perpetuity of the Messiah, that he should be so far from being cut off in the midst of his days, that he should be a priest for ever, Psal. cx. 4, and a king for ever, Psal. lxxxix. 29, &c. that he should have length of days for ever, and his years as many generations, Psal. xx. 4, and lxi. 6, from all this they inferred that the Messiah should not die. They ask hereupon, Who is the Son of man? This they asked, not with a desire to be instructed, but tauntingly, and insultingly, and if now they had baffled him, and run him down. Thou sayest, The Son of man must die; we have proved the Messiah must not, and where is then thy Messiahship? This Son of man, as thou callest thyself, cannot be the Messiah, thou must therefore think of something else to pretend to. Now that which prejudiced them against Christ was his poverty; they would rather have no Christ than a suffering one. The objection was a perfect cavil, they might if they pleased answer it themselves. Man dies and yet is immortal, and abideth for ever, so the Son of man; therefore instead of answering these fools according to their folly, Christ gives them a serious caution to take heed of trifling away the day of their opportunities in such vain and fruitless cavils as these, 35, 36. Yet a little while, and but a little while, is the Light with you, therefore be wise for yourselves, and walk while ye have the Light.

37—41. We have here the honour done to our Lord Jesus by



miracles before them, yet they believed not on him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ?

39 Therefore they could not believe, because that Esaias, said again,

40 He hath blinded their eyes, and hardened their heart ; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also many believed on him : but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue ;

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of *myself* : but the Father which sent me, he gave me a commandment, what I should say and what I should speak.

50 And I know that his commandment is life everlasting : whatsoever I speak therefore, even as the Father said unto me, so I speak.

### CHAP. XIII.

I. Christ washeth his disciples' feet, 1—17. II. He foretels who should betray him, 18—30. III. He instructs them in the great doctrine of his own death, and the great duty of brotherly love, 31—35. IV. He foretels Peter's denying of him, 36—38.

**N**OW, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him,)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God :

4 He riseth from supper, and laid aside his garments ; and took a towel, and girded himself.

5 After that he poureth water into a bason,

the Old Testament prophets, who foretold and lamented the infidelity of the many that believed not on him. There is a righteous hand of God sometimes to be acknowledged in the blindness and obstinacy of those who persist in impenitency and unbelief, by which they are justly punished for their former resistance of the divine light, and rebellion against the divine law. If God withhold abused grace, and give men over to indulged lusts ; if he permit the evil spirit to do this work on them that resisted the good spirit ; and if in his providence he lay stumbling-blocks in sinners way which confirm their prejudices ; then he blinds their eyes, and hardens their hearts, and these are spiritual judgments, like the giving up of idolatrous Gentiles to vile affections, and degenerate Christians to strong delusions, see Isa. lxvi. 10.

42, 43. Love of the praise of men is a very great prejudice of the power and practice of religion and godliness. Many come short of the glory of God by having a regard to the applause of men, and a value for that.

44—50. This closing summary of all Christ's discourses is much like that of Moses, Deut. xxx. 15. See I have set before you life and death. So Christ here takes leave of the temple, with a solemn declaration of three things. First, The privileges and dignities which they have that believe, 44, 45, 46. Second, The peril and danger they are in that believe not, which gives fair warning to take heed of persisting in unbelief, 47, 48. Third, A solemn

declaration of the authority Christ had to demand our faith, and require us to receive his doctrine upon pain of damnation, 49, 50.

CHAP. XIII. 1—17. Mary had now newly anointed his head ; now lest his acceptance of that should look like taking state, he presently balanceth it with this act of abasement. But why would Christ do this ? If the disciples' feet needed washing, they could do it themselves ; a wise man will do a thing that looks odd, and unusual, but for very good causes and considerations. We are sure that was not in a humour or frolic that this was done ; no, the transaction was very solemn, and carried on with a deal of seriousness ; and four reasons are here intimated why Christ did this.

First, That he might give a proof of that great love wherewith he loved them ; loved them to the end, 1, 2. It is here laid down as an undoubted truth, that our Lord Jesus having loved his own which were in the world, loved them to the end, v. 1. Those whom Christ loves he loves to the end ; he is constant in his love to his people ; he rests in love. He loves with an everlasting love, Jer. xxxi. 3, from everlasting in the counsels of it to everlasting in the consequences of it. Nothing can separate a believer from the love of Christ ; he loves his own unto perfection, for he will perfect what concerns them, will bring them to that world where love is perfect. Thus he would shew that as his love



and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter; and Peter said unto him, Lord, dost thou wash my feet!

7 Jesus answered, and said unto him, What I do thou knowest not now: but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands, and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have

washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all; I know whom I have chosen: but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus,

to them was constant, so it was condescending, and that in prosecution of the designs of it he was willing to humble himself, and that the glories of his exalted state which he was now entering upon should be no obstruction at all to the favour he bare to his chosen; and thus he would confirm the promise he had made to all the saints, that he would make them sit down to meat, and would come forth and serve them, Luke xii. 37, would put honour upon them as great and surprising as for a lord to serve his servants. The disciples had just now betrayed the weakness of their love to him, in grudging the ointment that was poured upon his head, Matt. xxvi. 28, yet he presently gives this proof of his love to them. Our infirmities are foils to Christ's kindness, and set them off.

Secondly, Christ washed his disciples' feet, that he might give an instance of his own wonderful humility, and shew how lowly and condescending he was, and let all the world know how low he could stoop in love to his own. Here is the rightful advancement of the Lord Jesus. Glorious things are here said of Christ as Mediator. The accommodation and arbitration of all matters in variance between God and man, was committed into his hands as the great umpire and referee; and the administration of the kingdom of God among men, in all the branches of it, was committed to him; so that all acts, both of government and judgment, were to pass through his hands; he is heir of all things. As Christ came from God to be an agent for him on earth, so he went to God to be an agent for us in heaven, and it is a comfort to us to think how welcome he was there: he was brought near to the ancient of days, Dan. vii. 13; and it was said to him, Sit thou at my right hand, Psal. cx. 1. Here is the voluntary abasement of our Lord Jesus notwithstanding this. Jesus knowing his own glory as God, and his own authority and power as Mediator, one would think it should follow He riseth from supper, lays aside his ordinary

garments, calls for robes, bids them keep their distance, and do him homage; no, quite contrary, when he considered this he gave the greatest instance of humility.

Thirdly, Christ washed his disciples' feet that he might signify to them spiritual washing, and the cleansing of the soul from the pollutions of sin. This is plainly intimated in his discourse with Peter upon it, 6—12. Whether Christ came first to Peter or no, when he did come to him Peter startled at the proposal; Lord, (saith he) dost thou wash my feet? Christ's condescensions, especially his condescensions to us, wherein we find ourselves taken notice of by his grace, are justly the matter of our admiration, John xiv. 27. Who am I, Lord God? and what is my Father's house? Those who truly desire to be sanctified, desire to be sanctified throughout, and to have the whole man with all its parts and powers purified, 1 Thess. v. 24. Observe Christ's further explication of this sign, as it represented spiritual washing. First, With reference to his disciples that were faithful to him, v. 10. Second, With reflection upon Judas; and ye are clean, but not all, 10, 11. He pronounceth his disciples clean, clean through the word he had spoken to them, John xv. 3. He washed them himself, and then said, Ye are clean; but he excepts Judas, not all; they were all baptized, even Judas, and yet not clean; many have the sign that have not the thing signified.

Fourthly, Christ washed his disciples' feet to set before us an example; this explication he gave of what he had done, when he had done it, 12—17.

18—30. Peter was generally the leading man, most apt to put himself forth; and where men's natural tempers lead them to be thus bold in answering and asking, if it be kept under the laws of humility and wisdom, it makes men very serviceable. God gives his gifts variously; but that the forward men in the church may not think too well of themselves, nor the modest be discouraged,



bosom one of his disciples, whom Jesus loved.

24 Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And, when he had dipped the sop, he gave it to Judas Iscariot, *the son of Simon*.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me; and, as I said

unto the Jews, Whither I go ye cannot come, so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

#### CHAP. XIV.

Christ comforteth his disciples.

**L**ET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were not so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you I will come again, and receive you unto myself: that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

it must be noted that it was not Peter, but John, that was the beloved disciple. Peter was desirous to know, not only that he might be sure it was not he, but that knowing who it was, that they might withdraw from him, and guard against him, and, if possible, prevent his design. It were a desirable thing we would think, to know who in the church will deceive us; yet let this office, Christ knows though we do not.

31—35. Judas was now gone out, and had proved himself a false brother, but they must not therefore harbour such jealousies and suspicions one of another, as would be the bane of love; though there was one Judas among them, yet they were not all Judases. Now the enmity of the Jews against Christ and his followers was swelling to the height, and they must expect such treatment as their Master had; it concerned them by brotherly love to strengthen one another's hands.

Three arguments of mutual love are here urged. First, The command of their Master. Second, The example of their Saviour is another argument for brotherly love; As I have loved you. This is it that makes it a new commandment; that this rule and reason of love, as I have loved you, is perfectly new, and such as had been hid from ages and generations. Third, The reputation of their profession, 35, By this shall all men know that you are my disciples, if you have love for one another. Brotherly love is the badge of Christ's disciples: by this he knows them, by this they may know themselves, 1 John iii. 14, and by this others may know them. This is the livery of his family, the distinguishing character of his disciples; this he would have them noted for, as

that wherein they excelled all others, their loving one another. This was it that their Master was famous for; all that ever heard of him have heard of his love, his great love; and therefore if you see any people more than ordinary loving to one another, say certainly these are the followers of Christ, they have been with Jesus.

36—38. We commonly give it as a reason why the prophecies of scripture are expressed darkly and figuratively, because if they did plainly describe the event, the accomplishment would thereby either be defeated, or necessitated by a fatality inconsistent with human liberty; and yet this plain and express prophecy of Peter's denying Christ, did neither, nor did in the least make Christ accessory to Peter's sin. But we may well imagine what a mortification it was to Peter's confidence of his own courage to be told this, and to be told it in such a manner, as that he durst not contradict it, else he would have said as Hazael, What! is thy servant a dog? This could not but fill him with confusion. The most secure are commonly the least safe; and those most shamefully betray their own weakness, that most confidently presume upon their own strength, 1 Cor. x. 12.

CHAP. XIV. 1—3. Believing in God through Jesus Christ is an excellent means of keeping trouble from the heart. The joys of faith are the best remedies against the griefs of sense; it is a remedy with a promise annexed to it; the just shall live by faith; I had fainted unless I had believed.

4—11. Christ is the way, the highway spoken of, Isa. xxxv. 8. He is the truth. He is the life, for we are alive unto God, only in



5 ¶ Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seeth the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

and through Jesus Christ, Rom. vi. 11. Let us also consider these jointly, and with reference to each other. Christ is the way, the truth, and the life; that is, first, He is the beginning, the middle, and the end. In him we must set out, go on, and finish. As the truth he is the guide of our way, as the life he is the end of it; second. He is the true and living way, Heb. x. 20. There is truth and life in it, as well as the end of it: third, He is the true way to life, the only true way; other ways may seem right, but the end of them is the way of death.

12—14. I think this refers especially to the gift of tongues, which was the immediate effect of the pouring out of the spirit; which was a constant miracle upon the mind, in which words are framed, and which was made to serve so glorious an intention as that of spreading the gospel to all nations in their own language. This was a greater sign to them which believed not, 1 Cor. xiv. 22, and more powerful for their conviction than any other miracle whatsoever.

15—17. This is the great New Testament promise, Acts i. 4, as that of the Messiah was of the Old Testament; a promise adapted to the present distress of the disciples, who were in sorrow, and needed a comforter. Christ was expected as the consolation of Israel. One of the names of the Messiah among the Jews was *Meh-nahem*, the comforter. The Targum calls the days of the Mes-

15 ¶ If ye love me, keep my commandments:

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered, and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

siah the years of consolation. Christ comforted his disciples, when he was with them, and now he was leaving them in the greatest need he promised them another.

18—24. The life of Christians is bound up in the life of Christ; as sure and as long as he live, they that by faith are united to him shall live also; they shall live spiritually, a divine life is communion with God, this life is hid with Christ; if the head and root live, the members and branches live also. They shall live eternally; their bodies shall rise in the virtue of Christ's resurrection: it shall be well with him in the world to come, it cannot be but well with all that are his, Isa. xxvi. 19.

25—27. Peace is put for all good, and Christ has left us all the needful good, all that is really and truly good, all the purchased promised good, peace is put for reconciliation and love; the peace bequeathed is peace with God, peace with one another; peace in our own bosoms that seems to be especially meant; a tranquillity of mind arising from our sense of our justification before God. It is the counter-part of our pardons, and the composure of our minds. This Christ calls his peace, for he is himself our peace, Eph. ii. 14. "It is the peace he purchased for us, and preached to us, and which the angels congratulated at his birth, Luke. ii. 14. The peace which Christ gives is infinitely more valuable than that which the world gives. The world's peace begins



26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father: and as the Father gave me commandment, even so I do. Arise, let us go hence.

## CHAP. XV.

The mutual love between Christ and his members illustrated by a parable of the vine.

**I** AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away; and every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit.

in ignorance, consists with sin, and ends in endless troubles; Christ's peace begins in grace, consists with no allowed sin, and ends at length in everlasting peace. As is the difference between a killing lethargy and a reviving refreshing sleep; such is the difference between Christ's peace and the world's.

28—31. Christ here gives his disciples another reason why their hearts should not be troubled for his going away; and that is, because his heart was not. And here he tells them what it was that enabled them to endure the cross, and despise the shame, that they might look upon him, and run with patience; first, That though he went away, he should come again, ye have heard how I have said, and now I say it again, I go away and come again: second, That he went to his Father. If ye loved me, as by your sorrow you say you do, ye would rejoice instead of mourning, because though I leave you, yet I said, I go unto the Father, not only mine, but yours, which will be my advancement and your advantage, for my Father is greater than I.

CHAP. XV. 1—8. We must be fruitful. From a vine we look for grapes, Isa. v. 2. And from a Christian we look for christianity, that is the fruit, a Christian temper and disposition, a Christian life and conversation, Christian devotions and Christian designs. We must honour God, and do good, and exemplify the purity and power of the religion we profess, and this is bearing fruit. The disciples here must be fruitful as Christians, in all the fruits of righteousness, and as apostles in diffusing the savour of that know-

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 ¶ This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

ledge. To persuade them to this, he urgeth, first, The doom of the unfruitful, v. 2. They are taken away. It is here intimated that there are many who pass for branches in Christ, who yet do not bear fruit: second, The promise made to the faithful, he purgeth them, that they may bring forth more fruit. Further fruitfulness is the blessed reward of former fruitfulness. The first blessing was, Be fruitful, and it is still a great blessing: third, The benefit which believers have by the doctrine of Christ, the power of which they should labour to exemplify in a fruitful conversation, v. 3, Now ye are clean. That faith by which they received the word of Christ, purified their hearts, Acts xv. 9. The Spirit of grace by the word refined them from the dross of the world and the flesh; and purged out of them the leaven of the scribes and Pharisees, from which when they saw their inveterate rage and enmity against their Master, they were now pretty well cleansed. Apply it to all believers.

9—17. Others have laid down their lives, content they should be taken from them, but Christ gave up his; was not merely passive, but made it his own act and deed. The life which others have laid down has been but of equal value with the life for which it was laid down, and perhaps less valuable; but Christ is infinitely more worth than ten thousand of us. Others have thus laid down their lives for their friends, but Christ laid down his for us when we were his enemies, Rom. v. 8.

The disciples were to keep Christ's commandments, not only by



## CHAP. XVI.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me, before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you: if they have kept my saying they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them they had not had sin: but now they have no cloke for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had

not had sin; but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 ¶ But when the Comforter is come, whom I will send unto you from the Father; *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

## CHAP. XVI.

Christ comforts his disciples with the promise of the Spirit.

**T**HESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come

a constant conformity to them themselves, but by a faithful delivery of them to others; they were to keep them as trustees, in whose hands that great depositum was lodged, for they were to teach all things that Christ had commanded, Matt. xxviii. 20. This commandment they must keep without spot, 1 Tim. vi. 14, and thus they must shew that they abide in his love.

18—25. It has commonly been the lot of those that appear for Christ's name to suffer for so doing; to suffer many things, and hard things, all these things. It is matter of comfort to the greatest sufferers, if they suffer for Christ's name sake. If ye be reproached for the name of Christ, happy are ye, 1 Pet. iv. 14, happy indeed, considering not only the honour that is imprinted upon those sufferings, Acts v. 41, but the comfort that is infused into them; and especially the crown of glory which those sufferings lead to. If we suffer with Christ and for Christ, we shall reign with him.

26, 27. Christ having spoken of the great opposition which his gospel was likely to meet with in the world, and the hardships that would be put upon the preachers of it, lest any should fear that they and it would be run down by that violent torrent, he here

intimates to all those that were well-wishers to his cause and interest, what effectual provision was made for the supporting it, both by the principal testimony of the spirit, 26, and the subordinate testimony of the apostles, 27, and testimonies are the proper supports of truth. The spirit shall testify of me, and you also, under the conduct of the Spirit, and in concurrence with the spirit, (who will preserve you from mistaking in that which ye relate on your own knowledge, and will inform you of that which you cannot know but by revelation) shall bear witness. This might encourage them against the hatred and contempt of the world, that Christ had honoured them, and would own them.

CHAP. XVI. 1—6. Those are very ignorant indeed of God and Christ, that think it an acceptable piece of service to persecute good people. They that know Christ, know that he came not into the world to destroy men's lives but to save them; that he rules by the power of truth and love, not of fire and sword. Never was such a persecuting church, as that which makes ignorance the mother of devotion.

7—15. As it was usual with the Old Testament prophets to comfort the church in its calamities with the promise of the Messiah.



unto you : but if I depart I will send him unto you.

8 And when he is come he will reprove the world of sin, and of righteousness, and of judgment.

9 Of sin ; because they believe not on me :

10 Of righteousness ; because I go to my Father, and ye see me no more :

11 Of judgment ; because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, *that* shall he speak ; and he will shew you things to come.

14 He shall glorify me ; for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 ¶ A little while and ye shall not see me ; and again a little while, and ye shall see me ; because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me ; and again, A little while, and ye shall see me ; and, Because I go to the Father ?

18 They said therefore, What is this that he saith, A little while ? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me ; and again, A little while, and ye shall see me ?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now, therefore, have sorrow ; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name he will give *it* you.

24 Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs : but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name : and I say not unto you that I will pray the Father for you :

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Isa. ix. 6, Mic. v. 5, Zech. iii. 8, so the Messiah being come, the promise of the spirit was the great cordial, and is still. The spirit is called the Comforter, 7, and here it is said he shall convince ; one would think that were cold comfort, but it is the method the spirit takes, first to convince, and then to comfort ; first to lay open the wound, and then apply healing medicines. Or, taking conviction more generally for a demonstration of what is right, it intimates that the spirit's comforts are solid, and grounded upon truth.

16—22. The notion of Christ's secular kingdom was so deeply rooted in them, that they could make no sense at all of those sayings of his, which they knew not how to reconcile with that notion. When we think the scripture must be made to agree with the false ideas we have imbibed, no wonder we complain of its difficulty ; but when our reasonings are captivated to revelation, the matter becomes easy. It should seem that which puzzled them was the little while, if he must go at last, yet they could not conceive how he should leave them quickly, when his stay hitherto had been so short, and so little work comparatively done.

What Christ saith here, and v. 21, 22, of their sorrow and joy, is applicable to all the faithful followers of the Lamb, and describes the common case of Christians. First, Their condition and disposition are both mournful ; sorrows are their lot, and seriousness in their temper : they that are acquainted with Christ, must

as he was, be acquainted with grief : second, The world at the same time goes away with all the mirth ; carnal mirth and pleasures surely are none of the best things, for then the worst men would not have so large a share of them, and the favourites of heaven be such strangers to them : third, Spiritual mourning will shortly be turned into eternal rejoicing. Their sorrow will not only be followed with joy, but turned into it, for the most precious comforts take rise from pious griefs. This he illustrates by a similitude taken from a woman in travail, to whose sorrows he compares those of his disciples, for their encouragement ; for it is the will of Christ that his people should be a comforted people.

23—27. We must ask the Father in Christ's name ; we must have an eye to God as a Father, and come as children to him ; and to Christ as Mediator, and come as clients. Asking of the Father includes a series of spiritual wants, and a desire of spiritual blessings, with a conviction that they are to be had from God only : as also an humility of address to him, with a believing confidence in him, as a Father able and ready to help us. Asking in Christ's name includes an acknowledgment of our own unworthiness to receive any favour from God, and a complacency in the method God has taken of keeping up a correspondence with us by his Son, and an entire dependance upon Christ as the Lord our Righteousness.



## CHAP. XVII.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

## CHAP. XVII.

Christ's prayer for his disciples.

**T**HESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal that they might

know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the word which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee:

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world I kept them in thy name: those that thou

28—33. Christ overcame the prince of this world, disarmed him, and cast him out; and still treads Satan under our feet. He overcame the children of this world, by the conversion of many to the faith and obedience of his gospel, making them the children of his kingdom. He has conquered it for us, as the captain of our salvation; we are interested in his victory: by his cross the world is crucified to us, which speaks it completely conquered, and put into our possession; all is yours; even the world. Christ having overcome the world, believers have nothing to do but to pursue their victory, and divide the spoil; and this we do by faith, 1 John 4, We are more than conquerors through him that loved us.

CHAP. XVII. 1—5. Christ desired to be carried triumphantly through his sufferings to his glory, that he might glorify the Father two ways: first, By the death of the cross, which he was now to suffer: second, By the doctrine of the cross, which was now shortly to be published to the world, by which God's kingdom was to be re-established among men. He prays that his Father would so grace his sufferings, and crown them, as not only to take off the offence of the cross, but to make it to them that are saved, the wisdom of God, and the power of God. If God had not glorified Christ crucified, by raising him from the dead, his whole undertaking had been crushed; therefore glorify me, that I may glorify thee.

By verse 5, it appears, first, That Jesus Christ as God had a being before the world was, co-eternal with the Father; our religion acquaints us with one that was before all things, and by whom all things consist: second, That his glory with the Father is from

everlasting, as well as his existence with the Father; for he was from eternity, the brightness of his Father's glory, Heb. i. 3: third, That Jesus Christ in his state of humiliation, divested himself of this glory, and drew a veil over it; though he was still God, yet he was God manifested in the flesh, not in his glory: fourth, That in his exalted state he resumed this glory, and clad himself again with his former robes of light. Having performed his undertaking, he did as it were, take up his pawn, by this demand, glorify thou me. He prays that even his human nature might be advanced to the highest honour it was capable of: his body a glorious body; and that the glory of the godhead might now be manifested in the person of the Mediator, Immanuel, God-man.

6—10. All that receive Christ's word, and believe in him, are taken into covenant relation to the Father, and are looked upon as his; Christ presents them to him; and they through Christ present themselves to him. Christ has redeemed us not to himself only, but to God by his blood, Rev. v. 9, 10. They are first fruits unto God, Rev. xiv. 4. This is a good plea in prayer, Christ here pleads it, they are thine; we may plead it for ourselves, I am thine, save me; and for others, as Moses, Exod. xxxii. 11, They are thy people. They are thine, wilt thou not provide for thine own? Wilt thou not secure them that they may not be run down by the devil and the world? Wilt thou not secure thine interest in them, that they may not depart from thee? They are thine, own them as thine.

11—16. After the general pleas with which Christ recommended his disciples to his Father's care, follow the particular petitions he puts up for them. And they all relate to spiritual blessings in hea-



gavest me I have kept, and none of them is lost but the son of perdition : that the scripture might be fulfilled.

13 And now come I to thee : and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word ; and the world hath hated them ; because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through the truth, thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word.

21 That they all may be one ; as thou, Father, art in me, and I in thee ; that they also may be one in us ; that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them ; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

venly things. He is large and full in the petitioners, orders them before his Father, and fills his mouth with arguments, to teach us fervency and importunity in prayer ; to be large in prayer, and dwell upon our errands at the throne of grace, wrestling as Jacob, I will not let thee go, except thou bless me.

Christ desires they may be sanctified, both as Christians and as ministers. The word of truth is the outward and ordinary means of our sanctification ; not of itself, for then it would always sanctify, but as the instrument which the spirit commonly useth in beginning and carrying on the good work ; it is the seed of the new birth, 1 Pet. i. 23. and the food of the new life, 1 Pet. ii. 1, 2.

20—23. Next to their purity, he prays for their unity, for the wisdom from above, is first pure, then peaceable ; and amity is then amiable indeed, when it is like the ointment on Aaron's holy head, and the dew on Zion's holy hill. Observe who are included in this prayer, 20, not these only, not these only that are now my disciples, the eleven, the seventy, with others, men and women that followed him when he was here on earth, but for them also which shall believe on me through their word, either preached by them in their own day, or written by them for the generation to come :

24 Father ; I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me may be in them, and I in them.

## CHAP. XVIII.

I. Christ arrested in the garden, v. 1—12. II. Abused in the high priest's court, v. 13—27. III. Prosecuted before Pilate, 28—40.

**W**HEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place : for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. (And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

pray for them all, that they all may be one in their interest in this prayer, and may all receive benefit by it.

24—26. The felicity of the redeemed consists very much in the beholding that glory ; they will have the immediate view of his glorious person, I shall see God in my flesh, Job xix. 26, 27. They will have a clear insight into his glorious undertaking, as it will be then accomplished ; they will see into those springs of love from whence flow all these streams of grace ; they shall have an appropriating sight of Christ's glory, and an assimilating sight, they shall be changed into the same image from glory to glory.

CHAP. XVIII. 1—12. See how Christ terrified his enemies, and obliged them to retire, 6. They went backward, and, like men thunder-struck fell to the ground. It should seem they did not fall forwards, as humbling themselves before him, and yielding to him, but backwards, as standing it out to the utmost. Thus Christ was declared to be more than man, even then when he was trampled upon as a worm, and no man. This word, I am he, revived his disciples, and raised them up, Matt. xiv. 27, but the same word strikes his enemies down. Hereby he shewed plainly, first, What he could have done with them ; when he struck them



7 Then he asked them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if, therefore, ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

10 ¶ Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me shall I not drink it?

12 ¶ Then the band, and the captain and officers of the Jews, took Jesus, and bound him,

13 And led him away to Annas first; (for he was father-in-law to Caiaphas, which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, for it

was cold; and they warmed themselves; and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort: and in secret have I said nothing.

21 Why askest thou me? ask them which heard me what I have said unto them: behold, they know what I said.

22 And when he had thus spoken one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 ¶ And Simon Peter stood and warmed himself. They said, therefore, unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered, and said unto him, If

down he could have struck them dead; when he spoke them to the ground he could have spoke them to hell, and have sent them like Korah's company, the next way thither. Second, What he will do at last with all his implacable enemies that will not repent to give him glory; they shall flee, they shall fall before him. Now the scripture was accomplished, Psal. xxi. 12. Thou shalt make them turn their back, and Psal. xx. 8, and it will be accomplished more and more; with the breath of his mouth he will slay the wicked, 2 Thess. ii. 8, Rev. xix. 21.

13—27. St. John several times in this gospel speaking of himself as another disciple, many interpreters have been led by that to fancy that this other disciple here was John; and many conjectures they have how he should come to be known to the high

priest. But I see no reason to think that this other disciple was John, or one of the twelve other sheep Christ had which were not of the fold, and this might be, as the Syriac reads it, one of those other disciples that believed in Christ, but resided at Jerusalem, and kept their places there; perhaps Joseph of Arimathea, or Nicodemus, known to the high priest, but not known to him to be disciples of Christ.

See notes on Matt. xxvi.

28—40. Christ is a King, and has a kingdom, but not of this world. First, Its rise is not from this world. Second, Its nature is not worldly. Third, Its guards and supports are not worldly, its weapons spiritual, it needed not, nor used secular force to maintain and advance it. Fourth, Its tendency and design is not



he were not a malefactor we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews, therefore, said unto him, It is not lawful for us to put any man to death :

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews ?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ?

35 Pilate answered, Am I a Jew ? Thine own nation and the chief priests have delivered thee unto me. What hast thou done ?

36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ; but now is my kingdom not from hence.

37 Pilate, therefore, said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bare witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom that I should release unto you one at the passover ; will ye, therefore, that I release unto you the King of the Jews ?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

## CHAP. XIX.

The crucifixion of Christ.

**T**HEN Pilate, therefore, took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, king of the Jews ! and they smote him with their hands.

4 ¶ Pilate, therefore, went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man !

6 When the chief priests, therefore, and officers saw him, they cried out, saying, Crucify *him*, crucify *him*, Pilate saith unto them, Take ye him, and crucify *him* : for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate, therefore, heard that saying, he was the more afraid,

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were

worldly : Christ aimed not, nor would allow his disciples to aim at the pomp and power of the great men of the earth. Fifth, Its subjects, though they are in the world, yet are not of the world ; they are called and chosen out of the world, are born from and bound for another world ; they are neither the world's pupils nor its darlings, neither governed by its wisdom, nor enriched with its wealth.

Christ came to be a witness, a witness for the God that made the world, and against sin that ruins the world, and by this word of his testimony he sets up and keeps up his kingdom. It was foretold that he should be a witness to the people, and as such a leader and commander to the people, Isa. lv. 4. Christ's kingdom was not of this world, in which truth faileth, Isa. lix. 15, but of that world in which truth reigns eternally. Christ's errand into the world, and his business in the world, and to bear witness to the truth. First, To reveal it, to discover to the world that which

otherwise could not have been known concerning God, and his will, and good will to men, John i. 8, and xvii. ult. Second, To confirm it, Rom. xv. 18. By his miracles he bare witness to the truth of religion, the truth of divine revelation, and of God's perfections and providence, and the truth of his promise and covenant, that all men through him might believe. Now by doing this he is a King, and sets up a kingdom.

CHAP. XIX. 1—15. Observe here, first, What a plain indication this is, that the time for the Messiah to appear, even their time was now come ; for if the Jews have no king but Cesar, then is the sceptre departed from Judah, and the law-giver from between his feet, which should never be till Shiloh come to set up a spiritual kingdom. And, second, What a righteous thing it was with God to bring upon them that ruin by the Romans which followed not long after. 1, They adhere to Cesar, and to Cesar they shall go. It is just with God to make that a scourge and



given thee from above ; therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him ; but the Jews cried out, saying, If thou let this man go thou art not Cesar's friend : whosoever maketh himself a king speaketh against Cesar.

13 When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called The Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your king !

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king ? The chief priests answered, We have no king but Cesar.

16 Then delivered he him, therefore, unto them to be crucified. And they took Jesus and led *him* away.

17 ¶ And he, bearing his cross, went forth into a place called *the place* of a scull, which is called in the Hebrew, Golgotha ;

19 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews ; for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews

to Pilate, write not, The king of the Jews. but that he said, I am king of the Jews.

22 Pilate answered, What I have written I have written.

33 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every souldier a part ; and also *his* coat : now the coat was without seam, woven from the top throughout.

24 They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be ; that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did :

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary *the wife* of Cleopas, and Mary Magdalene.

26 When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son !

27 Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus, therefore, had received the vinegar, he said, It is finished : and he bowed his head, and gave up the Ghost.

31 ¶ The Jews, therefore, because it was the preparation, that the bodies should not

plague to us which we prefer before Christ. 2. They would have no other king but Cesar, and never have they had any other to this day, but have now abode many days without a king, and without a prince, Hos. iii. 4, without any of their own, but the kings of the nations have ruled over them ; since they will have no king but Cesar, so shall their doom be, themselves have decided it.

16—18. See notes on Matt. xxvii.

19—30. Christ was not so much taken up with a sense of his sufferings as to forget his friends ; all whose concerns he bore upon his heart. His mother perhaps was so taken up with his sufferings that she thought not what would become of her, but he admitted that thought. Silver and gold he had none to leave, no estate, real or personal, his clothes the soldiers had seized, and we hear no more of the bag since Judas, that carried it, hanged himself. He had therefore no other way to provide for his mother but by

his interest in a friend, which he doth here. Christ has here taught children to the utmost of their power to provide for the comfort of their aged parents. When David was in distress he took care of his parents, and found out a shelter for them, 1 Sam. xxii. 3 : so the son of David here. Children at their death, according to their ability, should provide for their parents if they survive them, and need their kindness. To John Christ saith, Behold thy mother, i. e. I recommend her to thy care, be thou as a son to her, to guide her, Isa. li. 18, and not to forsake her when she is old, Prov. xxiii. 22. Now this was an honour put upon John, and a testimony both to his prudence and to his fidelity. Those that truly love Christ, and are loved of him, will be glad of an opportunity to do any service to him or his.

31—42. This passage concerning the piercing of Christ's side, after his death is recorded only by this evangelist. Pilate was still



remain upon the cross on the sabbath-day, (for the sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs ;

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true ; and he knoweth that he saith true, that ye might believe.

36 For these things were done that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again, another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus ; and Pilate gave *him* leave. He came, therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

gratifying the Jews, and gave orders as they desired. And the soldiers came hardened against all impressions of pity, and broke the legs of the two thieves, which do doubt extorted from them hideous out-cries, and made them die according to the bloody disposition of Nero, so as to feel themselves die. One of these thieves was a penitent, and had received from Christ an assurance that he should shortly be with him in paradise, and yet died in the same pain and misery that the other thief did, for all things come alike to all. Many go to heaven that have bands in their death, and die in the bitterness of their soul. The trial was made whether Christ was dead or no. First, They supposed him to be dead, and therefore did not break his legs, 33. Second, Because they would be sure he was dead, they made such an experiment as would put it past dispute : one of the soldiers with a spear pierced his side, aiming at his heart, and forthwith came thereout blood and water, 34. The blood and water that flowed out of it were significant. First, They signified the two great benefits which all believers partake of through Christ, justification and sanctification. Blood for remission, water for regeneration ; blood for atonement, water for purification. Second, they signified the two great ordinances of Baptism and the Lord's Supper, by which those benefits are represented, sealed, and applied to believers ; they both owe their institution and efficacy to Christ. It is not

41 Now in the place where he was crucified, there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus, therefore, because of the Jews' preparation-day ; for the sepulchre was nigh at hand.

## CHAP. XX.

The history of Christ's resurrection.

**T**HE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter, therefore, went forth, and that other disciple, and came to the sepulchre,

4 So they ran both together ; and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he, stooping down, *and looking in*, saw the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter, following him, and went into the sepulchre, and seeth the linen clothes lie :

7 And the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple,

the font that will be to us the washing of regeneration, but the water out of the side of Christ ; not the blood of the grape that will pacify the conscience, and refresh the soul, but the blood out of the side of Christ. Now was the rock smitten, 1 Cor. x. 40 : now was the fountain opened, Zech. xiii. 1 : now were the wells of salvation digged, Isa. xii. 3. Here is the river, the streams whereof make glad the city of our God.

See notes on Matt. xxvii.

CHAP. XX. 1—10. Observe here, 1. How unapt the disciples themselves were at first to believe the resurrection of Christ, which confirms the testimony they afterward gave with so much assurance concerning it ; for by their backwardness to believe it, it appears they were not credulous concerning it, nor of those simple ones that believe every word. If they had any design to advance their own interest by it, they would greedily have caught at the first spark of its evidence, would have raised and supported one another's expectations of it, and have prepared the minds of those that followed them to receive the notices of it, but we find on the contrary, their hopes were prostrated, it was to them as a strange thing, and one of the furthest things in their thoughts. Peter and John were so shy of believing it at first, that nothing less than the most convincing proof the thing was capable of, could bring them to testify it afterwards with so much assurance. Here







S<sup>T</sup> JOHN.  
Chap. XX.V. 20.



*Thomas's unbelief.*



which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and, as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turn-

ed herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so I send you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.

23 Whose soever sins ye remit, they are

by it appears, they were not only honest men, who would not deceive others, but cautious men who would not themselves be imposed upon. 2. What was the reason of their slowness to believe; because as yet they knew not the scripture. This seems to be the evangelist's acknowledgment of his own fault among the rest; he doth not say, for as yet Jesus had not appeared to them, had not shewed them his hands and his side, but as yet he had not opened their understandings to understand the scriptures, Luke xxiv. 44, 45, for that is the more sure word of prophecy.

11—18. St Mark tells us, that Christ appeared first to Mary Magdalene, Mark xvi. 9; that appearance is here largely related; and we may observe, First, The constancy and fervency of Mary Magdalene's affection to the Lord Jesus, v. xi. She staid at the sepulchre, when Peter and John were gone, because there her Master had laid, and there she was likeliest to hear some tidings of him. She staid there weeping, and these tears loudly spake her affection to her Master. As she wept, she looked into the sepulchre, that her eye might affect her heart. Those are likely to seek and find, that seek with affection; that seek in tears. Secondly, The vision she had of two angels in the sepulchre, 12. Mary Magdalene is not diverted from her inquiries by the surprise of the vision, nor satisfied with the honour of it; but still she harps upon the same string, they have taken away my Lord. The angels asked her, Why weepest thou? why, saith she, I have cause enough to weep, for they have taken away my Lord, and, like Micah, What have I more? Do you ask why I weep? My beloved has withdrawn himself, and is gone. Thirdly, Christ's appearing to her while she was talking with the angels, and telling them her case before they had given her any answer, Christ steps in himself to satisfy her inquiries, for God speaketh to us by his Son; none but he himself can direct us to himself. Mary would fain know where her Lord is, and behold he is at her right hand. Note, those that will be content with nothing short of a sight of Christ, shall be put off with nothing less. He never said to the soul that sought him, seek in vain.

Observe, How Christ discovered himself to this good woman

that was seeking him in tears, 16. Jesus saith unto her, Mary. Christ's sheep know his voice, John x. 4. This one word, Mary, was like that to the disciples in the storm, It is I. Then the word of Christ doth us good when we put our own names into the precepts and promises; in this Christ calls to me, and speaks to me. He diverts her from the expectation of familiar society and conversation with him at this time. Touch me not, for I am not yet ascended. As before his death, so now after his resurrection he still dwells upon this, that he was going away, was no more in the world; and therefore they must look higher than this bodily presence, and look further than the present state of things. He directs her what message to carry to his disciples. But go to my brethren, and tell them not only that I am risen, she could have told them that of herself, for she had seen him, but that I ascend. Christ's ascension into heaven, in further prosecution of his undertaking for us, is likewise an unspeakable comfort; tell them I must shortly ascend. He was then ascending, he is now ascended to his Father and our Father. This was his advancement, he ascended to receive those honours and powers which were to be the recompence of his humiliation; he saith it with triumph, That they who love him may rejoice. This is our advantage; for he ascended as a conqueror leading captivity captive for us, Psal. lxxviii. 18. He ascended as a forerunner, to prepare a place for us, and to be ready to receive us. This message was like that which Joseph's brethren brought to Jacob concerning him, Gen. xlv. 26. Joseph is yet alive; and not only so, vivit imo, et in senatum venit, he is governor over all the land of Egypt: All power is his.

19—25. Christ here seems to refer to the creation of man at first by the breathing of the breath of life into him, Gen. ii. 7, and to intimate that he himself was the author of that work; and that the spiritual life and strength of ministers and christians is derived from him, and depends upon him as much as the natural life of Adam and his seed. As the breath of the Almighty gave life to man, and began the old world, so the breath of the mighty Saviour gave life to his ministers, and began a new world, Job xxxiii. 4. They now received more of the Holy Ghost than they had yet re-



remitted unto them; *and* whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered, and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me thou hast believed; blessed *are* they that have not seen and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples which are not written in this book:

31 But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

### CHAP. XXI.

Christ's appearance to some of his disciples at the Sea of Tiberias.

**A**FTER these things Jesus shewed himself again to the disciples at the sea of

ceived. Thus spiritual blessings are given gradually; to him that has shall be given. Now Jesus began to be glorified, more of the spirit began to be given; see John vii. 39. Let us see what is contained in this grant. First, Christ hereby gives them assurance of the Spirit's aid in their future work; in the execution of the commission now given them. Second, He hereby gives them experience of the Spirit's influences in their present case. One particular branch of the power given them by their commission, instanced in v. 23: Whose soever sins ye remit in the due execution of the powers you are entrusted with, they are remitted to them, and they may take the comfort of it. And whose soever sins ye retain, i. e. pronounced unpardoned, and the guilt of them bound on, they are retained, and the sinner may be sure of it to his sorrow. Whom you admit into communion with you, according to the rule, of the Gospel, God will admit into communion with himself; and whom thou cast out of communion as impenitent and obstinate in scandalous and infectious sins, shall be bound over to the righteous judgment of God.

Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, for they were not far from land, but as it were two hundred cubits, dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred

26—31. It is an affecting word with which Christ closeth up what he had to say to Thomas, Be not faithless but believing; do not thou become an unbeliever; as if he should have been sealed up under unbelief, had he not yielded now. This warning is given to us all, Be not faithless; for if we are faithless we are Christless and graceless, hopeless and joyless; let us therefore say, Lord I believe, help thou mine unbelief. Thomas is now ashamed of his incredulity, and cries out my Lord and my God, 28. We are not told whether he did put his finger into the print of the nails; it should seem he did not, for Christ saith, v. 29, Thou hast seen and believed, Seeing sufficed. And now faith comes off a conqueror, after a struggle with unbelief.

CHAP. XXI. 14. The evangelist leaves them at dinner, and makes this remark, v. 14. That this is now the third time that Jesus shewed himself alive to his disciples. or the greater part of them. This is the third day, so some. On the day he rose he appeared five times. The second day was that day seven-night; and this was the third. Or, this was the third appearance to any



ST. JOHN.  
Chap. XXI. V. 6.



*A great draught of fishes.*







and fifty and three ; and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

15 ¶ So, when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

considerable number of his disciples together ; though he had appeared to Mary, to the women, to the two disciples, to Cephas, yet he had but twice before this appeared to any company of them together. This is taken notice of, for the confirming of the truth of his resurrection. As an instance of Christ's continued kindness to his disciples ; once and again, and a third time he visited them.

15--19. Lovest thou me more than these? Lovest thou me more than thou lovest these? More than thou lovest these persons? Those do not love Christ aright, that do not love him better than the best friend they have in the world, and make it to appear, whenever they stand in comparison, or in competition. Lovest thou me more than these love me? more than any of the rest of the disciples love me? And then it is either to upbraid him with his vain-glorious boast ; though all men should deny thee, yet will not I. Art thou still of the same mind? We should all study to excel in our love to Christ. It is no breach of the peace to strive which shall love Christ best ; nor any breach of good manners to go before others in this love. Three times Peter returns the same answer to Christ, yea, Lord, thou knowest that I love thee. Observe, Peter doth not pretend to love Christ more than the rest of the disciples did ; he is now ashamed of that rash word of his, though all men deny thee yet will not I, and he had reason to be ashamed of it. He appeals to Christ himself for the proof of it, Thou knowest that I love thee. And the third time yet more emphatically, Thou knowest all things, thou knowest that I love thee. It is a terror to a hypocrite, to think that Christ knows all things ; for the divine omniscience will be a witness against him. But it is a comfort to a sincere Christian, that he has that to appeal to ; my witness is in heaven, my record is on high. Three time Christ committed the care of his flock to Peter. Feed my lambs. Feed my sheep. Feed my sheep. Those whom Christ committed to Peter's care were his lambs, and his sheep.

18 Verily, verily, I say unto thee, When thou wast young thou girdest thyself, and walkedst whither thou wouldest : but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved following ; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die : yet Jesus said not unto him, He shall not die : but, If I will that he tarry till I come, what *is that* to thee?

24 ¶ This is the disciple which testifieth of these things, and wrote these things ; and we know that his testimony is true.

25 And there are also many other things

The church of Christ is his flock, which he hath purchased with his own blood, Acts xx. 28. And he is the chief Shepherd of it. In this flock some are lambs, young and tender, and weak ; others are sheep, grown to some strength and maturity. The Shepherd here takes care of both, and of the lambs first, for upon all occasions he shewed a particular tenderness for them ; the lambs he gathers in his arms, and carries in his bosom, Isa. xl. 11. Christ foretels particularly that Peter should die a violent death by the hands of an executioner. The stretching out his hand, some think, points at the manner of his death by crucifying ; and the tradition of the ancients, if we may rely upon that, informs us that Peter was crucified at Rome, under Nero, A. D. 68, or as others say 79. No more is implied here in his being carried whither he would not, but that it was a violent death he should be carried to : such a death as even innocent nature could not think of without dread, nor approach without some reluctancy. He that puts on the Christian, doth not put off the man ; Christ himself prayed against the bitter cup. A natural aversion to pain and death is well reconcileable with a holy submission to the will of God in both. Blessed Paul, though longing to be unloaded, yet owns he cannot be unclothed, 2 Cor. v. 4.

20--35. There seems to be here an intimation of Christ's purpose concerning John, in two things. That he should not die a violent death like Peter ; but should tarry till Christ himself came by a natural death to fetch him to himself. The most credible of the antient historians tell us, that John was the only one of all the twelve that did not actually die a martyr. He was oft in jeopardy, in bonds and banishment ; but at length died in his bed in a good old age. At death Christ comes to us, to call us to account : and it concerns us to be ready for his coming. That he should not die till after Christ's coming to destroy Jerusalem : so some understand his tarrying till Christ comes. All the other



Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

21 Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen;

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

## CHAP. II.

The descent of the Spirit upon the apostles, and those that were with them, on the day of Pentecost.

**A**ND when the day of Pentecost was fully come, they were all with one accord in one place:

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

learners, if they were but eleven when they were to be teachers, it would occasion every one to inquire what was become of the twelfth, and so revive the remembrance of the scandal of their society; and therefore care was taken before the descent of the Spirit to fill up the vacancy, which now we have an account of the doing of; our Lord Jesus probably having given directions about it, among other things which he spoke pertaining to the kingdom of God. Matthias was not ordained by the imposition of hands, as presbyters were, for he was chosen by lot, which was the act of God; and therefore as he must be baptized, so he must be ordained by the Holy Ghost, as they all were not many days after. Thus the number of the apostles were made up, as afterwards when James another of the twelve was martyred, Paul was made an apostle.

CHAP. II. 1—4. The sign given was fire, that John Baptist's saying, concerning Christ might be fulfilled, He shall baptize you with the Holy Ghost, and with fire; with the Holy Ghost, as with fire. They were now in the feast of Pentecost celebrating the memorial of the giving of the law upon Mount Sinai, and as that was given in fire, and therefore is called a fiery law, so is the gospel. The Spirit like fire melts the heart, separates and burns up the dross, and kindles pious and devout affections in the soul, in which, as in the fire upon the altar, the spiritual sacrifices are offered up. This is that fire which Christ came to send upon the earth, Luke, xii. 49. This fire appeared in cloven tongues. The operations of the Spirit were many, that of speaking with divers tongues was

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia,

10 Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking, said, These men are full of new wine.

one, and was singled out to be the first indication of the gift of the Holy Ghost, and to that this sign had a reference.

5—13. We may here see what were some of those countries whence those strangers came, 9, 10, 11, some from the eastern countries, as the Parthians, Medes, Elamites, and dwellers in Mesopotamia, the posterity of Shem; from thence we come in order to Judea, which ought to be mentioned, because though the language of them in Judea was the same with that which the disciples spoke, yet before they spoke it with the north country tone and dialect, Thou art a Galilean, and thy speech betrays thee, but now they spoke it as fine as the inhabitants of Judea themselves did: next come the inhabitants of Cappadocia, Pontus, and that country about Propontis, which was particularly called Asia, and these were the countries in which those strangers were scattered, to whom St. Peter writes, 1 Peter i. 1. Next come the dwellers in Phrygia, and Pamphylia, which lay westward; the posterity of Japhet, as were also the strangers of Rome; there were some also that dwelt in the southern parts of Egypt, in the parts of Libya, about Cyrene. There were also some from the island of Crete, and some from the deserts of Arabia; but they were all either Jews originally dispersed from those countries or proselytes to the Jewish religion, but natives of those countries. Dr. Whitby observes, that the Jewish writers about this time, as Philo and Josephus, speak of the Jews as dwelling every where through the whole earth; and that there is not a people upon earth among whom some Jews do not inhabit.



14 ¶ But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words ;

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel ;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh ; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

18 And on my servants, and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy.

19 And I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke ;

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord, shall be saved.

22 Ye men of Israel hear these words : Jesus of Nazareth, a man approved of God among you by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know ;

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

24 Whom God hath raised up, having

loosed the pains of death because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right hand that I should not be moved ;

26 Therefore did my heart rejoice, and my tongue was glad : moreover also, my flesh shall rest in hope :

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.

28 Thou hast made known to me the ways of life : thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore, being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne :

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens ; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

14—36. We have here the first fruits of the Spirit in the sermon which Peter preached immediately, directed not to those of other nations in a strange language, we are not told what answer he gave to those that were amazed, and said, what meaneth this ? but to the Jews in the vulgar language, even to them that mocked, for he begins with the notice of that, 15, and addresseth his discourse, 14, to the men of Judea, and inhabitants of Jerusalem ; but we have reason enough to think that the other disciples continued to speak to those who understood them, and therefore flocked about them, in the language of their respective countries, the wonderful works of God. And it was not by Peter's preaching only, but that of all or most of the rest of the hundred and twenty, that the three thousand souls were that day converted and added to the church : but Peter's sermon only is recorded to be an evidence for him that he was thoroughly recovered from his fall, and thoroughly restored to the divine favour ; he that had sneakingly denied Christ, now as

courageously confesseth him. It is observable, that though Peter was filled with the Holy Ghost, and spake with tongues, as the spirit gave him utterance, yet he did not set aside the scriptures, nor think himself above them ; nay, much of his discourse is quotations out of the Old Testament, to which he appeals, and with which he approves what he saith : Christ's scholars never learn above their Bible, and the Spirit is given not to supersede the scriptures, but enable us to understand the scriptures.

The destruction of Jerusalem, which was about forty years after Christ's death, is here called that great and notable day of the Lord, because it put a final period to the Mosaic œconomy : the Levitical priesthood, and the ceremonial law, were thereby forever abolished and done away. The desolation itself was such as was never brought upon any place or nation either before or since.

From this gift of the Holy Ghost he takes occasion to preach unto them Jesus ; and this part of the sermon he introduceth with



35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

37 ¶ Now, when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

another solemn preface, 22, Ye men of Israel hear these words. It is a mercy that ye are within hearing of them, and it is your duty to give heed to them; words concerning Christ should be acceptable words to the men of Israel.

37—41. We have seen the wonderful effect of the pouring out of the Spirit in its influence upon the preachers of the gospel; Peter in all his life never spoke at that rate that he had done now, with such fulness, perspicuity and power, we are now to see another blessed fruit of the pouring out of the Spirit in its influence upon the hearers of the gospel; from the first delivery of that divine message, it appeared that there was a divine power going along with it, and it was mighty through God to do wonders, thousands were immediately brought by it to the obedience of faith, it was the rod of God's strength sent out of Zion, Psal. cx. 2, 3. We have here the first fruits of that vast harvest of souls which by it were gathered in to Jesus Christ. Come and see in these verses the exalted Redeemer, riding forth in these chariots of salvation conquering and to conquer, Rev. vi. 2.

The promises had long pertained to the Israelites, Rom. ix. 4, but now it is sent to those that are afar off, the remotest nations of the Gentiles, and every one of them too, all that are afar off. To this generally the following limitation must refer even as many of them, as many particular persons in each nation as the Lord our God shall call effectually unto the fellowship of Jesus Christ. God can make his call to reach those that are never so far off, and none come but whom he calls.

42—47. We often speak of the primitive church, and appeal to it, and to the history of it; in these verses we have the history of the truly primitive church, of the first days of it, its state of infancy indeed, but, like that, the state of its greatest innocence: first, They kept close to holy ordinances, and abounded in all instances of piety and devotion, for christianity admitted in the power of it will dispose the soul to communion with God in all those ways wherein he has appointed us to meet him, and promised to meet

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people, and the Lord added to the church daily such as should be saved

### CHAP. III.

The healing of a man that was lame from his birth.

**N**OW Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

us: second, They were loving one to another, and very kind: their charity was as eminent as their piety, and their joining together in holy ordinances knit their hearts to each other, and very much endeared them to one another. They had all things common; perhaps they had common tables, as the Spartans of old, for familiarity, temperance, and freedom of conversation; they ate together, that they who had much might have the less, and so be kept from the temptations of abundance; and they who had little might have the more, and so be kept from the temptations of want and poverty. Or, there was such a concern for one another, and such a readiness to help one another as there was occasion, that it might be said, they had all things common, according to the law of friendship; one wanted not what another had; for he might have it for the asking.

They raised a fund for charity, 45. They sold their possessions and goods, some sold their lands and houses, others their stocks and the furniture of their houses, and parted the money to their brethren, as every one had need. They were under no obligation of a divine command to do this, as appears by what Peter said to Ananias, chap. v. 4. Was it not in thine own power? But it was a very commendable instance of their raisedness above the world, their contempt of it, their assurance of another world, their love to their brethren, their compassion to the poor, and their great zeal for the encouraging of christianity, and the nursing of it in its infancy.

CHAP. III. 1—11. When Peter had no silver and gold to give, yet (saith he) such as I have I give thee. Those may and ought to be otherwise charitable and helpful to the poor, that have not wherewithal to give in charity; they that have not silver and gold, have their limbs and senses, and with these they may be serviceable to the blind and lame, and sick, which if they be not as there is occasion, neither would they give to them if they had silver and gold. As every one has received the gift, so let him minister it.

Let us now see how the cure has wrought: first, Christ sent his



4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle-bones received strength.

8 And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And, as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus: whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom

God hath raised from the dead: whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul which will not hear that Prophet shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God, having raised up

word, and healed him, Psal. cvii. 26, for healing grace is given by the word of Christ; that is the vehicle of the healing virtue derived from Christ. Christ spoke cures by himself, the apostles spoke them in his name: second, Peter lent his hand and helped him, 7, He took him by the right hand in the same name in which he had spoken to him to arise and walk, and lifted him up. Not that this could contribute anything to his cure, but it was a sign, plainly intimating the help he should receive from God if he exerted himself, as he was bidden. The strength God has given us both in mind and body, should be made use of to his praise. Now this man was newly cured he was in this excess of joy and thankfulness: all true converts walk and praise God; but perhaps young converts leap more in his praises.

12—26. We have here the sermon which Peter preached after he had cured the lame man: first, He humbly disclaims the ho-

hour of the miracle, as not due to them, who were only the ministers of Christ, or instruments in his hand for the doing of it: second, He preached Christ to them, that was his business, that he might lead them into obedience to Christ. First, He preacheth Christ as the true Messiah, promised to the father, 13: second, He chargeth them flat and plain with the murder of this Jesus, as he had done before: third, He attests his resurrection as before, chap. ii. 3: fourth, He ascribes the cure of this impotent man to the power of Christ, 16.

He encourageth them to hope that, though they had been guilty of putting Christ to death, yet they might find mercy. He doth all he can to convince them, yet is careful not to drive them to despair. The guilt was very great; but, first, He mollifies their crime by a candid imputation of it to their ignorance: second, He mollifies the effect of their crime, the death of the Prince of



his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAP. IV.

Peter and John examined before a committee of the great Sanhedrin.

AND, as they spake unto the people, the priests, and the captains of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit many of them which heard the word believed: and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And, when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

life; this sounds very dreadful; but it was according to the scriptures, 18, the predictions of which, though they did not necessitate their sin, yet did necessitate his sufferings. He exhorts them all to turn Christians, and assures them it would be unspeakably for their advantage to do so; it would be the making of them for ever.

CHAP. IV. 1—4. We have here the interests of the kingdom of heaven successfully carried on, and the powers of darkness appearing against them to put a stop to them. Let Christ's servants be never so resolute, Satan's agents will be spiteful; and therefore let Satan's agents be never so spiteful, Christ's servants ought to be resolute.

5—13. Probably St. Peter here chose to make use of this quotation, because Christ had himself made use of it in answer to the

12 Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

13 Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But, that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus.

19 But Peter and John answered, and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was shewed.

demand of the chief priests and the elders concerning his authority, not long before this, Matt. xxi. 43. Scripture is a tried weapon in our spiritual conflicts, let us therefore stick to it.

15—22. Peter and John needed not confer together to know one another's minds, for they were both actuated by one and the same spirit, but agree presently in the same sentiments, and jointly put in the answer, Whether it be right in the sight of God, to whom both you and we are accountable, to hearken unto you more than unto God, we appeal to yourselves, judge ye; for we cannot forbear speaking to every body the things which we have seen and heard, and are ourselves full of, and are charged to publish. The prudence of the serpent would have directed them to be silent, and though they could not with a good conscience promise that they would not preach the gospel any more, yet they needed not tell



23 ¶ And, being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And, when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is ;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things ?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings : and grant unto thy servants that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal ; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 ¶ And the multitude of them that believed were of one heart and of one soul : neither said any of *them* that ought of the things which he possessed was his own ; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.

34 Neither was there any among them that lacked ; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet : and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

## CHAP. V.

I. The sin and punishment of Ananias and Sapphira, 1—11. II. The flourishing state of the church, 12—16. III. The imprisonment of the apostles, 17—26. IV. Their arraignment before the great Sanhedrin, 27—33. V. Gamaliel's counsel, 34—40. VI. The apostles' cheerful progress in their work, 41, 42.

**B**UT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to *it*, and brought a certain part, and laid *it* at the apostles' feet.

Wicked and unholy instruments were employed in the executing of God's design, though they meant not so, neither did their heart think so. Herod and Pilate, Gentiles and Jews, who had been at variance with each other, united against Christ. And God's serving his own purposes by what they did, was no excuse at all for their malice and wickedness in the doing of it, any more than God's making the blood of the martyrs the seed of the church, extenuated the guilt of their bloody persecutors. Sin is not the less evil for God's bringing good out of it, but he is by that the more glorified, and will be so, when the mystery of God shall be finished.

The prayer of the disciples, without doubt was accepted, for it was answered, They were all filled with the Holy Ghost more than ever, by which they were not only encouraged, but enabled to speak the word of God with boldness, and not to be afraid of the proud and haughty looks of men. The Holy Ghost taught them not only what to speak, but how to speak. Those that were endued habitually with the powers of the Holy Ghost, yet had occasion for fresh supplies of the spirit according as the various occurrences of their service were. They were filled with the Holy Ghost at the bar, v. 2, and now filled with the Holy Ghost in the pulpit, which teaches us to live in an actual dependance upon the grace of God according as the duty of every day requires.

32—37. There were two among the apostles that were called Boanerges, Sons of Thunder, Mark iii. 17, but here was a Son of Consolation with them ; each had their secret gift, neither must censure the other, but both ease one another, let the one search the wound, and then let the other heal it and bind it up.

CHAP. V. 1—11 Observe here the sin of Ananias and Sapphira.

them that they would ; but the boldness of the lion directed them thus to set both the authority and the malignity of their persecutors at defiance.

23—31. It was foretold, Psal. ii. 1, 2 : first, That the heathen would rage at Christ and his kingdom, and be angry at the attempts to set it up, because that would be the pulling down of the gods of the heathen, and giving check to the wickedness of the heathen : second, That the people would imagine all the things that could be against it, to silence the teachers of it, to discountenance the subjects of it, and to crush all the interests of it : and if they prove vain thoughts in the issue, that is no thanks to them who imagined them : third, That the kings of the earth particularly would stand up in opposition to the kingdom of Christ, as if they were jealous, (though there is no occasion for their being so) that it would interfere with their powers, and intrench upon their prerogatives. The kings of the earth that are most favoured and honoured by divine providence, and should do most for God, are strangers and enemies to divine grace, and do most against God : fourth, That the rulers would gather together against God and Christ, not only monarchs that have the power in their single persons, but there where the power is in many rulers, councils, and senates, they gather together to consult and decree against the Lord, and against his Christ, against both natural and revealed religion. What is done against Christ, God takes as done against himself. Christianity was not only destitute of the advantage of the countenance and support of kings and rulers, it had neither their power nor their purses, but it was opposed and fought against by them, and they combined to run it down, and yet it made its way.



3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out,

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them,

14 And believers were the more added to the Lord, multitudes both of men and women:)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we

phira his wife: first, That they were ambitious of being thought eminent disciples, and of the first rank, when really they were not true disciples; would pass for some of the most fruitful trees in Christ's vineyard, when really the root of the matter was not found in them: second, That they were covetous of the wealth of the world, and distrustful of God and his providence: third, That they thought to deceive the apostles, and make them believe they brought the whole purchase-money, when really it was but a part. They come with as good an assurance, and as great a show of piety and devotion as any of them, and laid the money at the apostles' feet, as if it were their all. They dissembled with God and his Spirit, with Christ and his church and ministers; and this was their sin.

12—17. Believers are added to the Lord Jesus, joined to him, and so joined to his mystical body, from which nothing can separate us and cut us off, but that which separates us and cuts us off from Christ. Many have been brought to the Lord, and yet there is room for others to be added to him, added to the number of

those that are united to him; and additions will still be in the making till the mystery of God shall be finished, and the number of the elect accomplished. Notice is taken of the conversion of women as well as men; more notice than generally was in the Jewish church, in which they neither received the sign of circumcision, nor were obliged to attend the solemn feasts; and the court of the women was one of the outer courts of the temple. But as among those that followed Christ, while he was upon earth, so among those that believed on him after he went to heaven, great notice was taken of the good women.

17—25. There is no prison so dark, so strong, but God can both visit his people in it, and if he pleaseth fetch them out of it. This discharge of the apostles out of prison by an angel, was a resemblance of Christ's resurrection, and his discharge out of the prison of the grave, and would help to confirm the apostles' preaching of it. They are charged, and legally charged to go on with their work, so as thereby to be discharged from the prohibition which the high priest laid them under; the angel bid them



shut with all safety, and the keepers standing without before the doors : but when we had opened, we found no man within.

24 Now, when the high priest, and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence : (for they feared the people, lest they should have been stoned.)

27 And, when they had brought them, they set *them* before the council : and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name ? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered, and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree :

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things ; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that* they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space ;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody ; to whom a number of men, about four hundred, joined themselves, who was slain ; and all, as many as obeyed him, were scattered and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him : he also perished ; and all, *even* as many as obeyed him, were dispersed.

38 And now, I say unto you, Refrain from these men, and let them alone : for if this counsel, or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God.

40 And to him they agreed : and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Go, stand, and speak in the temple to the people all the words of this life, 20. The gospel is concerning matters of life and death, and ministers must preach it, and people hear it accordingly. They must speak all the words of this life, and not conceal any for fear of offending, or in hope of ingratiating themselves with their rulers. Christ's witnesses are sworn to speak the whole truth.

26—42. This Gamaliel is here said to be a Pharisee by his profession and sect, and by office a doctor of the law, one that studied the scriptures of the Old Testament, read lectures upon the sacred authors, and trained up pupils in the knowledge of them ; Paul was brought up at his feet, Acts xxii. 3, and tradition saith, that so were Stephen and Barnabas. Some say he was the son of that Simeon that took up Christ in his arms when he was presented in the temple, and grandson of the famous Hillel. He is here said to be in reputation among all the people, for his wisdom and conduct, it appearing by this passage, that he was a moderate man, and not apt to go in with furious measures. Men of temper and charity are justly had in reputation, for checking the incendiaries that otherwise would set the world on fire.

There was one Theudas, that made a mighty noise for a while, as one sent of God, boasting himself to be somebody, some great one, so the word is, either a teacher or a prince with a divine commission, to effect some great revolution either in the church or in the state ; and he observes here, 36, concerning him, first, How far he prevailed ; a number of men, about four hundred in all, joined themselves to him, that knew not what to do with themselves, or hoped to mend themselves ; and they seemed then a formidable body : second, How soon his pretensions were all dashed ; for when he was slain, probably in war, and melted away like snow before the sun. Now compare that case with this, you have slain Jesus the ringleader of this faction, you have taken him off ; now if he was, as you say he was, an impostor and pretender, his death, like that of Theudas, will be the death of his cause, and the final dispersion of his followers. From what has been said we may infer what will be in a like case ; the smiting of a shepherd will be the scattering of the sheep ; and if the God of peace had not brought again from the dead that great Shepherd, the dispersion of the sheep at his death had been total and final. We wish this



CHAP. VI.

Deacons chosen.

**A**ND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and, when they had prayed, they laid *their* hands on them.

7 ¶ And the word of God increased: and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

advice of Gamaliel were duly considered by those that persecute for conscience' sake; for it was a good thought, and natural enough, though we are uncertain what the man was.

CHAP. VI. 1—7. The complaint of these Grecians was, That their widows were neglected in the daily ministration, i. e. in the distribution of the public charity, and the Hebrew widows had more care taken of them. The first contention in the Christian church was about a money-matter; but it is pity that the little things of this world should be make-bates among those that profess to be taken up with the great things of another world. A great deal of money was gathered for the relief of the poor; but as useth to be in such cases, it was impossible to please every body in the laying of it out. The apostles, at whose feet it was laid, did their best to dispose of it so as to answer the intentions of the donors: and, no doubt, designed to do it with the utmost impartiality, and were far from respecting the Hebrews more than the Grecians; and yet here they are complained to, and implicitly complained of, that the Grecian widows were neglected, though they were as real objects of charity, yet they had not so much allowed them, or not so many, or not so duly paid them, as the Hebrews. While the number of the disciples was few, the apostles might manage this matter without making it any considerable avocation from their main business: but now their number was increased they could not do it. It is not reason, it is not fit or commendable, that we should neglect the business of feeding souls

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAP. VII.

The martyrdom of Stephen.

**T**HEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

3 And said unto him, Get thee out of thy

with the bread of life, to attend the business of relieving the bodies of the poor. Preaching the gospel is the best work, and the most proper and needful that a minister can be employed in; and that which he must give himself wholly to, 1 Tim. iv. 15, which that he may do, he must not entangle himself in the affairs of this life, 2 Tim. ii. 4, no not in the outward business of the house of God, Neh. xi. 16. They therefore desire that seven men might be chosen well qualified for the purpose, whose business it should be to serve tables, to be deacons to the tables, v. 3.

8—15. Stephen, no doubt was diligent and faithful in the discharge of his office as distributor of the church's charity, and laid out himself to put that affair in a good method, and did it to universal satisfaction; and though it appears here that he was a man of uncommon gifts, and fitted for a higher station, yet being called to that office, he did not think it below him to do the duty of it. And being faithful in a little, he was soon intrusted with more: and though we do not find him propagating the gospel by preaching and baptizing, yet we find him here called out to very honourable services, and owned in them.

CHAP. VII. 1—16. The discourse is far from being a long ramble only to amuse the hearers, and give them a diversion by telling them an old story. No, it is all pertinent, and *ad rem*, to shew them that God had not his heart so much upon that holy place and the law, as they had; but as he had a church in the world many ages before that holy place was founded, and the



country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land: and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 ¶ And the patriarchs moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now, there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers.

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.

17 ¶ But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dwelt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And, when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And, when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of *them* suffer wrong,

ceremonial law given, so he would have, when they should both have had their period. First, He still minds them of the mean beginning of the Jewish nation, as a check to their priding of themselves in the glories of that nation; and that it was by a miracle of mercy that they were raised up out of nothing to what they were, from so small a number to be so great a nation; but if they answer not the intention of their being so raised, they can expect no other but to be destroyed. The prophets frequently put them in mind of their contempt of the law of God, and here it is urged upon them as an aggravation of their contempt of the Gospel of Christ. Second, He minds them likewise of the wickedness of those that were the patriarchs of their tribes, in envying their brother Joseph, and selling him into Egypt; and the same spirit was still working in them towards Christ and his ministers. Third, Their holy land they doted so much upon, their fathers were long kept out of the possession of, and met with dearth and great affliction in it; and therefore let them not think it strange if after it has been so long polluted with sin it be at length destroyed.

Fourth, The faith of the patriarchs in desiring to be buried in the land of Canaan, plainly shewed that they had an eye to the heavenly country, which it was the design of this Jesus to lead them to.

17—29. Now Stephen seems to observe this to them, not only that they might further see how mean their beginnings were, fitly represented (perhaps with an eye to the exposing of the young children in Egypt) by the forlorn state of a helpless out-cast infant, Ezek. xvi. 4. And how much they were indebted to God for his care of them, which they had forfeited, and made themselves unworthy of, but also that they might consider that what they were now doing against the Christian church in its infancy, was as impious and unjust, and would be in the issue as fruitless and ineffectual as that was which the Egyptians did against the Jewish church in its infancy. You think you deal subtilly in your evil intreating us, and in persecuting young converts you do as they did in casting out the young children, but you will find it to no purpose; in spite of your malice, Christ's disciples will increase and multiply.



he defended *him*, and avenged him that was oppressed, and smote the Egyptian :

25 For he supposed his brethen would have understood how that God by his hand would deliver them ; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me, as thou didst the Egyptian yesterday ?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And, when forty years were expired, there appeared to him, in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it* he wondered at the sight : and, as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet ; for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge ?

Stephen was charged with having spoken blasphemous words against Moses, in answer to which charge he here speaks very honourably of him. Now by all this Stephen will make it appear, that notwithstanding the malicious insinuations of his persecutors, he had as high and honourable thoughts of Moses as they had.

30—41. Stephen here proceeds in his story of Moses ; and let any one judge whether these be the words of one that was a blasphemer of Moses. No, nothing could be spoken more honourable of him. So far is he from blaspheming Moses, that he admires him as a glorious instrument in the hand of God for the forming of the Old Testament church ; but it doth not at all derogate from his just honour to say, that he was but an instrument ; and that he is out-shone by this Jesus, whom he encourageth these Jews yet to close with, and to come into his interest, not fearing but then they should be received into his favour, and re-

the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear.

38 This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers ; who received the lively oracles to give unto us ;

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us, for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness ?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them : and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he

ceive benefit by him, as the people of Israel were delivered by Moses, though they had once refused him. Moses not only was a type of Christ, many were so that perhaps had not an actual fore-sight of his day, but he spoke of him, v. 37. This is that Moses which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren. This is spoken of as one of the greatest honours God put upon him ; nay, as that which exceeded all the rest, that by him he gave notice to the children of Israel of the great prophet that should come into the world, raised their expectation of him, and obliged them to receive him.

42—50. Two things we have in these verses. First, Stephen upbraids them in the idolatry of their fathers. Second, He gives an answer particularly to the charge exhibited against him relating to the temple, that he spoke blasphemous words against



should make it according to the fashion that he had seen ;

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David ;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands ; as saith the prophet,

49 Heaven is my throne, and earth is my footstool : what house will ye build me ? saith the Lord : or what is the place of my rest ?

50 Hath not my hand made all these things ?

51 ¶ Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost ; as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted ? and they have slain them which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers ;

53 Who have received the law by the disposition of angels, and have not kept *it*.

that holy place, 44—50, he was accused for saying that Jesus would destroy this holy place. And what if I did say so, saith Stephen, the glory of the Holy God is not bound up in the glory of this holy place, but that may be preserved untouched, though this be laid in the dust.

51—53. Stephen was going on in his discourse (as it should seem by the thread of it) to shew that as the temple, so the temple service must come to an end, and it would be the glory of both to give way to that worship of the Father in spirit and in truth, which was to be established in the kingdom of the Messiah, stript of the pompous ceremonies of the old law, and so was going to apply all this which he had said more closely to his present purpose ; but he perceived they could not bear it ; they could patiently hear the history of the Old Testament told, it was a piece of learning which they themselves dealt much in, but if Stephen go about to tell them that their power and tyranny must come down, and that the church must be governed by a spirit of holiness and love, and heavenly-mindedness, they will not so much as give him the hearing. It is probable he perceived this, and that they were going to silence him : and therefore he breaks off abruptly in the midst of his discourse, and by that spirit of wisdom, courage, and power, wherewith he was filled, he sharply rebuked his persecutors and gave them their own ; for if they will not admit the testimony of the gospel to them, it shall become a testimony against them.

54—60. We have here the death of the first martyr of the Christian church, and there is in this story a lively instance of the outrage and fury of the persecutors, such as we may expect to meet with if we are called out to suffer for Christ : and of the courage and comfort of the persecuted that are thus called out.

54 ¶ When they heard these things they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God :

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him* : and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

## CHAP. VIII.

I. The church suffering, 1—3. II. The church spreading by the ministry of Philip and others. III. The gospel brought to Samaria. IV. The gospel sent to Ethiopia, 26—40.

**A**ND Saul was consenting unto his death. And at that time there was a great persecution against the church which was

Here's hell in its fire and darkness, and heaven in its light and brightness ; and these here serve as foils to set off each other. It is not here said, that the votes of the council were taken upon his case, and that by the majority he was found guilty, and then condemned, and ordered to be stoned to death, according to the law, as a blasphemer ; but it is likely so it was, and that it was not by the violence of the people without order of the council that he was put to death ; for here is the usual ceremony of regular executions, he was cast out of the city, and the hands of the witnesses were first upon him. Two short prayers Stephen offered up to God in his dying moments, and in them as it were breathed out his soul. First, Here's a prayer for himself ; Lord Jesus, receive my spirit. Thus Christ had himself resigned his Spirit immediately into the hands of the Father ; we are here taught to resign ours into the hands of Christ as Mediator, by him to be recommended to the Father. Stephen saw Jesus standing at the Father's right hand, and he thus calls to him, Blessed Jesus, do that for me now, which thou standest there to do for all thine, receive my departing spirit into thine hand. Second, Here's a prayer for his persecutors, 60. First, The circumstances of this prayer are observable, for it seems to have been offered up with something more of solemnity than the former. 1. He kneeled down ; which was an expression of his humility in prayer. 2. He cried with a loud voice ; which was an expression of his importunity. Second, The prayer itself : Lord, lay not this sin to their charge ; therein he followed the example of his dying master, who set an example to all following sufferers in the cause of Christ, thus to pray for those that persecute them.

CHAP. VIII. 1—3. Saul was bred a scholar, a gentleman, and yet did not think it beneath him to be employed in the dirtiest



at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and, haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God,

11 And to him they had regard, because

that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also; and, when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 ¶ Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

work of that kind. 1. He entered into every house, making no difficulty of breaking open doors night or day, having a force attending him for that purpose. He entered into every house where they used to keep their meetings, or every house that had any Christians in it, or was thought to have. No man could be secure in his own house, though it is his castle. 2. He haled with the utmost contempt and cruelty both men and women, dragged them along the streets without any regard to the tenderness of the weaker sex; he stooped so low as to take cognizance of the meanest that were leavened with the gospel, so extremely bigotted was he. 3. He committed them to prison, in order to their being tried and put to death, unless they would renounce Christ: and some we find were compelled by him to blaspheme. The preachers were all scattered except the apostles, who probably were directed by the spirit to continue at Jerusalem yet for some time, they being by the special providence of God screened from the storm, and by the special grace of God enabled to face the storm. They tarried at Jerusalem that they might be ready to go where their assistance was most needed.

4—13. These Samaritans, though they were not idolaters as the Gentiles, nor prejudiced against the gospel by traditions received from their fathers, yet they had of late been drawn to follow Simon a conquerer, (for so Magus signifies) that made a mighty noise among them, and had strangely bewitched them. Simon assured to himself that which was considerable; he gave out that himself was some great one, and would have all people to believe so, and to

pay him respect accordingly, and then as to every thing else they might do as they pleased; he had no design to reform their lives, or improve their worship and devotion, only to make them believe that he was some divine person or other. Justin Martyr saith, he would be worshipped as the chief God. He gave out himself to be the Son of God, the Messiah, so some think. Or, to be an angel or a prophet; perhaps he was uncertain within himself what title of honour to pretend to, but he would be thought some great one. Pride and ambition, and an affectation of grandeur, have always been the principle of abundance of mischief both to the world, and to the church. Notwithstanding the influence Simon Magus had had upon them, and the lothness there generally is in people to own themselves in an error, and to retract it, yet when they saw the difference between Simon and Philip, they quitted Simon, gave heed no longer to him, but to Philip. Simon Magus himself became a convert to the faith of Christ, in shew and profession for a time. Is Saul also among the prophets? Yes, v. 13. Simon himself believed also; he was convinced that Philip preached a true doctrine, because he saw it confirmed by real miracles, which he was the better able to judge of because he was conscious to himself of the trick of his own pretended ones.

14—25. Simon was ambitious to have the honour of an apostle, but not at all solicitous to have the spirit and disposition of a Christian; he was more desirous to gain honour to himself than to do good to others. Now in making this motion, Simon put a great affront upon the apostles, as if they were mercenary men,



21 Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God.

22 Repent, therefore, of this thy wickedness ; and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went : and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and, sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither *to him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest ?

31 And he said, How can I, except some

would do any thing for money, and loved it as well as he did ; whereas they had left what they had for Christ, so far were they from aiming to make it more. We have the just rejection of his proposal, and the cutting reproof Peter gave him for it, 20, 21, 22, 23. He reads him his doom and gives him good counsel, and though he was angry with him, yet he did not abandon him ; and though he would have him see his case to be very bad, yet he would not have him think it desperate ; yet now there is hope in Israel. Simon was startled and put into confusion by that which Peter said ; finding that resented thus, which he thought would have been embraced with both arms ; and he cries out, Pray ye to the Lord for me, that none of the things which ye have spoken come upon me. Here was first something well ; that he was affected with the reproof given him, and terrified by the character given of him, enough to make the stoutest heart to tremble. And that being so, he begged the prayers of the apostles for him, wishing to have an interest in them, who, he believed, had a good interest in heaven. Second, Something wanting ; he begged of them to pray for him, but did not pray for himself as he ought to have done. And in desiring them to pray for him, his concern is more that the judgments he had made himself liable to, might be prevented, than that his corruptions might be mortified, and his heart by divine grace be made right in the sight of God. Like Pharaoh,

man should guide me ? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter : and like a lamb dumb before his shearer, so opened he not his mouth :

33 In his humiliation his judgment was taken away ; and who shall declare his generation ? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other man ?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And, as they went on *their* way, they came unto a certain water : and the eunuch said, See *here is* water ; what doth hinder me to be baptized ?

37 And Philip said, If thou believest with all thine heart thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more : and he went on his way rejoicing.

40 But Philip was found at Azotus : and,

who would have Moses intreat the Lord for him, that he would take away this death only, not that he would take away this sin, this hardness of heart, Exod. xiii. 8, x. 17.

26—40. This man was a person of quality, a great man in his own country. An eunuch, not in body, but in office, Lord Chamberlain, or steward of the household. And either by the dignity of his place, or by his personal character, which commanded respect, he was of great authority, and bore a mighty sway under Candace, queen of the Ethiopians, who probably was successor to the queen of Sheba, who is called the queen of the south ; that country being governed by queens, to whom Candace was a common name, as Pharaoh to the kings of Egypt. He had the charge of all her treasure, so great a trust did she repose in him. Not many mighty, not many noble are called, but some are. He was a proselyte to the Jewish religion, for he came to Jerusalem for to worship. Some think he was a proselyte of righteousness, that was circumcised and kept the feasts ; others that he was only a proselyte of the gate, a Gentile, but that had renounced idolatry, and worshipped the God of Israel occasionally in the courts of the Gentiles. But if so, then Peter was not the first that preached the Gospel to the Gentiles, as he saith he was. Some think there were remains of the knowledge of the true God in this country, ever since the queen of Sheba's time ; and probably the



passing through, he preached in all the cities, till he came to Cesarea.

CHAP. IX.

St. Paul's conversion.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And, as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven :

4 And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me ?

5 And he said, Who art thou, Lord ? And the Lord said, I am Jesus, whom thou persecutest. *It is hard for thee to kick against the pricks.*

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth : and when his eyes were opened he saw no man ; but they led him by the hand, and brought him into Damascus.

ancestor of this eunuch was one of her attendants, who transmitted to his posterity what he learned at Jerusalem. The chapter he was reading was the 53d of Isaiah, two verses of which are here quoted, 32, 33. Part of the 7th and 8th verses ; they are set down according to the septuagint version, which in some things differs from the original Hebrew.

CHAP. IX. 1—9. We found mention made of Saul twice or thrice in the story of Stephen, for the sacred penman even longed to come to his story ; and now we are come to it, not quite taking leave of Peter, but from henceforward being mostly taken up with Paul the apostle of the Gentiles, as Peter was of the circumcision. His name in Hebrew was Saul, desired, though as remarkably little in stature, as his name-sake king Saul was tall and stately ; one of the ancients calls him *homo tricubitalis*, but four foot and a half in height ; his Roman name which he went by among the citizens of Rome was Paul, Little. He was born in Tarsus, a city of Cilicia, a free city of the Romans, and himself a freeman of that city. His father and mother were both native Jews, therefore he calls himself a Hebrew of the Hebrews : he was of the tribe of Benjamin, which adhered to Judah. His education was in the schools of Tarsus first, which was a little Athens for learning ; there he acquainted himself with the philosophy and poetry of the Greeks. Thence he was sent to the university at Jerusalem to study divinity and the Jewish law ; his tutor was Gamaliel an

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias : and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus : for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem ;

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house ; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

eminent Pharisee ; he had extraordinary natural parts, and improved mightily in learning ; he had likewise a handy-craft trade, was bred to tent making, which was common with those among the Jews that were bred scholars (as Dr. Lightfoot saith) for the earning of their maintenance, and the avoiding of idleness. This is the young man on whom the grace of God wrought this mighty change here recorded, about a year after the ascension of Christ, or little more. Paul's address to Jesus Christ when he was in this frame, was, Lord, What wilt thou have me to do ? Did not he know what he had to do ? Had he not his commission in his pocket, and what had he to do but to execute it ? No, he had done enough of this work already, and resolves now to change his master, and employ himself better ; now it is not, What will the high-priest and elders have me to do ? What will my own wicked appetites and passions have me to do ? But, What wilt thou have me to do ? The great change in conversion is wrought upon the will, and consists in the resignation of that to the will of Christ.

10—22. As for God his work is perfect ; if he begin he will make an end ; a good work was begun in Saul, when he was brought to Christ's feet in that word, Lord, what wilt thou have me to do ? And never did Christ leave any that were brought to that. Though Saul was sadly mortified when he lay three days blind, yet he was not abandoned. Christ here takes care of the work of his own hands ; he that hath torn will heal, that hath



18 And immediately there fell from his eyes as it had been scales ; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests ?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled the Jews took counsel to kill him :

24 But their laying await was known of Saul : and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem he assayed to join himself to the disciples : but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him : and how he had

preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians : but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified ; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda :

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole : arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple, named Tabitha, which, by interpretation, is called Dorcas : this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days that she was sick, and died : whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh

smitten will blind up, that has convinced will comfort. The person employed is Ananias, a certain disciple at Damascus, not lately driven thither from Jerusalem, but a native of Damascus, for it is said, Acts xxii. 12, that he had a good report of all the Jews which dwelt there, as a devout man according to the law, he had lately embraced the gospel, and given up his name to Christ, and as it should seem officiated as a minister at least *pro hac vice*, though it doth not appear he was apostolically ordained. But why were not some of the apostles from Jerusalem sent for upon this great occasion, or Philip the evangelist, who had lately baptized the eunuch, and might have been fetched hither by the spirit in a little time ? surely because Christ would employ variety of hands in eminent services, that the honours might not be monopolized or engrossed by a few. And would put work into the hands, and thereby put honour upon the heads of those that were mean and obscure, to encourage them ; and would direct us to make much of the ministers that are where our lot is cast, if they have obtained mercy to be faithful though they are not of the most eminent.

23—35. Luke here makes no mention of Paul's journey into Arabia, which he tells us himself was immediately after his conversion, Gal. i. 16, 17. As soon as God revealed his Son in him, that he might preach him, he went up to Jerusalem, to receive instructions from the apostles, as any other convert would have done that was designed for the ministry, but he went to Arabia, where there was new ground to break up, and where he would have opportunity of teaching, but not of learning. Thence he returned to Damascus, and there, three years after his conversion, this happened which is here recorded. All that dwelt at Lydda and Saron saw him and turned to the Lord. We can scarce think that every individual person in those countries took cognizance of the miracle, and was wrought upon by it, but many, the generality of the people in the town of Lydda, and in the country of Saron, or Sharon, a fruitful plain or valley, of which it was foretold Sharon should be a fold of flocks, Isa. lxxv. 10.

36—43. Those that have not estates wherewith to give in charity, may yet be able to do in charity, working with their hands, or walking with their feet, for the benefit of the poor. And those



to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down and prayed; and, turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and, when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up: and, when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

## CHAP. X.

Peter visits Cornelius.

**T**HERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway:

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

who will not do a charitable deed, whatever they may pretend, if they were rich would not bestow a charitable gift.

CHAP. X. 1—8. The bringing of the gospel to the Gentiles, and the bringing of them who had been strangers and foreigners to be fellow-citizens with the saints, and of the household of God, was such a mystery to the apostles themselves, and such a surprise, Eph. iii. 3—6, that it concerns us carefully to observe all the circumstances of the beginning of this great work, this part of the mystery of godliness, Christ preached to the Gentiles, and believed on in the world, 1 Tim. iii. 16. It is not unlikely that some Gentiles might before now step into a synagogue of the Jews, and hear the gospel preached, but the gospel was never yet designedly preached to the Gentiles, nor any of them baptized; Cornelius was the first.

Officers in an army that have such a great power over the soldiers, as we find the centurion had, Matt. vii. 9, have a great opportunity of promoting religion, at least of restraining vice and profaneness in those under their command, if they would but improve it. When this centurion was to choose some of his soldiers to attend his person, and to be always about him, he pitched upon such of them as were devout, they shall be preferred and counte-

4 And, when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter;

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And, when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually:

8 And, when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour.

10 And he became very hungry, and would have eaten: but, while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again

nanced, to encourage others to be so; he went by David's rule, Psal. ci. 6, Mine eyes shall be upon the faithful in the land, that they may dwell with me.

9—18. Peter went up upon the house-top to pray, thither he retired for privacy, where he could neither hear nor be heard, and so might avoid both distraction and ostentation. There upon the roof of the house he had a full view of the heavens, which might assist his pious adoration of the God he prayed to, and there he had also a full view of the city and country which might assist his pious compassion of the people he prayed for. The vision he had was not so plain as that to Cornelius, but more figurative and enigmatical, to make the deeper impression. By this vision we are taught to see all the benefit and service we have from the inferior creatures coming down to us from heaven, it is the gift of God who made them, made them fit for us, and then gave to man a right to them, and dominion over them. Lord, what is man that he should be thus magnified, Psal. viii. 4, 5, 6, 7, 8. How would it double our comfort in the creatures, and our obligations to serve God in the use of them, to see them thus let down to us out of heaven.

Those who make this vessel to represent the church including both Jews and Gentiles, as this did both clean and unclean creatures



the second time, What God hath cleansed *that* call not thou common.

16 This was done thrice : and the vessel was received up again into heaven.

17 ¶ Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise, therefore, and get thee down, and go with them, doubting nothing ; for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends,

25 ¶ And, as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up ; I myself also am a man.

27 And, as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation : But God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for : I ask, therefore, for what intent ye have sent for me ?

30 And Cornelius said, Four days ago I was fasting until this hour : and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send, therefore, to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in the house of *one* Simon a tanner, by the sea-side ; who, when he cometh, shall speak unto thee.

33 Immediately, therefore, I sent to thee ; and thou hast well done that thou art come. Now, therefore, are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons :

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the

have imposed circumcision upon the Gentile converts, Acts xv. 7, Ye know that God made choice among us that the Gentiles by my mouth should hear the word of the gospel.

Peter that had taught his new converts to save themselves from the untoward generation of wicked men, chap. ii. 40, is now himself taught to join himself with the towardly generation of devout Gentiles : ceremonial characters were abolished, that more regard might be had to moral ones. Peter thought it necessary to let them know how he came to change his mind in this matter, and that it was by a divine revelation, lest he should be upbraided with it as having used lightness.

34—43. God is no respecter of persons, doth not know favour in judgment, as the Hebrew phrase is. But in every nation, and under every denomination, he that fears God, and works righteousness, is accepted of him, v. 3. Not that any man since the fall can

make this very aptly to signify the admission of the believing Gentiles into the church, and into heaven too, into the Jerusalem above ; Christ has opened the kingdom of heaven to all believers, and there we shall find, besides those that are sealed out of all the tribes of Israel, an innumerable company out of every nation, Rev. vii. 9, but they are such as God has cleansed.

19—33. We have here the meeting between Peter the apostle, and Cornelius the centurion. Though Paul was designed to be the apostle of the Gentiles, and to gather in the harvest among them, and Peter to be the apostle of the circumcision, yet it is ordered that Peter shall break the ice, and reap the first fruits of the Gentiles, that the believing Jews who retained too much of the old leaven of ill-will to the Gentiles might be the better reconciled to their admission into the church, when they were first brought in by their own apostle, which Peter urgeth against those that would



children of Israel, preaching peace by Jesus Christ ; (he is Lord of all ;)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached ;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power ; who went about doing good, and healing all that were oppressed of the devil : for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem ; whom they slew, and hanged on a tree :

40 Him God raised up the third day, and shewed him openly ;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the judge of quick and dead.

43 To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ?

48 And he commanded them to be bap-

tized in the name of the Lord. Then prayed they him to tarry certain days.

## CHAP. XI.

I. Peter's vindication of himself, 1—18. II. The good success of the gospel at Antioch, 19—21. III. The ministry of Barnabas, 22—26. IV. A prediction of an approaching famine, 27—30.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men, uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying : and in a trance I saw a vision, A certain vessel descended, as it had been a great sheet, let down from heaven by four corners ; and it came even to me :

6 Upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter : slay, and eat.

8 But I said, Not so, Lord : for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times : and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six bre-

obtain the favour of God, otherwise than through the mediation of Jesus Christ and by the grace of God in him : but those that have not the knowledge of him, and therefore cannot have an explicit regard to him, may yet receive grace from God, for his sake, to fear God, and to work righteousness. And wherever God gives grace to do so, as he did to Cornelius, he will through Christ accept the work of his own hands.

44—48. Now it appears why the spirit was given them before they were baptized, because otherwise Peter could not have persuaded himself to baptize them, no more than to have preached to

them, if he had not been ordered to do it by a vision ; at least could not have avoided the censure of those of the circumcision that believed. Thus is there one unusual step of divine grace taken after another, to bring the Gentiles into the church. How well is it for us that the grace of a good God is so much more extensive than the charity even of some good men.

CHAP. XI. 1—18. Those that hinder the conversion of souls withstand God ; and those take too much upon them who contrive how to exclude those from their communion whom God has taken into communion with himself.



thren accompanied me, and we entered into the man's house :

13 And he shewed us how he had seen an angel in his house, which stood, and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter ;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water ; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then, as God gave them the like gift as *he did* unto us who believed on the Lord Jesus Christ : what was I that I could withstand God ?

18 When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them : and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came

unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch :

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus for to seek Saul :

26 And, when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea :

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

## CHAP. XII.

I. The martyrdom of James, 1—4. II. The deliverance of Peter, 5—19. III. The cutting off of Herod, 20—23. IV. Barnabas and Saul return to Antioch, 24, 25.

**N**OW, about that time, Herod the king stretched forth *his* hands to vex certain of the church.

seem that two such great men as Paul and Barnabas, continuing there so long, being exceedingly followed, and meeting with no opposition, Christian assemblies made a greater figure there than any where, and became more considerable, which was the reason of their being called Christians first there ; which if there were to be a mother church to rule over all other churches, would give Antioch a better title to the honour than Rome can pretend to. Hitherto they who gave up their names to Christ were called disciples, learners, scholars, trained up under him in order to their being employed by him. But from henceforward they were called Christians.

27—30. When our Lord Jesus ascended on high, he gave gifts unto men, not only apostles and evangelists, but prophets, who were enabled by the spirit to foresee and foretell things to come, which not only served for a confirmation of the truth of christianity, for all that these prophets foretold came to pass, which proved that they were sent of God, Deut. xviii. 22, Jer. xxviii. 9, but it was also of great use to the church, and served very much for its conduct.

CHAP. XII. 1—4. The martyr was James the brother of John,

19—26. We have here an account of the planting and watering of a church at Antioch, the chief city of Syria, reckoned afterwards the third most considerable city of the empire, only Rome and Alexandria being preferred before it, next to whose patriarchate that of Antioch took place. It stood where Hamath or Riblah did, which we read of in the Old Testament. The first preachers of the gospel there, were such as were dispersed from Jerusalem by persecution, that persecution which arose five or six years ago (as some compute) at the time of Stephen's death, 19, They travelled as far as Phenice, and other places, preaching the word. Therefore God suffered them to be persecuted, that thereby they might be dispersed in the world, sown as seed to God, in order to their bringing forth much fruit. The enemies designed to scatter and lose them, Christ designed to scatter and use them. Thus the wrath of man is made to praise God.

At Antioch the disciples were first called Christians. It is likely they called themselves so, incorporated themselves by that title ; whether by some solemn act of the church or ministers, or whether this name, insensibly obtained there by its being frequently used in their praying and preaching, we are not told ; but it should



2 And he killed James, the brother of John, with the sword.

3 And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And, when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter, therefore, was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went

out, and passed on through one street; and forthwith the angel departed from him.

11 And, when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And, when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And, as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And, when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now, as soon as it was day, there was no small stir among the soldiers what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers,

so called to distinguish him from the other James, the brother of Joses. This that was here crowned with martyrdom was one of the first three of Christ's disciples, one of those that were the witnesses of his transfiguration and agony, whereby he was prepared for martyrdom. He was one of those whom Christ called Boanerges, Sons of Thunder, and perhaps by his powerful, awakening preaching, he had provoked Herod, or those about him, as John Baptist did the other Herod, and that was the occasion of his coming into this trouble. He was one of those sons of Zebedee whom Christ told, that they should drink of the cup that he was to drink of, and be baptized with the baptism that he was to be baptized with, Matt. xx. 23. And now those words of Christ were made good in him; but it was in order to his sitting at Christ's right hand; for if we suffer with him, we shall reign with him.

5—19. Prayer was made without ceasing; it was fervent prayer; it is the word that is used concerning Christ's praying in his agony more earnestly. It is the fervent prayer of righteous men that is effectual and availeth much. Some think it notes the constancy and continuance of their prayers; so we take it: they prayed without ceasing; it was an extended prayer. They prayed for his release in their public assemblies, private ones, perhaps, for fear of the Jews; they then went home, and prayed for it in their fami-

lies, then retired into their closets, and prayed for it there; so they prayed without ceasing: or, first one knot of them, and then another, and then a third kept a day of prayer, or rather a night of prayer for him, 12. Times of public distress and danger should be praying times with the church. We must pray always, but then especially.

This deliverance of Peter represents to us our redemption by Christ, which is often spoken of as the setting of prisoners free, not only the proclaiming of liberty to the captives, but the bringing of them out of the prison-house. The application of the redemption in the conversion of souls is the sending forth of the prisoners, by the blood of the covenant, out of the pit wherein is no water, Zech. ix. 11. The grace of God like this angel of the Lord, brings light first into the prison, by the opening of the understanding, smites the sleeping sinner on the side, by the awakening of the conscience; causeth the chains to fall off from the hands, by the renewing of the will; and then gives the word of command, Gird thyself, and follow me. Difficulties are to be passed through, and the opposition of Satan and his instruments, a first and second ward, an untoward generation, from which we are concerned to save ourselves; and shall be saved by the grace of God, if we put ourselves under the divine conduct. And at length the iron-gate shall be opened



## CHAP. XIII.

and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him; and having made Blastus, the king's chamberlain, their friend, desired peace; because their country was nourished by the king's *country*.

21 And, upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

### CHAP. XIII.

I. The solemn ordination of Barnabas and Saul, 1—3. II. Their preaching the Gospel in Cyprus, 4—13. III. The heads of a sermon which Paul preached to the Jews at Antioch in Pisidia, 14—41. IV. The preaching of the Gospel to the Gentiles, 42—49. V. The trouble which the infidel Jews gave to the Apostles, 50—52.

**N**OW, there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucias of Cirene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me, Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus;

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty, and all mischief, *thou* child of the devil, *thou* enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind,

to us to enter into the new Jerusalem, where we shall be perfectly freed from all the marks of our captivity, and brought into the glorious liberty of the children of God.

20—25. This story of the death of Herod, is particularly related by Josephus, a Jew, Antiq. lib. xix. cap. vii. thus: "That Herod came down to Cesarea to celebrate a festival in honour of Cesar; that the second day of the festival, he went in the morning to the theatre, clothed with that splendid robe mentioned before; that his flatterers saluted him as a god, begged that he would be propitious to them; that hitherto they had revered him as a man, but now they would confess to be in him something more excellent than a mortal nature. That he did not refuse or correct this impious flattery; (so the historian expresseth it) but presently after looking up he saw an owl perched over his head, and was at the same instant seized with a most violent pain in his bowels, and gripes in his belly, which were exquisite from the very first; that he turned his eyes from his friends, and said to this purpose: now I whom thou called a god, and therefore immortal, must be proved a man, and mortal. That his torture continued without intermission, or the least abatement, and then he died in the 54th year of his age, when he had been king seven years."

CHAP. XIII. 1—3. As it was an instance of the humility of Barnabas and Saul, that they submitted to the imposition of the hands of those that were their equals, and rather their inferiors, so it was of the good disposition of the other teachers, that they did not envy Barnabas and Saul the honour to which they were preferred, but cheerfully committed it to them, with hearty prayers for them. And they sent them away with all expedition, out of a concern for those countries where they were to break up fallow ground.

4—13. Paphos was a place famous for a temple built to Venus there, thence called Paphia Venus; and therefore there was more than ordinary need that the Son of God should be manifested to destroy the works of the devil; and there the deputy, a Gentile, Sergius Paulus by name, encouraged the apostles, and was willing to hear their message. He was governor of the country, under the Roman emperor, pro-consul, or proprietor, such an one as we would call lord lieutenant of the island. Elymas was a pretender to the gift of prophecy, a sorcerer, a false prophet; one that would be taken for a divine, because he was skillful in the arts of divination, was a conjurer, and took on him to tell people their fortune, and to discover things lost, and probably was in a league with the devil for that purpose. His name was Bar-jesus, the



not seeing the sun for a season. And immediately there fell on him a mist, and a darkness : and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia ; and John, departing from them, returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and, beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king : and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him he raised up unto them David to be their king ; to whom also he gave testimony, and said, I have found David, *the son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus ;

24 When John had first preached before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course he said, Whom think ye that I am ? I am not *he* : but, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead ;

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

son of Joshua, it signifies the Son of salvation, but the Syriac calls him Bar-Shoma, the Son of Pride ; Filius inflationis. He made it his business to withstand Barnabas and Saul, as the magicians of Egypt in Pharaoh's court withstood Moses and Aaron, 2 Tim. iii. 8. He set up himself to be a messenger from heaven, and deny that they were. And thus he sought to turn away the deputy from the faith, 8, to keep him from receiving the Gospel, which he saw him inclined to do. Satan is in a special manner busy with great men, and men in power to keep them from being religious, because he knows their example whether good or bad will have an influence upon many. And those who are any way instrumental to prejudice people against the truths and ways of Christ are doing the devil's work.

14-41. Perga in Pamphylia was a noted place, especially for

a temple there erected to the goddess Diana ; yet nothing at all is related of what Paul and Barnabas did there, only thither they came, 13, and thence they departed, 14. But the history of the apostles' travels, as that of Christ's, passeth by many things worthy to have been recorded ; because if all should have been written, the world could not have contained the books. But the next place we find them in, is another Antioch, said to be in Pisidia, to distinguish it from that Antioch in Syria, from whence they were sent out. Pisidia was a province of the Lesser Asia, bordering upon Pamphylia ; this Antioch it is likely was the metropolis of it ; abundance of Jews lived there, and to them the Gospel was to be first preached ; and Paul's sermon to them, is what we have in these verses ; which it is likely is the substance of what was preached by the apostles generally to the Jews in all



33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again saw no corruption.

38 Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins;

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas;

who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles:

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and come unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

## CHAP. XIV.

I. The successful preaching of the Gospel at Iconium, 1—7. II. Their healing of a lame man at Lystra, 8—18. III. The outrage of the people against Paul, 19, 20. IV. The visit

he should be glorious; that his blood should not be shed in vain, nor his purchase made in vain, nor his doctrine preached in vain, nor his Spirit sent in vain, for I have set thee, not only raised thee up, but established thee to be a light of the Gentiles, not only a shining light for a time, but a standing light, set for a light; that thou shouldst be for salvation unto the ends of the earth. Christ is not only the Saviour, but the salvation, is himself our righteousness, and life, and strength. Wherever Christ is designed to be salvation, he is set up, to be a light; he enlightens the understanding, and so saves the soul. He is, and is to be light and salvation to the Gentiles, to the ends of the earth. Those of any nation should be welcome to him, some of every nation have heard of him, Rom. x. 18. And all nations shall at length become his kingdoms. This prophecy has had its accomplishment in part, in the setting up of the kingdom of Christ in this island of ours, which lies as it were in the ends of the earth, a corner of the world, and shall be accomplished more and more, when the time comes for the bringing in of the fulness of the Gentiles.

CHAP. XIV. 1—7. In the close of the foregoing chapter the

places; for in dealing with them, the proper way was to shew them how the New Testament, which they would have them to receive, exactly agreed with the Old Testament, which they not only received, but were zealous for.

42—52. The impudence of the enemies of the Gospel instead of frightening, should rather embolden the friends of its cause, for they are sure they have a good cause, and they know whom they have trusted to bear them out. Now Paul and Barnabas having made them a fair offer of Gospel grace, here gives them fair notice of their bringing it to the Gentiles, if by any means (as Paul saith) Rom. xi. 19, they might provoke them to emulation. They justify themselves in this by a divine warrant, v. 47: For so hath the Lord commanded us, the Lord Jesus gave us directions to witness to him in Jerusalem, and Judea first, and after that to the utmost parts of the earth, to preach the Gospel to every creature, to disciple all nations, and this is according to what was foretold in the Old Testament, when the Messiah in the prospect of the Jews' infidelity was ready to say, I have laboured in vain, he was told to his satisfaction, that though Israel was not gathered, yet



which Paul and Barnabas made to the churches, 21—25. V.  
Their return to Antioch, 24—28.

**A**ND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time, therefore, abode they, speaking boldly in the Lord; which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

5 And when there was an assault made, both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked;

9 The same heard Paul speak; who sted-

fastly beholding him, and perceiving that he had faith to be healed,

10 Said, with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying, In the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrain-

gospel was preached first to the Jews, and some of them believed; then to the Gentiles, and some of them believed; but here they are put together, being put upon the same level. The Jews have not so lost their preference as to be thrown behind, only the Gentiles are brought to stand upon even terms with them; both are reconciled to God in one body, Eph. ii. 16, and both together admitted into the church without distinction. There seems to have been something remarkable in the manner of the apostles preaching here which contributed to their success; they so spake, that a great multitude believed; so plainly, so convincingly, with such an evidence and demonstration of the Spirit, and with such power; they spake so warmly, so affectionately, and with such a manifest concern for the souls of men; they so spake, as that one might perceive they were not only convinced, but filled with the things they spake of; and that what they spake came from the heart, and therefore was likely to reach to the heart; they so spake, so earnestly and seriously, so boldly and courageously, that they who heard them could not but say, God was with them of a truth, yet the success was not to be attributed to the manner of their preaching, but to the Spirit of God, who made use of that means.

8—18. The temple of Jupiter was it seems before the gate of their city, as its protector and guardian; and the priest of that idol and temple, hearing the people cry out thus, took the hint presently, and thought it was time for him to bestir himself to do his duty. Many a costly sacrifice he had offered to the image of Jupiter, but if Jupiter be among them himself, it concerns him to

do him the utmost honours imaginable, and the people are ready to join with him in it. See how easily vain minds are carried away with a popular out-cry! If the crowd give a shout, here's Jupiter; the priest of Jupiter takes the first hint, and offer his services presently. When Christ the Son of God came down and appeared in the likeness of men, and did many, very many miracles, yet they were so far from doing sacrifice to him, that they made him a sacrifice to their pride and malice; He was in the world, and the world knew him not; He came to his own, and his own received him not: but Paul and Barnabas upon the working of one miracle, are deified presently. The same power of the God of this world, which prejudiced the carnal mind against truth, makes errors and mistakes to find easy admission, and both ways his turn is served. They brought oxen to be sacrificed to them, and garlands with which to crown the sacrifices: these garlands were made up of flowers and ribbons; and they gilded the horns of the oxen to be sacrificed.

So beasts for sacrifice do feed,  
First to be crown'd and then to bleed.

We may see here what gave rise to the pagan idolatry, it was terminating those regards in the instruments of our comfort which should have passed through them to the author; Paul and Barnabas have cured a cripple, and therefore they deify them, instead of glorifying God for giving them such power; which should make us very cautious that we do not either give that honour to another or take it to ourselves which is due to God only



ed they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia:

25 And when they had preached the word in Perga, they went down into Attalia;

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

19—28. God's faithful servants though they may be brought within a step of death, and may be looked upon as dead both by friends and enemies, shall not die as long as he has work for them to do. They are cast down but not destroyed, 2 Cor. iv. 9. They drew him out of the city, 19, but as one that set them at defiance, he came into the city again, to shew that he did not fear them; none even of these things move him. However their being persecuted here is a known indication to them to seek for opportunities of usefulness elsewhere, and therefore for the present they quit Lystra. They exhorted them to continue in the faith; or (as it may be read) they encouraged them. They told them it was both their duty and interest to persevere; to abide in the belief of Christ's being the Son of God, and the Saviour of the world. We must go down to trouble but we shall come up again. We shall not only get through it, but get through it into the kingdom of God; and the joy and glory of the end will make abundant amends for all the difficulties and hardships we may meet with in

A consultation of the church at Jerusalem respecting the Gentile converts.

AND certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved.

2 When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And, being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there arose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together, for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that, a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

the way. It is true we must go by the cross, but it is as true that if we keep in the way, and do not turn aside or turn back, we shall go to the crown, and the believing prospect of that will make the tribulation easy and pleasant.

CHAP. XV. 1—5. It is common for proud imposers to enforce their own inventions under pain of damnation, and to tell people, unless they believe just as they would have them believe, and do just as they would have them do, they cannot be saved, it is impossible they should; not only their case is hazardous, but it is desperate. Thus the Jews tell the brethren, that except they be of their church, and come into their communion, and conform to the ceremonies of their worship, though otherwise good men and believers in Christ, yet they cannot be saved; salvation itself cannot save them. None are in Christ, but they that are within their pale. We ought to see ourselves well warranted by the word of God before we say, except you do so and so, you cannot be saved.

6—21. We have here a counsel called not by writ, but by con-



9 And put no difference between us and them, purifying their hearts by faith.

10 Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And, after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up;

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles, and elders, and brethren, *send greeting* unto the brethren

sent, on this occasion, v. 6. The apostles and presbyters came together, to consider of this matter: Peter did not in the least pretend to any primacy or headship in this Synod, he was not master of this assembly, not so much as chair-man, or moderator, *pro hac vice*; for we do not find that either he spoke first to open the Synod, there having been much disputing before he rose up, nor that he spoke last, to sum up the cause, and collect the suffrages; but he was a faithful, prudent, zealous member of this assembly; and offered that which was very much to the purpose, and which would come better from him than from another, because he had himself been the first that preached the gospel to the Gentiles. The distinction of meats was a heavy yoke not only as it rendered conversation less pleasant, but as it embarrassed conscience with endless scruples. The ado that was made about even the unavoidable touch of a grave or a dead body, the pollution contracted by it, and the many rules about purifying from that pollution was a heavy burthen. This yoke Christ came to ease us of, and called those that were weary and heavy laden under it, to come and take his yoke upon them, his easy yoke; now for these teachers to go about to lay that yoke upon the neck of the Gentiles, which he came to free even the Jews from, was the greatest injury imaginable to them. What Barnabas and Paul said in this Synod, did not need to be related, for they only gave in a narrative of what was recorded in the foregoing chapters, what miracles and wonders God had wrought among the Gentiles by them, v. 12. This they had given into the church at Antioch, chap. xiv. 27. to their brethren by the way; chap. xv. 3. and now again to the Synod: and it was very proper to be given in here; that which was contended for was, that the Gentiles ought to submit to the law of Moses, now in opposition to this, Paul and Barnabas undertake to shew, by a plain relation of matters of fact, that God owned the preaching of the pure Gospel to them without the law, and therefore to press the law upon them now was to undo what God hath done. James did not interrupt Paul and Barnabas from the first, but after they had held their peace: then James stood up. *Ye may all prophesy, one by one*, 1 Cor. xiv. 31. But James waves the more illustrious prophecies of this, and pitches upon one that seemed more obscure; It is written, Amos

ix. 11, 12, where is foretold, the setting up of the kingdom of the Messiah, 16, I will raise up the tabernacle of David that is fallen. The bringing in of the Gentiles as the effect and consequence of this, 17, That the residue of men might seek after the Lord; not the Jews only, who thought they had the monopoly of the tabernacle of David, but the residue of men, such as had hitherto been left out of the pale of the visible church; they must now upon this re-edifying of the tabernacle of David, be brought to seek after the Lord, and to inquire how they may obtain his favour, when David's tabernacle is set up, they shall seek the Lord their God, and David their king, Hos. iii. 1. Jer. xxx. 9. He advises what was to be done in the present case. First, That circumcision and observation of the ceremonial law be by no means imposed upon the Gentile converts no, nor so much as recommended or mentioned to them. Second, That yet it would be well, that in some things which gave most offence to the Jews, the Gentiles should comply with them; because they must not humour them so far as to be circumcised and keep the whole law, it doth not therefore follow that they must act in a continual contradiction to them, and study how to provoke them. It will please the Jews, (and if a little thing will oblige them, better do so than cross them) if the Gentile converts abstain, 1. From pollutions of idols, and from fornication, which are two bad things, and always to be abstained from; but writing to them particularly and expressly to abstain from them; (because in these things the Jews were jealous of the Gentile converts lest they should transgress) would very much gratify the Jews. 2. From things strangled, and from blood; which though not evil in themselves, as the other two, nor designed to be always abstained from, as those were; yet they had been forbidden by the precepts of morals, Gen. ix. 4, before the giving of the law of Moses. And the Jews had a great dislike to them, and to all those that took a liberty to use them; and therefore to avoid giving offence, let the Gentile converts abridge themselves of their liberty herein, 1 Cor. viii. 9—13; Thus we must become all things to all men.

22—35. Those they sent were not inferior persons, who might serve to carry the letters, and attest the receipt of them from the apostles; but they were chosen men, and chief men among the



which are of the Gentiles in Antioch, and Syria, and Cilicia :

24 Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law ; to whom we gave no such commandment ;*

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul ;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent, therefore, Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication ; from which, if ye keep yourselves, ye shall do well. Fare ye well.

30 So, when they were dismissed, they came to Antioch ; and when they had gathered the multitude together, they delivered the epistle :

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

brethren, men of eminent gifts, graces, and usefulness ; for those are the things which denominate men chief among the brethren, and qualify them to be the messengers of the churches. They are here named, Judas, who was called Barsabas, probably the brother of that Joseph who is called Barsabas, that was a candidate for the apostleship, chap. i. 23. The character which these men had in the church of Jerusalem, would have some influence upon them that came from Judea, as those false teachers did, and engage them to pay the more difference to the message that was sent by them.

36—41. We have seen one unhappy difference among the brethren, that was of a public nature, brought to a good issue ; but here we have a private quarrel between two ministers, no less men than Paul and Barnabas, not compromised indeed, yet ending well. More places are hereby visited ; Barnabas went one way, he sailed to Cyprus, 39, that famous island where they began their work, chap. xiii. 4, and which was his own country, chap. iv. 36 Paul went another way, into Cilicia, which was his own coun-

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also, and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other ; and so Barnabas took Mark, and sailed unto Cyprus ;

40 And Paul chose Silas, and departed ; being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia confirming the churches.

## CHAP. XVI.

Paul and Silas imprisoned.

**T**HEN came he to Derbe and Lystra : and, behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed : but his father *was* a Greek :

2 Which was well reported of by the brethren that were at Lystra and Iconium :

3 Him would Paul have to go forth with him ; and took and circumcised him, because of the Jews which were in those quar-

try, Acts xx. 39. Each seem to be influenced by their affection to their native soil, as usual, and yet God served his own purposes by it, for the diffusing of Gospel light. More hands are hereby employed in the ministry of the Gospel among the Gentiles ; for 1, John Mark that had been an unfaithful hand, is not rejected, but is again made use of against Paul's mind, and for aught we know, proves a very useful and successful hand ; though many think it was not the same with that Mark that wrote the gospel, and founded the church at Alexandria, that was he whom Peter calls his son, 1 Pet. v. 13. 2. Silas, that was a new hand, and never yet employed in that work, nor designed to be, but to return to the service of the church at Jerusalem, had not God changed his mind, v. 33, 34, he is brought in, and engaged in that noble work.

CHAP. XVI. 1—5. Paul circumcised Timothy, not as those teachers designed in imposing circumcision to oblige him to keep the ceremonial law, but only to render his conversation and ministry passable : and, if it might be acceptable among



ters ; for they knew all that his father was a Greek.

4 And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia.

7 After they were come to Mysia they assayed to go into Bithynia : but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 ¶ And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And, after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis ;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony : and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made : and we sat down, and spake unto the women which resorted *thither*.

the Jews that abounded in those quarters. He knew Timothy was a man likely to do a great deal of good with them, being admirably qualified for the ministry. Paul made no difficulty of taking him to be his companion, though he was uncircumcised ; but the Jews would not hear him if he were, and therefore Paul will humour them herein. It is probable that it was at this time that Paul laid his hands on Timothy, for the conferring of the gift of the Holy Ghost upon him, 2 Tim. i. 6.

6—15. In this story of the Acts, we have not only the conversion of places recorded, but of many particular persons, for such is the worth of souls, that the reducing of one to God is a great matter ; nor have we only the conversions that were done by miracle as Paul's, but some that were done by the ordinary methods of grace, as Lydia's here. She worshipped God according to the knowledge she had, she was one of the devout women : sometimes the grace of God wrought upon those who before their conversion were very wicked and vile, Publicans and Harlots ; such were some of you, 1 Cor. vi. 11. but sometimes it fastened upon those that were of a good character, that had some good in them, as the

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us* : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying :

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned, and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes

Eunuch, Cornelius, and Lydia here. Note, It is not enough to be worshippers of God, but we must be believers in Jesus Christ, for there is no coming to God as a Father, but by him as Mediator. But those who worshipped God according to the light they had, stood fair for the discoveries of Christ and his grace to them, for to him that has shall be given. And to them Christ would be welcome ; for they that know what it is to worship God, see their need of Christ, and know what use to make of his mediation

16—24. This damsel was Pythonissa possessed with such a spirit of divination, as that damsel was by whom the oracles of Apollo at Delphos were delivered ; she was actuated by an evil spirit, that dictated ambiguous answers to those who consulted her, which served to gratify their vain desire of knowing things to come ; but oft deceived them. In those times of ignorance, infidelity and idolatry, the devil by the divine permission, thus led men captive at his will ; and he could not have gained such adoration from them as he had, if he had not pretended to give oracles to them ; for by both his usurpation is maintained as the God of this world. This damsel brought her master much gain by soothsaying ; many



upon them, they cast *them* into prison, charging the jailor to keep them safely :

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God ; and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved ?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes ; and was baptized, he and all his, straightway.

34 And, when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And, when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now, therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison ; and now do they thrust us out privily ? nay, verily ; but let them come themselves and fetch us out.

38 And the serjeants told these words unto

came to consult this witch for the discovery of robberies, the finding of things lost, and especially to be told their fortune ; and none came but with the rewards of divination in their hands, according to the quality of the person, and the importance of the case. Probably there were many that were thus kept for fortune-tellers, but it should seem this was more in repute than any of them ; for while others brought some gain, this brought much gain to her masters, being consulted more than any other.

25—34. Paul and Silas prayed together ; prayed to God to support them, and comfort them in their afflictions, to visit them as he did Joseph in the prison, and to be with them ; prayed that their consolations in Christ might abound as their afflictions for him did ; prayed that even their bonds and stripes, might turn to the furtherance of the Gospel ; prayed for their persecutors, that God would forgive them, and turn their hearts. This was not an hour of prayer, but at midnight ; it was not a house of prayer, but in a dungeon ; yet it was seasonable to pray, and the prayer was acceptable. As in the dark so out of the depths, we may cry unto God : no place, no time amiss for prayer if the heart be lifted up to God. They sang praises to God ; they praised God ; for we must in every thing give thanks. We never want matter for praise, if we do not want a heart : and what should put the heart of a child of God out of tune for that duty, if a dungeon and a pair of stocks will not do it. They praised God that they were counted worthy to suffer shame for his name ; and that they were so wonderfully supported and borne up under their sufferings, and felt divine consolations so sweet, so strong in their souls. We had the house of prayer shaken in answer to prayer, and as a token of God's acceptance of it, chap. iv. 31, and here the prison shaken. The Lord was in these earthquakes to shew his resentment of the indignities done to his servants, to testify to those whose confidence is in the earth, the weakness and instability of that which they confide in, and to teach his people, that though the earth be removed, yet they need not fear. The prison doors were thrown open, and the prisoners' fetters were knocked off, every man's bands were loosed. Perhaps the prisoners when they heard Paul and Silas pray and sing psalms, admired them, and spake honour-

ably of them, and said what the damsel had said of them ; surely these men are the servants of the living God, and to recompense them for, and confirm them in their good opinion of them, they share in the miracle and have their bands loosed ; as afterwards God gave to Paul all those that were in the ship with him, chap. xxvii. 24, so now he gave them all those that were in the prison with him. God hereby signified to these prisoners, (as Grotius observes) that the apostles in preaching the Gospel were public blessings to mankind, as they proclaimed liberty to the captives, and the opening of the prison-doors to them that were bound, Isa. lxi. 1. The jailor thought there was no harm in anticipating his own death. But christianity by this proves itself to be of God, that it keeps us to the law of our creation, revives, enforces, and establishes that ; obliges us to be just to our own lives, and teaches us cheerfully to resign them to our graces, but courageously to hold them out against our corruptions. Paul stopped him from his proceeding against himself, 28. He cried with a loud voice, not only to make him hear, but to make him heed, saying, Do not practise any evil to thyself, Do thyself no harm. He is afraid he shall lose his soul, and Paul makes him easy as to that care too. One concern leads him to the other, and a much greater : and being hindered from hastening himself out of this world, he begins to think if he had pursued his intention, whither death would have brought him, and what would have become of him on the other side death : a very proper thought for such as have been snatched as brands out of the fire, when there was but a step between them and death. And perhaps the heinousness of the sin he was running into, helped to alarm him. Here is the sum of the whole Gospel, the covenant of grace in a few words, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house. Here is, 1. The happiness promised ; Thou shalt be saved : not only rescued from eternal ruin, but brought to eternal life and blessedness. 2. The condition required ; Believe in the Lord Jesus Christ. 3. The extent of this to his family ; Thou shalt be saved, and thy house ; i. e. God will be in Christ a God to thee and to thy seed, as he was to Abraham.

35—40. The Magistrates were frightened when they were told



the magistrates, and they feared when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia : and, when they had seen the brethren, they comforted them, and departed.

### CHAP. XVII.

I. Paul preaches at Thessalonica, 1—9. II. At Berea, 10—15.  
III. At Athens, 16—34.

**N**OW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures ;

3 Opening and alleging that Christ must needs have suffered, and risen again from the dead : and that this Jesus whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And, when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down are come hither also ;

7 Whom Jason hath received : and these

all do contrary to the decrees of Cesar, saying, That there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea ; who, coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed ; also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came *thither* also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea : but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens : and, receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epi-

(though it may be they knew it before) that Paul was a Roman. They feared when they heard it, lest some of his friends should inform the government what they had done, and they should fare the worse for it. God can make the enemies of his people ashamed of their envy, and enmity to them, Isa. xxvi.

CHAP. XVII. 1—9. Paul's two epistles to the Thessalonians ; the two first he wrote by inspiration give such a shining character of that church, that we cannot but be glad here in the history to meet with an account of the first founding of the church there. The preaching of the gospel should be both scriptural preaching and rational ; such Paul's was, for he reasoned out of the scriptures. We must take the scriptures for our foundation, our oracle, and touchstone, and then reason out of them, and upon them, and against those who, though they pretend zeal for the scriptures, as the Jews did, yet wrest them to their own destruction Reason

must not be set up in competition with the scripture, but it must be made use of in explaining and applying the scripture.

10—15. Searching the scriptures must be our daily work ; they that heard the word in the synagogue on the sabbath-day did not think that enough, but were searching it every day in the week, that they might improve what they had heard the sabbath before, and prepare for what they were to hear the sabbath after. Those are truly noble, and are in a fair way to be more and more so, that make the scriptures their oracle and touchstone, and consult them accordingly. Those that rightly study the scriptures, and meditate therein day and night, have their minds filled with noble thoughts, fixed to noble principles, and formed for noble aims and designs : these are more noble.

16—21. To tell and hear the new occurrences of providence concerning the public, in our own and other nations, and concern-



cureans, and of the Stoics, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know, therefore, what these things mean,

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times

before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us;

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead some mocked; and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed; among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

## CHAP. XVIII.

I. Paul's coming to Corinth, 1—6. II. The great success of his ministry there, 7—11. III. The molestation which he met with there from the Jews, 12—17. IV. The progress Paul made through many countries, 18—23. V. An account of Apollos, 24—28.

ing our neighbours and friends, is of good use now and then, but to set up for news-mongers, and to spend our time in nothing else, is to lose that which is very precious for the gain of that which is worth little.

22—31. We have here St. Paul's sermon at Athens; divers sermons we have had which the apostles preached to the Jews, or such Gentiles as had an acquaintance with, and veneration for the Old Testament, and were worshippers of the true and living God; and all they had to do with them was to open and allege that Jesus is the Christ; but here we have a sermon to heathens that worshipped false gods, and were without the true God in the world, and to them the scope of their discourse was quite different from what it was to the other. In the former case their business was to lead their hearers by prophecies and miracles to the knowledge of the Redeemer, and faith in him; in the latter it was to lead them by the common works of providence to the knowledge of the Creator, and worship of him. One discourse of this kind we had before to the rude idolaters of Lystra, that defied the apostles, chap. xiv. 15; this here is to the more polite and defied idolaters

at Athens, and an admirable discourse it is, and every way suited to his auditory, and the design he had upon them.

32—34. The gospel had as little success at Athens as any where, for the pride of the philosophers there, as of the Pharisees at Jerusalem, prejudiced them against the gospel of Christ. Yet there were some that were wrought upon. 34. Two are particularly named: one was an eminent man, Dionysius the Areopagite, one of that high court, or great council that sat in Areopagus, or Mars-hill, a judge, a senator, one of those before whom Paul was summoned to appear: his judge becomes his convert. And a woman named Damaris (as some think) the wife of Dionysius; but rather some other person of quality. And though there was not so great a harvest gathered in at Athens as there was at some other places, yet these few being wrought upon there, Paul had no reason to say he had laboured in vain.

CHAP. XVIII. 1—6. Concerning this Aquila we are here told that the reason of his leaving Italy was, because by a late edict of the emperor Claudius Cesar all Jews were banished from Rome, for the Jews were generally disgusted, and every occasion was



**A**FTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them and wrought: (for by their occupation they were tent-makers,)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And, when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean; from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized.

9 ¶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And, when Gallio was the deputy

of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews! reason would that I should bear with you:

15 But if it be a question of words, and names, and *of* your law, look *ye to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat; and Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them he consented not;

21 But bade them farewell: saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time *there* he departed, and went over *all* the

taken to put hardship and disgrace upon them; God's heritage was a speckled bird, the birds round about were against her, Jer. xii. 9. Aquila, though a Christian, was banished because he had been a Jew; and the Gentiles had such confused notions of the thing, that they could not distinguish between a Jew and a Christian. Suetonius, in the life of Claudius, speaks of this decree in the ninth year of his reign, and saith, the reason was, because the Jews were a turbulent people, assiduo tumultuantes, and that it was impulsore Christo, upon the account of Christ, some zealous for him, others bitter against him, which occasioned great heats, such as gave umbrage to the government, and provoked the emperor, who was a jealous timorous man, to order them all to be gone. If Jews persecute Christians it is not strange if heathens persecute them both.

7—17. Many conjectures there are concerning this matter, because it is uncertain who this Sosthenes was, and who the Greeks were that abused him. It seems most probable that Sosthenes was a Christian, and Paul's particular friend, that appeared for him on this occasion, and probably had taken care of his safety, and conveyed him away when Gallio dismissed the cause; so that when they could not light on Paul, they fell foul on him who protected him. It is certain there was one Sosthenes that was a friend of Paul, and well known at Corinth; it is likely he was a minister, for Paul calls him his brother, and joins him with himself in his first epistle to the church at Corinth, 1 Cor. i. 1, as he doth Timothy in his second: and it is probable this was he.

18—23. The Jews at Ephesus were so far from driving Paul away that they courted his stay with them 20. They desired



country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria. an eloquent man and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord ; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue : whom, when Aquila and Priscilla had heard, they took him *unto them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia the brethren wrote, exhorting the disciples to receive him : who, when he was come, helped them much which had believed through grace ;

28 For he mightily convinced the Jews, and that publicly, shewing by the scripture, that Jesus was Christ.

## CHAP. XIX.

Paul at Ephesus.

**A**ND it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus ; and, finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized ? And they said, unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years ; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul ;

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

him to tarry longer with them, to instruct them in the gospel of Christ. These were more noble and better bred, than those Jews at Corinth and other places ; and it was a sign that God had not quite cast away his people, but had a remnant among them.

24—28. See an instance of truly Christian Charity in Aquila and Priscilla, they did good according to their ability. Aquila, though a man of great knowledge, yet did not undertake to speak in the synagogue, because he had not such gifts for public works as Apollos had, but he furnished Apollos with matter, and then left him to clothe it with acceptable words. Instructing young Christians and young ministers privately in conversation, who mean well and perform well as far as they go, is a piece of very good service both to them and to the church. Young scholars may gain a great deal by converse with old Christians, as young students in the law may by old practisers. Apollos, though he was instructed in the way of the Lord, did not rest in the knowledge he had attained, nor thought he understood Christianity as well as any man, which proud conceited young men are apt to do, but was willing to have it expounded to him more perfectly. They that know much should covet to know more, and what they know to know it better, pressing forwards towards perfection.

Here is an instance of a good woman, though not permitted to speak in the church or in the synagogue, yet doing good with the

knowledge God had given her in private converse. Paul will have the aged women to be teachers of good things, 1 Tim. ii. 3, 4.

CHAP. XIX. 1—7. Whether there be a Holy Ghost is more than we know : that there is a promise of the Holy Ghost we know from the scriptures of the Old Testament, and that that promise will be fulfilled in its season we doubt not. But so much have we been out of the way of intelligence in this matter, that we have not so much as heard whether the Holy Ghost be indeed yet given as a spirit of prophecy.

Paul explains to them the true intent and meaning of John's baptism, as principally referring to Jesus Christ, and so rectifies the mistake of those who had baptized them into the baptism of John, and had not directed them to look any further, but to rest in that. They that have been left in ignorance or led into error by any infelicities of their education, should not therefore be despised or rejected by those who are more knowing and orthodox, but should be compassionately instructed, and better taught, as those here were by Paul.

8—12. Now was fulfilled that word of Christ to his disciples, Greater works than these shall ye do. We read of one that was cured by the touch of Christ's garment, when it was upon him, and he perceived that virtue went out of him ; but here were people cured by Paul's garments when they were taken from him.



13 ¶ Then certain of the vagabond Jews exorcists, took upon them to call over them which had evil spirits in the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know : but who are ye ?

16 And the man in whom the evil spirit was leaped on them, and overcame them and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men* ; and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem; saying, After I have been there I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus ; *but* he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way :

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for

Diana, brought no small gain unto the craftsmen ;

25 Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, That they be no gods which are made with hands :

27 So that not only this our craft is in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana, of the Ephesians !

29 And the whole city was filled with confusion : and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some, therefore, cried one thing, and some another : for the assembly was confused ; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

13—20. Here is the confusion of some of Satan's servants, some vagabond Jews that were exorcists, who made use of Christ's name profanely and wickedly in their diabolical enchantments, but were made to pay dear for their presumption.

21—41. Demetrius was a silversmith, a principal man, it is likely, of the trade, and one that would be thought to understand and consult the interests of it more than others of the company. Whether he worked in other sort of plate or no we are not told ; but the most advantageous branch of his trade was, making silver shrines for Diana, 24. Some think these were medals stamped with the effigies of Diana, or her temple, or both ; others think they were representations of the temple, with the image of Diana

in it in miniature ; all of silver, but so small, that people might carry them about with them, as the papists do their crucifixes. Those that came from far to pay their devotions at the temple of Ephesus, when they went home bought these little temples, or shrines, to carry home with them, for the gratifying of the curiosity of their friends, and to preserve in their own minds the idea of that stately edifice.

The temple of Diana at Ephesus was a very rich and sumptuous structure, but it should seem the image of Diana, in the temple because they thought it sanctified the temple, was had in greater veneration than the temple ; for they persuaded the people, that it fell down from Jupiter, and therefore was none of the gods, that



34 But when they knew that he was a Jew, all with one voice, about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies, let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken he dismissed the assembly.

CHAP. XX.

I. Paul's travels, 1—6. II. He celebrates the Lord's Supper at Troas, and raises Eutychus, 7—12. III. His visiting of the churches he had planted, 13—16. IV. His farewell sermon at Ephesus, 17—35. V. The sorrowful parting between him and them, 36—38.

**A**ND after the uproar was ceased, Paul called *unto him* the disciples, and embraced *them*, and departed for to go into Macedonia.

were made with men's hands. See how easily the credulity of superstitious people is imposed upon by the fraud of designing men: because this image of Diana had been set up time out of mind, and nobody could tell who made it, they made the people believe it fell down from Jupiter.

CHAP. XX. 1—6. Paul left Ephesus, soon after the uproar was ceased; looking upon that disturbance he met with there to be an indication of providence to him, not to stay there any longer, 1. His remove might somewhat appease the rage of his adversaries, and gain better quarters for the Christians there; it is good to lie by in a storm. Yet some think that before he now left Ephesus, he wrote the first epistle to the Corinthians, and that his fighting with beasts at Ephesus, which he mentions in that epistle, was a figurative description of this uproar; but I rather take that literally.

7—12. He fell down from the third loft, and was taken up dead.

2 And when he had gone over those parts; and had given them much exhortation, he came into Greece.

3 And *there* abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians Aristarchus and Secundus, and Gaius of Derbe, and Timotheus; and of Asia, Trochicus and Trophimus.

5 These, going before, tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and, as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and, embracing *him*, said, Trouble not yourselves; for his life is in him.

11 When he, therefore, was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

Some think the hand of Satan was in it by the divine permission, and that he designed it for a disturbance to this assembly, and a reproach to Paul and it: others think God designed it for a warning to all people to take heed of sleeping when they are hearing the word preached; and certainly we are to make that use of it. We must look upon it as an evil thing, as a bad sign of our low esteem of the word of God, and a great hindrance to our profiting by it. We must be afraid of it, do what we can to prevent our being sleepy, not compose ourselves to sleep, but get our hearts affected with the word we hear to such a degree as may drive sleep far enough; let us watch and pray that we enter not into this temptation, and by it into worse. Let the punishment of Eutychus strike an awe upon us, and shew us how jealous God is in the matters of his worship: be not deceived, God is not mocked. See how severely God visited an iniquity that seemed little and but in a youth, and say, Who is able to stand before



12 And they brought the young man alive, and were not a little comforted

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium: and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And, when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons

19 Serving the Lord with all humility of mind, and with many tears, and temptations which befel me by the lying in wait of the Jews,

20 And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,

this Holy Lord God? Apply to this story that lamentation, Jer. ix. 20, 21, Hear the word of the Lord, for death is come up into our windows to cut off the children from without, and the young men from the street.

13—16. When Paul has a call to Jerusalem, he will not loiter away the time in Asia, though he had more and kinder friends there. This is not the world we are to be together in: we hope to be so in the other world.

17—35. Two things this great and good man is in care about, and if he gain them it is no matter to him what comes of life. First, That he may be found faithful to the trust reposed in him; that he may finish the ministry which he has received of the Lord Jesus, the work of his ministry was to testify, the gospel of the grace of God, to publish it to the world to prove it, and to recommend it; and being the gospel of the grace of God, it has enough in it to recommend itself; it is a proof of God's good-will to us, and a means of his good work in us; it shews him gracious towards us, and tends to make us gracious, and so is the gospel of the grace of God. Paul made it the business of his life to testify this, and desired not to live a day longer than he might be instrumental to spread the knowledge, and savour, and power of this gospel.

Second, That he may finish well: he cares not when the period of his life comes, nor how, be it never so soon, never so sudden, never so sad as to outward circumstances, so that he may but finish his course with joy. First, He looks upon his life as a course, a race, so the word is: our life is a race set before us, Heb. xii. 1. This intimates, that we have our labours appointed

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ,

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there;

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men

for us, for we were not sent into the world to be idle, and our limits appointed us, for we were not sent into the world to be here always, but to pass through the world, nay, to run through it; and it is soon run through; I may add, to run the gauntlet through it. Second, He counts upon the finishing of this course, and speaks of it as sure and near, and that which he had his thoughts continually upon. Dying is the end of our race, when we come off either with honour or shame. Third, he is full of care to finish it well, which implies a holy desire of obtaining, and a holy fear of coming short. O that I may but finish my course with joy; and then all will be well, perfectly and eternally well. Fourth, He thinks nothing too much to do, or too hard to suffer, so that he might but finish well, finish with joy. We must look upon it as the business of our life to provide for a joyful death, that we may not only die safely, but die comfortably.

Take heed to the flock, for wolves are abroad that seek to devour, 29, I know this, that after my departing grievous wolves shall enter in among you. Some understand it of persecutors, that will inform against the Christians, and incense the magistrates against them, and will have no compassion on the flock. It is rather to be understood of seducers and false teachers; probably he has an eye to those of the circumcision, that preached up the ceremonial law. Take heed to yourselves, for some shepherds will apostatize, 30, also of your own selves, among the members, nay, perhaps among the ministers of your own church, among you that I am now speaking to (though I am willing to hope it doth not go so far as that) shall men arise speaking perverse things, i. e. things contrary to the right rule of the gospel, and destructive



## CHAP. XXI.

arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him:

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

## CHAP. XXI.

- I. A journal of Paul's voyage from Ephesus to Cæsarea, 1—7.  
 II. The struggles he had with his friends at Cæsarea, 2—14.  
 III. Paul's journey from Cæsarea to Jerusalem, 15—17. IV.  
 The compliance with the persuasion of the brethren there, 18—26.

of the great intentions of it. This was there fulfilled in Phygellus and Hermogenes, who turned away from Paul and the doctrine he preached; 2 Tim. i. 15, and in Hymeneus and Philetus, who concerning the truth erred, and overthrew the faith of some, 2. Tim. ii. 18, which explains this here. But though there were some such seducers in the church of Ephesus, yet it should seem by St. Paul's epistle to that church, wherein we do not find such complaints and reprehensions as we meet with in some other of his epistles, that that church was not so much infested with false teachers, at least not so much infected with their false doctrine, as some other churches were; but its peace and purity were preserved by the blessing of God on the pains and vigilance of these presbyters, to whom the apostle in the actual foresight and consideration of the rise of heresies and schisms, as well as of his own death, committed the government of this church.

We must labour in an honest employment not only that we may be able to live, but that we may be able to give. This might seem a hard saying, and therefore Paul backs it with a saying of our Master's which he would have them always to remember, These words our Lord Jesus said: it should seem they were words he often used to his disciples, when he himself did so much good gratis, and bid them do so too, Matt. x. 8, 9: he added this saying, which though no where recorded by the evangelists, yet Paul had by word of mouth from Peter, or some other of the disciples, and an excellent saying it is, and has something of a paradox in it, It is more blessed to give than to receive.

V. The turning of this very thing against him by the Jews, 27—30. The fair escape he had of being pulled to pieces by the rabble, 31—40.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now, when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And, finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore and prayed.

6 And when we had taken our leave one of another we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, (which was *one* of the seven,) and abode with him.

CHAP. XXI. 1—7. The disciples at Tyre were endowed with such gifts, that they could by the Spirit foretel the troubles Paul would meet with at Jerusalem; for the Holy Ghost witnessed it in every city, chap. xx. 23. It being a thing that would be so much talked of when it came to pass, God saw fit to have it much prophesied of before, that the people's faith instead of being offended, might be confirmed; and withal they were endowed with such graces, that foreseeing his troubles, out of love to him, and concern for the church, especially the churches of the Gentiles, that could ill spare him, they begged of him that he would not go up to Jerusalem, for they hoped the decree was conditional, if he go up he will come into trouble there; as the prediction to David, that the men of Keilah will deliver him up, that is, if he venture himself with them; and therefore they said to him by the Spirit, that he should not go up, because they concluded it would be most for the glory of God, that he should continue at liberty: and it was not at all their fault to think so, and consequently to dissuade him. But it was their mistake; for his trial would be for the glory of God, and the furtherance of the Gospel, and he knew it, and the importunity that was used with him to dissuade him from it, renders his pious and truly heroic resolution the more illustrious.

8—14. When we see trouble coming, and particularly that of our ministers being silenced or removed from us, it becomes us to say, The will of the Lord be done. God is wise and knows how to make all work for good, and therefore welcome his holy will.



11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth; for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that

that enemy to their church and nation, to their law and temple, as they took him to be. And that what he did in preaching Christ, and particularly in preaching him to the Gentiles, he did by a divine commission.

22—30. See here the benefit of humane laws and magistracy, and what reason we have to be thankful to God for them: for even when they have given no countenance or special protection to God's people and ministers, yet by their general support of equity and fair dealing between man and man, they have served to check

he might know wherefore they cried so against him.

25 And, as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, but I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

## CHAP. XXIII.

Paul sent to Felix.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then saith Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not brethren,

the rage of wicked and unreasonable illegal men that otherwise would know no bounds, and to say, Hitherto it shall come, but no further: Here shall its proud waves be stayed.

CHAP. XXIII. 1—5. I wist not brethren, that he was the high priest. I did not just then think of the dignity of his own place, or else I would have spoken more respectfully to him. I see not how we can with any probability think that Paul did not know him to be the high priest, for Paul had been seven days in the temple at the time of the feast where he could not miss of seeing







ACTS.  
Chap. XXIII. V. 16.



*Jewish plot discovered.*



that he was the high priest ; for it is written, Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection of the dead I am called in question.

7 And, when he had so said, there arose a dissension between the Pharisees and the Sadducees : and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit ; but the Pharisees confess both.

9 And there arose a great cry : and the scribes *that were* of the Pharisees' part arose and strove, saying, We find no evil in this man ; but if a spirit or an angel hath spoken to him, let us not fight against God.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and

elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now, therefore, ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him ; and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions *unto him*, and said, Bring this young man unto the chief captain ; for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me *unto him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately ; and asked *him*, What is that thou hast to tell me ?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See thou tell

the high priest? and his telling him that he sat to judge him after the law, shews that he knew who he was ; but saith he, I did not consider it. Dr. Whitby puts this sense upon it ; that the prophetic impulse that was upon him, and inwardly moved him to say what he did, did not permit him to advert that it was the high priest, lest this law should have restrained him from complying with that impulse, but the Jews acknowledge that prophets might use a liberty in speaking of rulers which others might not, as Isa. i. 10—23. Or, (as he quotes the sense of Grotius and Lightfoot,) Paul doth not go about to excuse what he had said in the least, but rather to justify it ; I own that God's high priest, is not to be reviled, but I do not own this Ananias to be high priest, he is an usurper, he came to the office by bribery and corruption ; and the Jewish rabbins say, That he who doth so is neither a judge, nor to be honoured as such.

6—11. Many are the troubles of the righteous, but some way or other the Lord delivereth them out of them all. Paul owned he had experienced the truth of this in the persecutions he had

undergone among the Gentiles, see 2 Tim. iii. 11, out of them all the Lord delivered me. And now he finds that he that has delivered, doth and will. He that delivered him in the foregoing chapter from the tumult of the people, here delivers him from that of the elders. Paul seems to have had a particular fancy, and an innocent one, to go to Rome, to preach the gospel there, though it was already preached, and a church planted there ; yet being a citizen of Rome, he longed for a journey thither, and had designed it, chap. xix. 21. After I have been at Jerusalem, I must also see Rome. And he had written to the Romans some time ago, that he longed to see them, Rom. i. 11. Now he was ready to conclude, that this had broke his measures, and he should never see Rome. But even in that Christ tells him he should be gratified, since he desired it for the honour of Christ, and to do good.

12—35. See how justly God brought the Jewish nation under the Roman yoke, when such a party of the Roman army was necessary to restrain them from the most execrable villanies. There needed not all this force, there needed not any of it to keep Paul



no man that thou hast shewed these things to me.

23 ¶ And he called *unto him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night ;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner :

26 Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman.

28 And, when I would have known the cause, whereof they accused him, I brought him forth into their council :

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewel.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle ;

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia ;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

## CHAP. XXIV.

Paul's trial before Felix.

**A**ND after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And, when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a pestilent fellow*, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes :

6 Who also hath gone about to profane the temple ; whom we took, and would have judged according to our law :

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands.

8 Commanding his accusers to come unto thee : by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

from being rescued by his friends ; ten times this force would not have kept him from being rescued by an angel, if it had pleased God to work his deliverance that way, as he had sometimes done. But, 1. The chief captain designed here to expose the Jews, as a headstrong, tumultuous people, that would not be kept within the bounds of duty and decency by the ordinary ministers of justice, but needed to be awed by such a train as this : and hearing how many were in the conspiracy against Paul, he thought less would not serve to defeat their attempt. 2. God designed hereby to encourage Paul ; for being thus attended he was not only kept safe in the hands of his friends, but out of the hands of his enemies : yet Paul did not desire such a guard, no more than Ezra did, Ezra viii. 22, and for the same reason, because he trusted in God's all-sufficiency ; but it was owing to the governor's own care. But he was also made considerable ; thus his bonds in Christ were made manifest all the country over, Phil. i. 13. And so great an honour

having been put upon them before by the prediction of them, it was agreeable enough that they should be thus honourably attended, that the brethren in the Lord might wax the more confident by his bonds, when they saw him rather guarded as the patriot of his country, than guarded against as the best of his country, and so great a preacher made so great a prisoner.

CHAP. XXIV. 1—9. Felix is represented by the historians of his own nation, as well as by Josephus the Jew, as a very ill man, that depending upon his interest in the court, allowed himself in all manner of wickedness, was a great oppressor, very cruel and very covetous, patronizing and protecting assassins, Joseph, Antiq. 1. 20, ch. 6. And yet Tertullus here, in the name of the high priest and elders, and probably by particular directions from them, and according to the instructions of his breviaire, compliments him, and extols him to the sky, as if he were so good a magistrate as never was the like. And this comes the worse from the high



9 And the Jews also assented, saying, That these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself ;

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law, and in the prophets.

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now, after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult :

priest and the elders ; because he had given a late instance of his enmity to their order ; for Jonathan, the high priest, or one of the chief priests, having offended him by too free an invective against the tyranny of his government, he got him murdered by some villains whom he hired for that purpose, and who afterwards did the like for others, as they were hired.

10—21. It is no new thing for the right way of worshipping God to be called heresy, and for the best of God's servants to be stigmatized and run down as sectaries. The reformed churches are called heretical ones by those who themselves hate to be reformed and are themselves heretics. Let us therefore never be driven off from any good way by its being put into an ill name, for true and pure Christianity is never the worse, nor to be the worse thought of, for its being called heresy ; no, not though it be called so by the high priest and the elders.

22—27. Felix has a mind to talk with Paul more freely than he could in open court, where he observed Paul upon his guard, concerning the faith of Christ ; and this only to satisfy his curiosity, or rather the curiosity of his wife Drusilla, who was a Jewess, daughter of Herod Agrippa, that was eaten of worms ; and being educated in the Jewish religion, she was the more inquisitive concerning the Christian religion, which pretended to be the perfection of that, and desired to hear Paul discourse of it. But it was no great matter what religion she was of, for whatever it was, she was a reproach and a scandal to it ; a Jewess, but an

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me while I stood before the council.

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead, I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled ; and answered, Go thy way for this time ; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him : wherefore he sent for him the oftener, and communed with him.

27 But, after two years, Porcius Festus

adulteress. She was another man's wife when Felix took her to be his wife, and she lived with him in whoredom, and was noted for an impudent woman ; yet she desires to hear concerning the faith of Christ. Many are fond of new notions and speculations in religion, and can hear and speak of them with pleasure, who yet hate to come under the power and influence of religion ; can be content to have their judgments informed, but not their lives reformed. Observe what the account was which Paul gave him of the Christian religion ; by the idea he had of it, he expected to be amused with a mystical divinity, but as Paul represents it to him, he is alarmed with a practical divinity : Paul being asked concerning the faith in Christ, reasoned (for Paul was always a rational preacher) concerning righteousness, temperance, and judgment to come. It is probable he mentioned to him the peculiar doctrine of Christianity concerning the death and resurrection of the Lord Jesus, and his being the Mediator between God and man ; but he hastened to his application, in which he designed to come home to the consciences of his hearers, and he discoursed with clearness and warmth, of righteousness, temperance, and judgment to come. Felix trembled, being put into a fright, or made a terror to himself, a *magor-missabib*, as Pashur, Jer. xx. 3, 4. Paul never trembled before him ; but he was made to tremble before Paul. If this be so, as Paul saith, what will become of me in another world ? If the unrighteous and intemperate will be condemned in the judgment to come, I am undone, for ever undone



came into Felix' room ; and Felix, willing to shew the Jews a pleasure, left Paul bound.

# CHAP. XXV.

Cognizance is here taken of Paul's case, I. By Festus the governor, 1—12. II. By king Agrippa, 13—27.

**N**OW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them, therefore, said he, which among you are able to go down with *me* and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea ; and the next day, sitting in the judgment-seat, commanded Paul to be brought.

7 And, when he was come, the Jews which came down from Jerusalem stood round about and laid many and grievous complaints against Paul, which they could not prove :

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me ?

10 Then said Paul, I stand at Cesar's

judgment-seat, where I ought to be judged : to the Jews have I done no wrong as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die ; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar ? unto Cesar shalt thou go.

13 ¶ And after certain days, king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix ;

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment-seat, and commanded the man to be brought forth :

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed :

19 But had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.

unless I lead a new course of life. We do not find that Drusilla trembled, though she was equally guilty ; for she was a Jewess, and depended upon the ceremonial law which she adhered to the observance of, to justify her. But Felix, for the present, could fasten upon nothing to pacify his conscience, and therefore trembled.

CHAP. XXV. 1—12. Festus was willing to do the Jews a pleasure, inclined to gratify the prosecutors rather than the prisoner as far as he could go with safety against one that was a citizen of Rome, and therefore asked him whether he would be willing to go up to Jerusalem, and clear himself there where he had been accused, and where he might have witnesses ready to vouch for

him, and confirm what he said. He would not offer to turn him over to the high priest and the sanhedrin, as the Jews would have had him, but, wilt thou go thither and be judged of these things before me ? The president if he had pleased, might have ordered him thither, but he would not do it without his own consent, which, if he could have wheedled him to give, would have taken off the odium of it. In suffering times the prudence of the Lord's people is tried as well as their patience ; being sent forth, therefore, as sheep in the midst of wolves, they have need be as wise as serpents.

13—27. We have here the preparation that was made for another hearing of Paul before king Agrippa, not in order to his giv-



## CHAP. XXVI.

20 And, because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I must send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear ~~thè man~~ myself. To-morrow, said he, thou shalt hear him.

23 ¶ And, on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner and not withal to signify the crimes *laid* against him.

### CHAP. XXVI.

Paul's address to king Agrippa.

**T**HEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then

ing judgment upon him, but in order to his giving advice concerning him, or rather only to gratify his curiosity. Christ had said concerning his followers, that they should be brought before governors and kings. In the former part of this chapter Paul was brought before Festus the governor, here before Agrippa the king, for a testimony to both.

CHAP. XXVI. 1—11. Paul acknowledgeth, that while he continued a Pharisee he was a bitter enemy to Christians and Christianity, and thought he ought to be so, and continued so to the moment that Christ wrought that wonderful change in him. This he mentions, first, To shew that his becoming a Christian and a preacher was not the product and result of any previous disposition or inclination that way, or any gradual advance of thought on favour of the Christian doctrine; he did not reason himself

Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews;

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against *them*.

11 And I punished *them* oft in every synagogue, and compelled *them* to blaspheme; and, being exceedingly mad against *them*, I persecuted *them* even unto strange cities.

12 Whereupon, as I went to Damascus

into Christianity by a chain of arguments, but was brought into the highest degree of an assurance of it, immediately from the highest degree of prejudice against it: by which it appeared, that he was made a Christian and a preacher by a supernatural power, so that his conversion in such a miraculous way was not only to himself, but to others also a convincing proof of the truth of Christianity. Second, Perhaps he designs it for such an excuse of his persecutors as Christ made for his, when he said, They know not what they do. Paul himself, when the time was, thought he did what he ought to do when he persecuted the disciples of Christ, and he charitably thinks they laboured under the like mistake.

12—23. Paul had no other help but help from heaven, and supported and carried on by that he went on in this great work,



with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And, when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee:

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, *and to turn them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent, and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come;

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 ¶ And, as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 ¶ And, when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And, when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

22, Having, therefore obtained help from God, I continue unto this day, I have stood, my life has been preserved, and my work continued. I have stood my ground, and have not been beaten off; I have stood to what I said, and have not been afraid or ashamed to persist in it. It was now above twenty years since Paul was converted, and all that time he had been very busy preaching the gospel in the midst of hazards, and what was it that bore him up, not any strength of his own resolutions, but having obtained help of God; for therefore, because the work was so great, and he had so much opposition, he could not otherwise have gone on in it, but by help obtained of God. Note, Those who are employed in work for God shall obtain help from God; for he will not be wanting in necessary assistances to his servants: and our continuance to this day must be attributed to help obtained of God. We had sunk if he had not borne us up. had fallen off if he not carried us on, and it must be acknow-

ledged with thankfulness to his praise. Paul mentions it as an evidence that he had his commission from God, that from him he had ability to execute it. The preachers of the gospel could never have done, and suffered, and prospered as they did, if they had not had immediate help from heaven, which they would not have had if it had not been the cause of God that they were now pleading.

24—32. Though Festus gave Paul this base and contemptuous usage, not becoming a gentleman, much less a judge, yet Paul is so far from resenting it, and being provoked by it, that he gives him all possible respect, compliments him with his title of honour, most noble Festus, to teach us not to render railing for railing, nor one invidious character for another, but to speak civilly to those who speak slightly of us. It becomes us upon all occasions to speak the words of truth and soberness, and then we may despise the unjust censures of men.



CHAP. XXVII.

Paul's voyage towards Rome.

**A**ND when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto *one* named Julius, a centurion of Augustus' band.

2 And, entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia :

6 And there the centurion found a ship of Alexandria sailing into Italy : and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone ;

8 And, hardly passing it, came unto a place which is called the Fair Havens, nigh where unto was the city of Lasea.

9 ¶ Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship more

than those things which were spoken by Paul.

12 ¶ And, because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter ; *which* is an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island, which is called Claudia, we had much work to come by the boat :

17 Which, when they had taken up, they used helps, undergirding the ship ; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we, being exceedingly tossed with a tempest, the next *day* they lightened the ship ;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 ¶ But, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now, I exhort you to be of good cheer ; for there shall be no loss of *any man's* life among you, but of the ship.

Agrippa owns there was a great deal of reason in what Paul said, 28, Almost thou persuadest me to be a Christian. Many are almost persuaded to be religious that are not quite persuaded ; they are under strong convictions of their duty, and of the excellency of the ways of God, but yet are over-ruled by some external inducements, and do not pursue their convictions.

CHAP. XXVII. 1—11. A Joseph, a Paul, are not to be used as common prisoners : God herein encourageth those that suffer for him to trust in him, for he can put it into the hearts of those to befriend them from whom they least expect it ; can make them to be pitied, nay, can make them to be prized and valued even in the eyes of those that carry them captive, Psal. cvi. 46. And it is

likewise an instance of Paul's fidelity, that when the centurion was so civil as to give him his liberty, he did not go about to make his escape, which he might have easily done. The centurion was very civil to Paul, 3, and yet would not be governed by his advice. Many will shew respect to good ministers that will not take their advice, Ezek. xxxiii. 31.

12—20. Why did not Paul, by the power of Christ, and in his name, lay this storm ? Why did he not say to the winds and waves, Peace, be still, as his Master had done ? Surely it was because the apostles wrought miracles for the confirmation of their doctrine, not for the serving of a turn for themselves or their friends.

21—44. Now observe here the solemn profession Paul makes



23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul ; thou must be brought before Cesar : and, lo, God hath given thee all them that sail with thee.

25 Wherefore, Sirs, be of good cheer ; for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country ;

28 And sounded, and found *it* twenty fathoms : and when they had gone a little further they sounded again, and found *it* fifteen fathoms.

29 Then, fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31. Paul said to the centurion, and to the soldiers, Except these abide in the ship ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And, while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some*

meat ; for this is for your health : for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all ; and, when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough they lightened the ship, and cast out the wheat into the sea.

39 And when it was day they knew not the land : but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoisted up the main-sail to the wind, and made toward shore.

41 And, falling into a place where two seas met, they ran the ship aground : and the fore-part stuck fast, and remained unmoveable, but the hinder-part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim should cast *themselves* first into the sea, and get to land :

44 And the rest, some on boards, and some on *broken pieces* of the ship : and so it

of relation to God, the God from whom he had this favourable intelligence ; it is he, whose I am, and whom I serve. He looks unto God, first, As his rightful owner, that has a sovereign uncontestible title to him, and dominion over him, whose I am. Because God made us, and not we ourselves, therefore we are not our own but his. His we are by creation, for he made us, by preservation, for he maintains us ; by redemption for he bought us. We are more his than our own. Second, As his sovereign ruler and Master ; that having given him being, has a right to give him law ; whom I serve. Now this he tells the company, that seeing their relief coming from his God, whose he was, and whom he served, they might thereby be drawn in to take him for their God, and to serve him likewise ; for the same reason Jonah said to his mariners, I fear the Lord, the God of heaven, which has made the sea and the dry land, Jonah i. 9.

See here an instance of the special providence of God in the preservation of peoples' lives, and particularly in the deliverance of many from perils by waters, ready to sink, and yet kept from sinking, the deep from swallowing them up, and the water-floods from overflowing them : the storm turned into a calm, they rescued from the dreaded sea, and brought to the desired haven ; O that men would praise the Lord for his goodness, Psal. cvii. 30, 31. Here was an instance of the performance of a particular word of promise which God gave, that all the persons in this ship should be saved for Paul's sake. Though there may be great difficulty in the way of the promised salvation, yet it shall without fail be accomplished ; and even the wreck of the ship may furnish out means for the saving of the lives, and when all seems to be gone, all proves to be safe, though it be on boards and broken pieces of the ship.



came to pass, that they escaped all safe to land.

CHAP. XXVIII.

I. Paul a shipwrecked passenger at Melita, 1—10. II. A prisoner at Rome. 11—31.

**A**ND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of

Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came and were healed:

10 Who also honoured us with many honours; and, when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli;

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum and The Three Taverns; whom, when Paul saw, he thanked God, and took courage.

16 And, when, we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that, after

CHAP. XXVIII. 1—10. What a great variety of places and circumstances do we find Paul in! He was a planet, and not a fixed star. Here we have him in an island to which in all probability he had never come if he had not been thrown upon it by a storm; and yet it seems God has work for him to do here. Even stormy winds fulfil God's counsel, and an ill wind it is indeed that blows nobody any good. This ill wind blew good to the island of Melita, for it gave them Paul's company for three months, who was a blessing to every place he came to.

Here we have the kind reception which the inhabitants of this island gave to the distressed strangers that were shipwrecked on their coast. So far were they from making a prey of this shipwreck, as many I fear who are called Christian people would have done, that they laid hold on it as an opportunity of shewing mercy. The Samaritan is a better neighbour to the poor wounded man than the priest or Levite; and verily we have not found greater humanity among Greeks, or Romans, or Christians, than among those barbarous people; and it is written for our imitation, that we may hence learn to be compassionate to those that are in distress and misery, and to relieve and succour them to the utmost of our ability; as those that know we ourselves also are in the body, we should be ready to entertain strangers, as Abraham, who sat at his tent-door to invite passengers in, Heb. xiii. 2; but especially strangers in distress as these were: honour all men. If providence hath so appointed the bounds of our habitation as

to give us an opportunity of being frequently serviceable to persons at a loss, we should not place it among the inconveniencies of our lot, but the advantages of it, because it is more blessed to give than to receive; who knows but these barbarous people had their lot cast in this island for such a time as this.

It doth not appear that the viper's fastening on Paul's hand put him into any fright or confusion at all; he did not shriek or start, nor, as it would be natural for us to do, throw it off with terror and precipitation, for he suffered it to hang on so long, as that the people had time to take notice of it, and to make their remarks upon it. Such a wonderful presence of mind he had, and such a composure, as no man could have had upon such a sudden accident, but by the special aids of divine grace, and the actual belief and consideration of that word of Christ concerning his disciples, Mark xvi. 18, They shall take up serpents. Thus it is to have the heart fixed, trusting in God.

11—16. This may encourage God's prisoners, that he can give them favour in the eyes of those that carry them captives, Psalm cvi. 46, as Joseph in the eyes of his keeper, Gen. xxxix. 21, and Jehoiachin in the eyes of the king of Babylon, 2 Kings xxv. 27, 28. When God doth not deliver his people presently out of bondage, yet if he either makes it easy to them, or them easy under it, they have reason to be thankful.

17—22. It is, and always has been the lot of Christ's holy religion, to be every where spoken against.



three days; Paul called the chief of the Jews together: and, when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause, therefore, have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And, when they had appointed him a day, there came many to him into *his* lodging: to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of

Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

23—29. Paul would have them to argue, and to be ashamed into the belief of the gospel by the welcome it met with among the Gentiles; and if it had not that effect upon them, it would aggravate their condemnation as it did that of the scribes and Pharisees, that when they saw the publicans and harlots submit to John's baptism, they did not afterwards thereupon repent of their folly, that they might believe him, Matt. xxi. 32.

30, 31. During these two years imprisonment he wrote his epistle to the Galatians, then his second epistle to Timothy, then those to the Ephesians, Philippians, Colossians, and to Philemon, in which he mentions several things, particularly concerning his imprisonment; and lastly his epistle to the Hebrews just after he was set at liberty, as Timothy also was, who, coming to visit him, was upon some account or other made his fellow-prisoner; (with him writes Paul to the Hebrews, xiii. 23,) if he come shortly, I will see you. But how or by what means he obtained his liberty we are not told, only that two years he was a prisoner. Tradition saith, that after his discharge he went from Italy to Spain, thence

to Crete, and so with Timothy into Judea, and from thence went to visit the churches in Asia, and at length came a second time to Rome, and there was beheaded in the last year of Nero. But Baronius himself owns that there is no certainty of any thing concerning him, betwixt his release from his imprisonment and his martyrdom; but it is said by some, that Nero having, when he began to play the tyrant, set himself against the Christians, and persecuted them, (and he was the first of the emperors that made a law against them, as Tertullian saith, Apol. cap. v.) the church at Rome was much weakened by that persecution; and that brought Paul the second time to Rome, to re-establish the church there, and to comfort the souls of the disciples that were left; and so he fell a second time into Nero's hand. And Chrysostom relates, that a young woman that was one of Nero's mistresses, being converted by Paul's preaching to the Christian faith, and so brought off from that lewd course of life she had lived, Nero was incensed against Paul for that, and ordered him first to be imprisoned, and then put to death.



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# THE EPISTLE OF PAUL TO THE ROMANS.

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The whole scripture is indeed an epistle from heaven to earth : but in it we have upon record several particualar epistles, more of St. Paul than of any other ; for he was the chief of the apostles, and laboured more abundantly than they all. Fourteen of his epistles we have in the canon of scripture. This epistle to the Romans is placed first, not because of the priority of its date, but because of the superlative place to which it is written. Chrysostom would have this epistle read over to him twice a week.

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## CHAP. I.

I. The preface, 1—16. II. A description of the deplorable condition of the Gentile world, 17.

**P**AUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.

4 And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead ;

5 By whom we have received grace and apostleship, for obedience to the faith among all nations for his name ;

6 Among whom are ye also the called of Jesus Christ :

7 To all that be in Rome, beloved of God, called *to be* saints ; Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

CHAP. I. 1—7. Observe when Paul mentions Christ, how he heaps up his names and titles, his Son Jesus Christ our Lord, as one that took a pleasure in speaking of him ; and having mentioned him, he cannot go on in his discourse without some expression of love and honour, as here, where in one part he shews us his two distinct natures.

8—15. We must express our love to our friends, not only by praying for them, but by praising God for them. God must have the glory of all the comfort we have in our friends ; for every creature is that to us, and no more than God makes it to be. Many of these Romans Paul had no personal acquaintance with, and yet

9 For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers ;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ;

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now, I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ ; for it is the power of God unto sal-

he could heartily rejoice in their gifts and graces. When some of the Roman Christians met him, Acts xxviii. 15, he thanked God for them, and took courage : but here his true Catholic love extends itself further, and he thanks God for them all ; not only for those among them that were his helpers in Christ, and that bestowed much labour upon him, whom he speaks of, chap. xvi. 3, 6, but for them all.

16—18. This evangelical righteousness is called the righteousness of God ; it is of God's appointing, of God's approving and accepting. It is so called, to cut off all pretensions to a righteousness resulting from the merit of our own works. It is the righteous-



vation to every one that believeth ; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

19 Because that which may be known of God is manifest in them ; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead ; so that they are without excuse ;

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful : but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools ;

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.

25 Who changed the truth of God into a lie, and worshipped and served the creature

more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections ; for even their women did change the natural use into that which is against nature :

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another : men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient :

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents ;

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful ;

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## CHAP. II.

The scope of the two first chapters of this epistle, may be gathered from chap. iii. 9, we have before proved both Jews and Gentiles that they are all under sin. This he had proved upon the Gentiles, chap. 1, now in this chapter he proves it upon the Jews.

ness of Christ, who is God, resulting from a satisfaction of infinite value. It is said to be from faith to faith ; from the faithfulness of God revealing to the faith of man receiving ; so some. From the faith of dependance upon God, and dealing with him immediately, as Adam before the fall, to the faith of dependance upon a Mediator, and so dealing with God ; so others. From the first faith, by which we are put into a justified state, to after faith, by which we live, and are continued in that state. And the faith that justifies is no less than our taking Christ for our Saviour, and becoming true Christians according to the tenor of the baptismal covenant. From faith engrafting us into Christ, to faith deriving virtue from him as our root : both implied in the next words, The just shall live by faith. Just by faith, there is faith justifying us ; live by faith, there is faith maintaining us ; and so there is righteousness from faith to faith. Faith is all in all, both in the beginning and progress of a christian life. It is not from faith to works ; as if faith put us into a justified state, and then works preserved and maintained us in it ; but it is all along from faith to faith, as 2 Cor. iii. 18, From glory to glory. It is increasing, continuing, persevering faith ; faith pressing forward, and getting ground of unbelief.

—32. It has been observed, that the most refined nations, made the greatest shew of wisdom, were the arrantest fools in

religion. The barbarians adored sun and moon, which of all others was the most specious idolatry ; while the learned Egyptians worshipped an ox and an onion. The Grecians, that excelled them in wisdom, adored diseases and human passions : the Romans, the wisest of all, worshipped the furies : and at this day the poor Americans worship the thunder ; while the ingenious Chinese adore the devil. Thus the world by wisdom knew not God, 1 Cor. i. 21. As a profession of wisdom is an aggravation of folly, so a proud conceit of wisdom is the cause of a great deal of folly. Hence we read of few philosophers that were converted to Christianity ; and Paul's preaching was no where so laughed at, and ridiculed as among the learned Athenians, Acts xvii. 18, 32.

See what wickedness there is in the nature of man, how abominable and filthy is man ! Lord, what is man ! says David ; what a vile creature is he, when left to himself ! How much are we beholden to the restraining grace of God, for the preserving any thing of the honour and decency of the human nature ! for, were it not for that, man that was made but little lower than the angels, would make himself a great deal lower than the devils. This is said to be that recompence of their error which was meet. The judge of all the earth doth right, and observes a meetness between the sin and the punishment of it.

CHAP. II. 1—16. See here what method God takes to bring



**T**HEREFORE thou art inexcusable, O man, whosoever thou art that judgest : many as have sinned in the law, shall be judged by the law.

for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things. 13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified ;

2 But we are sure that the judgment of God is according to truth against them which commit such things. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves ;

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ? 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another.)

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering ; not knowing that the goodness of God leadeth thee to repentance ? 16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ; 17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

6 Who will render to every man according to his deeds : 18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law ;

7 To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life : 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

9 Tribulation and anguish, upon every soul of man that doeth evil ; of the Jew first, and also of the Gentile : 21 Thou therefore, which teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ?

10 But glory, honour, and peace, to every man that worketh good ; to the Jew first, and also to the Gentile. 22 Thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ?

11 For there is no respect of persons with God. 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God ?

12 For as many as have sinned without law shall also perish without law ; and as

sinner to repentance. He leads them ; not drives them like beasts, but leads them like rational creatures, Hos. ii. 14, and it is goodness that leads, bonds of love, Hos. xi. 4, comp. Jer. xxxi. 3. The consideration of the goodness of God, his common goodness to all, (the goodness of his providence, of his patience, and of his offers) should be effectual to bring us all to repentance : and the reason why so many continue in impenitency, is because they do not know and consider this.

Conscience is a witness, and first or last will bear witness, though for a time it may be bribed or brow-beaten. It is instead of a thousand witnesses, testifying of that which is most secret ; and their thoughts accusing or excusing, i. e. passing a judgment upon the testimony of conscience, by applying the law to the fact. The heathen have witnessed to the comfort of a good conscience ; and to the terror of a bad one : their thoughts the meanwhile, among themselves, or one with another. The same light and law,

of nature that witnesseth against sin in them, and witnesseth against it in others, accused or excused one another. Some read it, by turns : according as they observed or broke these natural laws and dictates, their consciences did either acquit or condemn them. All which did evidence, that they had that which was to them instead of a law, which they might have been governed by, and which will condemn them, because they were not so guided and governed by it : so that the guilty Gentiles are left without excuse. God is justified in condemning them ; they cannot plead ignorance, and therefore are like to perish, if they have not something else to plead.

17—29. Teaching is a piece of that charity which begins at home, though it must not end there. It was the hypocrisy of the Pharisees, that they did not do as they taught, Matt. xxiii. 3, but pulled down with their lives what they built up with their preaching : for who will believe those who do not believe themselves.



24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law ?

28 For he is not a Jew which is one outwardly ; neither is *that* circumcision which is outward in the flesh :

29 But he is a Jew which is one inwardly ; and circumcision is *that* of the heart, in the spirit, *and* not in the letter : whose praise is not of men, but of God.

### CHAP. III.

He had already proved the guilt both of Gentiles and Jews. Now in this chapter, I. He answers some objections, 1—9. II. He asserts the guilt and corruption of mankind in common, 9—18. III. He argues from thence that justification must needs be by faith, 19, ad fin.

**W**HAT advantage then hath the Jew, or what profit is *there* of circumcision ?

2 Much every way ; chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe ? shall their unbelief make the faith of God without effect ?

4 God forbid : yea, let God be true, but every man a liar ; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say ?

Examples will govern more than rules. The greatest obstructions of the success of the word, are those whose bad lives contradict their good doctrine ; that in the pulpit preach so well, that it is a pity they should ever come out ; and out of the pulpit live so ill, that it is a pity they should ever come in. He instanceth in three particular sins that did abound among the Jews : first, Stealing : second, Adultery, 22 : third, Sacrilege. Those will be severely reckoned with another day, that while they condemn sin in others, do the same, or as bad, or worse themselves.

CHAP. III. 1—19. The Jews were the Christians' library-keepers, were intrusted with that sacred treasure for their own use and benefit in the first place, and then for the advantage of the world : and preserving the letter of the scripture, they were very

Is God unrighteous who taketh vengeance ? (I speak as a man,)

6 God forbid : for then how shall God judge the world ?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner ?

8 And not *rather*, (as we be slanderously reported and as some affirm that we say,) Let us do evil, that good may come ? whose damnation is just.

9 What then ? are we better *than they* ? No, in no wise : for we have before proved both Jews and Gentiles, that they are all under sin ;

10 As it is written, There is none righteous, no, not one :

11 There is none that understandeth ; there is none that seeketh after God :

12 They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one :

13 Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips :

14 Whose mouth is full of cursing and bitterness :

15 Their feet are swift to shed blood ;

16 Destruction and misery are in their ways ;

17 And the way of peace have they not known :

18 There is no fear of God before their eyes.

19 Now, we know, that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there

faithful in their trust, did not lose one iota or tittle : in which we are to acknowledge God's gracious care and providence. The Jews had the means of salvation, but they had not the monopoly of salvation.

Let God be true, but every man a liar : i. e. let us abide by this principle, that God is true to every word which he has spoken, and will let none of his oracles fall to the ground ; though thereby we give the lie to man : better question and overthrow the credit of all the men in the world, than doubt of the faithfulness of God.

19—21. Man was placed in the top of the visible creation, actively to glorify that great Creator whom the inferior creatures could glorify only objectively : but man, by sin, comes short of this, and instead of glorifying God, doth dishonour him. It is a



shall no flesh be justified in his sight : for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ;

22 Even the righteousness of God, *which* is by faith of Jesus Christ unto all and upon all them that believe ; for there is no difference :

23 For all have sinned, and come short of the glory of God ;

24 Being justified freely by his grace, through the redemption that is in Christ Jesus :

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ;

26 To declare, *I say*, at this time his righteousness ; that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then ? It is excluded, By what law ? of works ? Nay ; but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only ? *is he* not also of the Gentiles ? Yes, of the Gentiles also :

30 Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith ? God forbid : yea, we establish the law.

very melancholy consideration, to look upon the children of men that were made to glorify God, and to think how few there be that do it. We are also come short of being glorified by God. Come short of justification and acceptance with God, which is glory begun ; come short of that holiness and sanctification which is the glorious image of God upon man ; and have overthrown all hopes and expectations of being glorified with God in heaven, by any righteousness of their own. It is impossible now to get to heaven in the way of spotless innocency : that passage is blocked up ; there is a cherub and a flaming sword set to keep that way to the tree of life. Christ is the propitiation, there is the healing plaster provided : faith is the applying of this plaster to the wounded soul. And this faith in the business of justification hath a special regard to the blood of Christ, as that which made the atonement ; for such was the divine appointment, that without blood there should be no remission, and no blood but his would do it effectually. Here may be an allusion to the sprinkling of the blood of the sacrifices under the law, as Exod. xxiv. 8. Faith is the bunch of hyssop, and the blood of Christ is the blood of sprinkling.

CHAP. IV. 1—8. Now the scripture saith, that Abraham believed, and that was counted to him for righteousness, Gen. xv. 6, therefore he had not whereof to glory before God it being purely

I. Paul proves that Abraham was justified not by works, but by faith, 1—8. II. He observes when and why he was so justified, 9—16. III. He describes and commends that faith of his, 17—22. IV. He applies all this to us, 23—25.

**W**HAT shall we say then that Abraham, our father as pertaining to the flesh, hath found ?

2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 For what saith the scripture ? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also ? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned ? when he was in circumcision, or in uncircumcision ? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised ; that he might be the father of all them that be

of free grace that it was so imputed, and having not in itself any thing of the formal nature of a righteousness, further than as God himself was graciously pleased so to count it to him. It is mentioned in Genesis, upon occasion of a very signal and remarkable act of faith concerning the promised seed : and the more observable, in that it followed upon a grievous conflict he had with unbelief ; his faith was now a victorious faith, newly returned from the battle. It is not the perfect faith that is required to justification ; there may be acceptable faith, where there are remainders of unbelief ; but the prevailing faith, the faith that has the upper hand of unbelief.

Pardoned people are the only blessed people. The sentiments of the world are, those are happy that have a clear estate, and are out of debt to man ; but the world of the word is, that those are happy that have their debts to God discharged. O how much therefore is it our interest to make it sure to ourselves that our sins are pardoned, for that is the foundation of all other benefits ! So and so I will do for them ; for I will be merciful, Heb. viii. 12. See Psal. xxxii. 12.

9—17. Circumcision is here said to be, first, A sign ; a sign of that original corruption which we are all born with, and which is cut off by spiritual circumcision, a commemorating



lieve, though they be not circumcised : that righteousness might be imputed unto them also :

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect ;

15 Because the law worketh wrath ; for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that it *might be* by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were :

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb :

20 He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God,

21 And being fully persuaded that what he had promised he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now, it was not written for his sake alone that it was imputed to him ;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead :

25 Who was delivered for our offences, and was raised again for our justification.

## CHAP. V.

I. The apostle shews the fruits of justification, 1—5. II. The fountain and foundation of justification, in the death of Jesus Christ, 6—21.

**T**HEREFORE, being justified by faith, we have peace with God through our Lord Jesus Christ :

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also ; knowing that tribulation worketh patience ;

4 And patience, experience ; and experience, hope :

5 And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will

sign of God's covenant with Abraham ; a distinguishing sign between Jews and Gentiles ; a sign of admission into the visible church : a seal of the righteousness of the faith. In general it was a seal of the covenant of grace, particularly of justification by faith ; the covenant of grace, called the righteousness which is of faith, Rom. x. 6, and it refers to an Old Testament promise, Deut. xxx. 12.

17—22. This way of glorifying God by a firm reliance on his bare promise, was so very agreeable to God's design, and so very conducive to his honour, that he graciously accepted it as a righteousness, and justified him, though there was not that in the thing itself which could merit such an acceptance. This shews why faith is chosen to be the prime condition of our justification, because it is a grace that of all other gives glory to God.

23—25. Upon the whole matter it is very evident, that we are not justified by the merit of our own works, but by a fiducial obedi-  
tential dependance upon Jesus Christ and his righteousness, as the condition on our part of our right to impunity and salvation ; which was the truth that Paul in this and the foregoing chapter had been fixing as the great spring and foundation of all our comfort.

CHAP. V. 1—5. Observe what a growing increasing happiness the happiness of the saints is. One would think such peace, such grace, such glory, and such a joy in hope of it, were more than such poor undeserving creatures as we are could pretend to ; and yet it is not only so, there are more instances of our happiness ; we glory in tribulations also, especially tribulations for righteousness sake, which seemed the greatest objection against the saints' happiness ; whereas really their happiness did not only consist with, but take rise from those tribulations ; They rejoiced that they were counted worthy to suffer, Acts v. 41.

This being the hardest point, he sets himself to shew the grounds and reasons of it. How came we to glory in tribulation ? Why, because tribulations, by a chain of causes, greatly befriended hope ; which he shews in the method of its influence.

6—21. Sin entered into the world by Adam, for in him we all sinned ; as Cor. xv. 22, in Adam all die ; so here, in him all have sinned : for it is agreeable to the law of all nations, that the acts of a public person are accounted theirs whom they represent ; and what the whole body doth, every member of the same body may be said to do. Now Adam acted thus as a public person, by the sovereign ordination and appointment of God, and yet that founded



## CHAP. VI

one die ; yet peradventure for a good man some would even dare to die.

8 But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him

10 For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God throughour Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin : and so death passed upon all men, for that all have sinned :

13 (For until the law sin was in the world : but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift : for if through the offence of one many be dead ; much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, so is the gift : for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righ-

teousness, shall reign in life by one, Jesus Christ ;)

18 Therefore, as by the offence of one *judgment came* upon all men to condemnation : even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover, the law entered that the offence might abound : but where sin abounded, grace did much more abound.

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

## CHAP. VI.

The apostle presses the absolute necessity of sanctification, and a holy life, as the inseparable fruit and companion of justification.

**W**HAT shall we say then ? Shall we continue in sin that grace may abound ?

2 God forbid. How shall we that are dead to sin live any longer therein ?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ?

4 Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection :

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

upon a natural necessity ; for God, as the author of nature, had made this the law of nature, that man should beget in his own likeness, and so the other creatures. In Adam therefore, as in a common receptacle, the whole nature of man was reposed, from him to flow down in a channel to his posterity ; for all mankind is made of one blood, Acts xvii. 26, so that according as this nature proves through his standing or falling, before he puts it out of his hands, accordingly it is propagated from him : Adam therefore sinning and falling, the nature became guilty and corrupted, and is so derived. Thus in him all have sinned.

The reign of death seems especially to refer to those violent and extraordinary judgments which were long before Moses, as the deluge and the destruction of Sodom, which involved infants. It is a great proof of original sin, that little children, who were never guilty of any actual transgression yet are liable to very terrible

diseases, casualties, and death ; which could by no means be reconciled with the justice and righteousness of God, if they were not chargeable with guilt. In correspondence to this, Christ, as a public person, communicates righteousness and life to all true believers, that are his spiritual seed : and in this he shews not only wherein the resemblance holds, but wherein the communication of grace and love by Christ go beyond the communication of guilt and wrath by Adam.

CHAP. VI. 1—23. The members of our bodies, when withdrawn from the service of sin, are not to lie by idle, but to be made use of in the service of God. When the strong man armed is dispossessed, let him, whose right it is, divide the spoils. Though the powers and faculties of the soul be the immediate subject of holiness and righteousness, yet the members of the body are to be instruments : the body must be always ready to serve the soul in the



7 For he that is dead is freed from sin.

8 Now, if we be dead with Christ, we believe that we shall also live with him ;

9 Knowing that Christ, being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you : for ye are not under the law, but under grace.

15 What then ? shall we sin, because we are not under the law, but under grace ? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness ?

17 But God be thanked that ye were the servants of sin ; but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to

service of God. Thus v. 14, Yield your members servants to righteousness unto holiness. Let them be under the conduct and at the command of the righteous law of God, and that principle of inherent righteousness, which the spirit, as a sanctifier, plants in the soul.

Righteousness unto holiness ; which intimates growth, and progress, and ground got. As every sinful act confirms the sinful habit, and makes the nature more and more prone to sin ; hence the members of a natural man are here said to be servants to iniquity unto iniquity : one sin makes the heart more disposed for another ; so every gracious act confirms the gracious habit : serving righteousness is unto holiness : one duty fits us for another ; and the more we do, the more we may do for God. Or, serving righteousness is an evidence of sanctification.

The death is the wages of sin, it comes by desert ; but the life is

uncleanness, and to iniquity unto iniquity even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.

## CHAP. VII.

We may observe in this chapter, I. Our freedom from the law further urged as an argument to press upon us sanctification, 1—6. II. The excellency and usefulness of the law, 7—14. III. A description of the conflict between grace and corruption in the heart, 14, 15, &c.

**K**NOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth ;

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth ; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then, if while *her* husband liveth she be married to another man, she shall be called an adulteress ; but if her husband be dead, she is free from that law : so that she is no adulteress though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

a gift, it came by favour. Sinners merit hell, but saints do not merit heaven : there is no proportion between the glory of heaven and our obedience ; we must thank God, and not ourselves, if ever we get to heaven. And this gift is through Jesus Christ our Lord. It is Christ that purchased it, prepared it, prepares us for it, preserves us to it ; he is the Alpha and Omega, all in all in our salvation.

CHAP. VII. 1—6. Good works are the children of the new nature, the products of our union with Christ ; as the fruitfulness of the vine is the product of its union with the root. Whatever our professions and pretensions be, there is no fruit brought forth to God till we are married to Christ ; it is in Christ Jesus that we are created unto good works, Eph. ii. 10. That is the only fruit turning to a good account, which is brought forth in Christ. This distinguisheth the good works of believers from the good works of



5 For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit; and not in the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by

that which is good: that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual, but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would, I do not; but the evil which I would not, that I do.

20 Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

hypocrites, that they are brought forth in marriage, done in union with Christ, in the name of the Lord Jesus, Col. iii. 17. This is, without controversy, one of the great mysteries of godliness.

7—14. Paul had in him all manner of concupiscence; though one of the best unregenerate men that ever was; as touching the righteousness of the law, blameless, and yet sensible of all manner of concupiscence. And it was sin that wrought it, i. e. indwelling sin, his corrupt nature, he speaks of a sin that did work sin; and it took occasion by the commandment. The corrupt nature would not have swelled and raged so much, if it had not been for the restraints of the law; as the peccant humours of the body are raised and more inflamed by medicine that is not strong enough to carry them off. Ever since Adam ate forbidden fruit, we have all been fond of forbidden paths; the diseased appetite is carried out most strongly towards that which is hurtful and prohibited. Without the law sin was dead, as a snake in winter, which the sun-beams of the law quicken and irritate.

15—25. Here is a description of the conflict between grace and corruption in the heart; betwixt the law of God and the law of sin. And it is applicable two ways: first, To the struggles that are in a convinced soul, but yet unregenerate: in the person of whom, it is supposed by some, that Paul speaks: secondly, To the struggles that are in a renewed sanctified soul, but yet in a state of imperfection, as others apprehend. And a great controversy there is, of which of these we are to understand the apostle here, so far doth the evil prevail here, when he speaks of one sold under sin, doing it, not performing that which is good, that it seems hard to apply it to the regenerate, who are described to walk not after the flesh, but after the Spirit. And yet so far doth the good prevail in hating sin, consenting to the law, delighting in it, serving the law of God with the mind, that it is more hard to apply it to the unregenerate, that are dead in trespasses and sin.

It seems best to be understood of the struggles that are between grace and corruption in sanctified souls. That there are remainders of indwelling corruption, even there where there is a living principle of grace, is past dispute; that that corruption is daily breaking forth in sins of infirmity, such as are consistent with a state of grace, is no less certain. If we say that we have no sin, we deceive ourselves, 1 John i. 8—10. That true grace strives against these sins and corruptions, doth not allow of them, hates them, mourns over them, groans under them as a burden, is likewise certain, Gal. v. 17, The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. These are the truths which are contained in the apostles discourse. And his design is further to open the nature of sanctification, that it doth not attain to a sinless perfection in this life: and therefore to quicken us to, and encourage us in our conflicts with remaining corruptions; our case is not singular; that which we do sincerely strive against, shall not be laid to our charge: and through grace the victory is sure at last.

O wretched man that I am, who shall deliver me from the body of this death! The thing he complains of is a body of death; either the body of flesh, which is a mortal, dying body; while we carry this body about with us, we shall be troubled with corruption; when we are dead we shall be freed from sin, and not before: or the body of sin, the old man, the corrupt nature, which tends to death, i. e. to the ruin of the soul: or, comparing it to a dead body, the touch of which was, by the ceremonial law, defiling. If actual transgression be dead works, Heb. ix. 14, original corruption is a dead body. It was as troublesome to Paul as if he had had a dead body tied to him, which he must have carried about with him. This made him cry out, O wretched man that I am! A man that had learnt in every state to be content, yet complains thus of his corrupt nature.



24 O wretched man that I am ! who shall deliver me from the body of this death ?

25 I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

### CHAP. VIII.

I. The particular instances of christian privileges, 1—28. II. The ground thereof laid in predestination, 29, 30. III. The apostle's triumph herein, in the name of all the saints, 31, ad fin.

**T**HERE is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

2 For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh :

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

5 For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death : but to be spiritually minded is life and peace :

7 Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be.

All that are savingly regenerate and born again, do truly delight in the law of God ; delight to know it, to do it : cheerfully submit to the authority of it, and take a complacency in that submission ; never better pleased than when heart and life are in the strictest conformity to the law and will of God.

CHAP. VIII. 1—9. It is the unspeakable privilege and comfort of all those that are in Christ Jesus, that there is therefore now no condemnation to them. He doth not say there is no accusation against them, for that there is ; but the accusation is thrown out, and the indictment quashed. He doth not say there is nothing in them that deserves condemnation, for that there is, and they see it, and own it, and mourn over it, and condemn themselves for it ; but it shall not be their ruin. He doth not say there is no cross, no affliction to them, nor no displeasure in the affliction, for that there may be ; but no condemnation. They may be chastened of the Lord, but not condemned with the world. Now this arises from their being in Christ Jesus ; by virtue of their union with him through faith, they are thus secured. They are in Christ Jesus, as in their city of refuge, and so are protected from the avenger of blood. He is their advocate, and so brings them off. There is, therefore no condemnation, because they are interested in the satisfaction that Christ by dying made to the law. In Christ, God doth not only not condemn them, but is well pleased with them, Matt. xvii. 5.

8 So then, they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin ; but the spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh :

13 For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear : but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God :

17 And if children, then heirs ; heirs of God, and joint heirs with Christ : if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared

All the saints have flesh and spirit in them ; but to be in the flesh, and to be in the spirit, are contrary. It notes our being overcome and subdued by one of these principles : as we say a man is in love, or in drink, i. e. overcome by them. Now the great question is, whether we are in the flesh, or in the spirit ; and how may we come to know it ? Why, by enquiring whether the Spirit of God dwell in us. The spirit dwelling in us, is the best evidence of our being in the spirit, for the indwelling is mutual, 1 John iv. 16. Dwelleth in God, and God in him.

Abba is a Syriac word signifying Father, or my Father ; pater, a Greek word : and why both, Abba, Father ? Because Christ said so in prayer, Matt. xiv. 36, Abba, Father : and we have received the Spirit of the Son. It notes an affectionate endearing importunity, and a believing stress laid upon the relation. Little children begging of their parents can say little but father, father, and that is rhetoric enough. It also notes that the adoption is common both to Jews and Gentiles ; the Jews call him Abba in their language, the Greeks may call him pater in their language ; for in Christ Jesus there is neither Greek nor Jew.

17—25. By the creature here we understand, not as some do, the Gentile world, and their expectation of Christ and the gospel ; which is an exposition very foreign and forced : but the whole frame of nature, especially that of this lower world ; the whole creation, the company of inanimate and sensible creatures ; which



with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope ;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God:

22 For we know that the whole creation groaneth and travaileth in pain together until now :

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope : but hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts

because of their harmony and mutual dependance, and because they all constitute and make up one world, are spoken of in the singular number, as the creature. The sense of the apostle in these four verses we may take in these observations : first, That there is a present vanity, which the creature by reason of the sin of man is made subject to, v. 20. When man sinned, the ground was cursed for man's sake, and with it all the creatures (especially of this lower world where our acquaintance lies) became subject to that curse ; became mutable and mortal, under the bondage of corruption, v. 21. And this, not willingly, not of their own choice ; all the creatures desire their own perfection and consummation. When they are made instruments of sin, it is not willingly. Or, they are thus captivated, not for any sin of their own which they had committed, but for man's sin, by reason of him who hath subjected the same : second, That the creatures groan and travail in pain together under this vanity and corruption, 22. It is a figurative expression : third, That the creature, that is now thus burdened, shall, at the time of the restitution of all things, be delivered from this bondage into the glorious liberty of the children of God, 21, i. e. they shall no more be subject to vanity and corruption, and the other fruits of the curse ; but, on the contrary, this lower world shall be renewed ; when there will be new heavens, there will be a new earth, 2 Pet. iii. 13, Rev. xxi. 1. If it be objected, what use will they be of to glorified saints ? We may suppose them of as much use as they were to Adam in innocency : and if it be only to illustrate the wisdom, power, and goodness of their Creator, that is enough. Compare with this, Psalm xcvi. 10—13, xcvi. 7—9. Let the heavens rejoice before the Lord, for

knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will* of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified : and whom he justified, them he also glorified.

31 What shall we then say to these things ? If God *be* for us, who *can be* against us ?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?

33 Who shall lay any thing to the charge of God's elect ? *It is* God that justifieth.

34 Who *is* he that condemneth ? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God who also maketh intercession for us.

35 Who shall separate us from the love of Christ ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

36 (As it is written, For thy sake we are

he cometh : fourth, That the creature doth therefore earnestly expect and wait for the manifestation of the children of God, 19. And this redemption of the creature is reserved till then ; for as it was with man and for man that they fell under the curse, so with man and for man they shall be delivered. This the whole creation looks and longs for ; and it may serve as a reason why now a good man should be merciful to his beast.

26—28. All things work together for good to them, i. e. all the providences of God that are concerning them. All that God performs, he performs for them, Psal. lvii. 2. Either directly, or indirectly, every providence hath a tendency to the spiritual good of those that love God ; breaking them off from sin, bringing them nearer to God, weaning them from the world, fitting them for heaven.

29—30. This is a mighty encouragement to our faith and hope ; for, as for God, his way, his work is perfect ; he that hath laid the foundation will build upon it ; and the top-stone will at length be brought forth with shoutings, and it will be our eternal work to cry, grace, grace to it.

31—39. Observe, the love that is between God and true believers, is through Christ ; he is the Mediator of our love ; it is in and through him that God can love us, and that we dare love God. That is the ground of the steadfastness of the love ; therefore God rests in his love, Zeph. iii. 17, because Jesus Christ, in whom he loves us, is the same yesterday, to-day, and for ever.

Mr. Hugh Henneidy, an eminent Christian, of Ayr, in Scotland when he was dying, called for a bible ; but finding his sight gone, he said, Turn me to the eighth of the Romans, and set my finger as



killed all the day long : we are accounted as sheep for the slaughter.)

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## CHAP. IX.

The rejection of the Jews, and calling of the Gentiles.

**I** SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh :

4 Who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ;

5 Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel which are of Israel :

7 Neither because they are the seed of Abraham *are they* all children ; but, In Isaac shall thy seed be called :

8 That is, They which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then ? *Is there* unrighteousness with God ? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then, *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth:

19 Thou wilt say then unto me, Why doth he yet find fault ? for who hath resisted his will ?

20 Nay, but, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed *it*, Why hast thou made me thus ?

21 Hath not the potter power over the

those words, I am persuaded that neither death nor life, &c. Now, said he, is my finger upon them ? And when they told him it was, without speaking any more, he said, Now God be with you, my children ; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night ; and so departed.

CHAP. IX. 1—5. Love uses to be bold and venturous, and self-denying. Because the glory of God's grace in the salvation of many, is to be preferred before the welfare and happiness of a single person ; Paul, if they were put in competition, would be content to forego all his own happiness to purchase theirs.

6—13. They are not all really Israel that are so in name and profession. It doth not follow, that because they are the seed of Abraham, therefore they must needs be the children of God, though they themselves fancied so, boasted much of, and built much upon their relation to Abraham, Matt. iii. 9, John viii.

33—39. Grace doth not run in a blood ; nor are saving benefits inseparably annexed to external church-privileges ; though it is common for people thus to stretch the meaning of God's promise, to bolster them up in a vain hope.

14—24. Such is the method of God's grace towards all that partake of it, for he is found of them that sought him not, Isa. lxxv. 1. In this preventing, effectual, distinguishing grace, he acts as a benefactor, whose grace is his own. Our eye therefore must not be evil, because he is good : but of all the grace that we or others have, he must have the glory : Not unto us, Psal. cxv. 1. God's sovereignty manifested in the ruin of sinners, is here discovered in the instance of Pharaoh ; it is quoted from Exod. ix. 16. If Pharaoh had not been so high and mighty, so bold and hardy, the power of God had not been so illustrious in the ruining of him : but the taking off of the spirit of such a prince who hectored at



## CHAP. X.

clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction;

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people: there shall they be called, The children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the

law: for they stumbled at that stumbling-stone;

33 As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed.

## CHAP. X.

To two great truths I would reduce this chapter, I. That there is a great difference between the righteousness of the law, which the unbelieving Jews were wedded to, and the righteousness of faith offered in the gospel, 1—11. II. That there is no difference between Jews and Gentiles; but in point of justification and acceptance with God, the gospel sets them both upon the same level, 12, ad fin.

**B**RETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above* :)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead :)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart; that is, the word of faith, which we preach.

9 That if thou shalt confess with thy

that rate, did indeed proclaim God glorious in holiness, fearful in praises, doing wonders, Exod. xv. 11.

25—29. The Gentiles had not been the people of God; not owning him, or owned by him in that relation: but, saith he, I will call them my people, make them such, and own them as such, notwithstanding all their unworthiness. A blessed change! Former badness is no bar to God's present grace and mercy. And her beloved which was not beloved. Those that God calls his people, he calls beloved; he loves those that are his own. And lest it might be supposed that they should become God's people only by being proselyted to their Jewish religion, and made members of that nation, he adds from Hos. i. 10. In the place where it was said, &c. there shall they be called. They need not be embodied with the Jews, nor go up to Jerusalem to worship; but wherever they are scattered over the face of the earth, there will God own them.

Observe the great dignity and honour of the saints, that they are

called the children of the living God; and his calling them so makes them so. Behold what manner of love! This honour have all his saints.

30—33. The apostle comes here at last to fix the true reason of the reception of the Gentiles, and the rejection of the Jews. There was a difference in the way of their seeking, and therefore there was that different success; though still it was the free grace of God that made them differ.

CHAP. X. 1—11. The end of the law was to bring them to perfect obedience, and so to obtain a justification: this is now become impossible by reason of the power of sin, and the corruption of nature: but Christ is the end of the law; the law is not destroyed, nor the intention of the lawgiver frustrated; but full satisfaction being made by the death of Christ for our breach of the law, the end is attained, and we put in another way of justification. Christ is thus the end of the law for righteousness, i. e. for justifi-



mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness : and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ?

15 And how shall they preach except they be sent ? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things !

16 But they have not all obeyed the gospel : for Esaias saith, Lord, who hath believed our report ?

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard ? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know ? First Moses saith, I will provoke you to jealousy by them *that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not ; I was made manifest unto them that asked not after me.

21 But to Israel, he saith, All day long I

have stretched forth my hands unto a disobedient and gainsaying people.

## CHAP. XI.

I. The apostle shews at large what the mercy is that is mixed with this wrath, 1—32. II. He infers from thence the infinite wisdom and sovereignty of God, 33—36.

**I** SAY then, hath God cast away his people ? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias ? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars : and I am left alone, and they seek my life.

4 But what saith the answer of God unto him ? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then, at this present time also, there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works ; otherwise grace is no more grace, But if *it be* of works, then is it no more grace ; otherwise work is no more work.

7 What then ? Israel hath not obtained that which he seeketh for : but the election hath obtained it, and the rest were blinded.

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them :

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

cation ; but it is only to every one that believeth : upon our believing, i. e. our humble consent to the terms of the gospel, we become interested in Christ's satisfaction, and so are justified through the redemption that is in Jesus.

12—21. The gospel ought to be welcome to those to whom it was preached ; because it shewed the way to salvation, 15. For this he quotes Isa. lii. 7. The like passage we have, Nahum i. 15, which if it point at the glad tidings of the deliverance of Israel out of Babylon in the type, yet it looks further to the gospel, i. e. the good news of our salvation by Jesus Christ. He appeals to two passages of the Old Testament, to shew how inexcusable they are too. Did not Israel know, viz. that the Gentiles were to be called in ? They might have known it from Moses and Isaiah : first, One is taken from Deut. xxxii. 21, I will provoke you to jealousy ; second, Another is taken from Isa. lxi. 1, 2, which is

very full, and in it Esaias is very bold ; bold indeed to speak so plainly of the rejection of his own countrymen. Those that will be found faithful, have need to be very bold : those that are resolved to please God, must not be afraid to displease any man.

CHAP. XI. 1—32. God will have a church in the world, will have the wedding furnished with guests ; and if one will not come, another will, or why was the offer made ? The Jews had the refusal, and so the tender came to the Gentiles. See how infinite wisdom brings light out of darkness, good out of evil, meat out of the eater, and sweetness out of the strong.

To the same purpose he saith, v. 12, The fall of them was the riches of the world, i. e. it hastened the gospel so much the sooner into the Gentile world. The gospel is the greatest riches of the place where it is ; it is better than thousands of gold and silver, Or, the riches of the Gentiles was the multitude of converts among



11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 'Now, if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?

13 For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be* but life from the dead?

16 For if the first-fruit *be* holy, the lump *is also holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well: because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou

continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how un-

them. True believers' are God's jewels. To the same purpose, v. 15, The casting away of them is the reconciling of the world. God's displeasure towards them made way for his favour towards the Gentiles. God was in Christ reconciling the world, 2 Cor. v. 19; and therefore he took occasion from the unbelief of the Jews openly to disavow and disown them, though they had been his peculiar favourites; to shew, that in dispensing his favours, he would now no longer act in such a way of peculiarity and restriction; but that in every nation he that feared God, and wrought righteousness, should be accepted of him, Acts x. 34, 35.

The Gentiles being grafted into the church, partake of the same privileges that the Jews did, the root and fatness. The olive-tree is the visible church, called so, Jer. xi. 16, the root of this tree was Abraham; not the root of communication, Christ only is the root; but the root of administration, he being the first with whom the covenant was so solemnly made. Now the believing Gentiles

partake of this root; he also is a son of Abraham, Luke xix. 9, the blessing of Abraham comes upon the Gentiles, Gal. iii. 14, the same fatness of the olive-tree, the same for substance, special protection, lively oracles, means of salvation, a standing ministry, instituted ordinances; and, among the rest, the visible church membership of their infant seed, which was part of the fatness of the olive-tree that the Jews had, and cannot be imagined to be denied to the Gentiles.

He quotes Isaiah lix. 20, 21, where we may observe the coming of Christ promised. Christ's errand into the world was to turn away ungodliness, to turn away the guilt by the purchase of pardoning mercy, and to turn away the power by the pouring out of renewing grace: to save his people from their sins, Matt. i. 21, to part betwixt us and our sins; that iniquity might not be our ruin, and that it might not be our ruler.

33—36. Paul had been discoursing at large of the counsels of



searchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things; to whom *be* glory for ever. Amen.

## CHAP. XII.

The particular exhortations of this chapter are reducible to the three principal heads of Christian duty; our duty to God, to ourselves, and to our brothers.

**I** BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, that acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophecy*, according to the proportion of faith;

7 Or ministry, *let us wait on our* ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let love be* without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love, in honour preferring one another:

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you; bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another, Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

God concerning man, sifting the point with a great deal of accuracy; but after all he concludes with the acknowledgment of the divine sovereignty, as that into which all these things must be ultimately resolved, and in which alone the mind can safely and sweetly rest. This is, if not the scholastic way, yet the Christian way of disputation: whatever are the premises, let God's glory be the conclusion; especially when we come to talk of the divine counsels and actings, it is best for us to turn our arguments into awful and serious adorations. The glorified saints, that see furthest into these mysteries, never dispute, but praise to eternity.

CHAP. XII. 1—21. We are both temple, priest, and sacrifice; as Christ was in his peculiar sacrificing. There were sacrifices of atonement, and sacrifices of acknowledgment: Christ is the only sacrifice of atonement, who was once offered to bear the sins of many, but our persons and performances rendered to God through Christ our Priest, are as sacrifices of acknowledgment to the honour of God. What ever we do in religion, it is pleasing to God no further than it is done with our spirits, wrought upon by the Spirit of God. And there must be fervency in the spirit; a holy zeal and warmth, and ardency of affection in all we do: as those that love God not only with the heart and soul, but with all our hearts, and with all our souls. This is the only fire, that kindles the sacrifice, and carries it up to heaven, an offering of sweet smelling savour.

Observe, the measure of spiritual gifts he calls the measure of faith; for that is the radical grace: what we have and do, that is good, is so far right and acceptable, as it is founded in faith, and flows from faith, and no further. Now faith and other spiritual gifts with it are dealt by measure, according as infinite wisdom sees meet for us. Christ had the Spirit given him without measure, Job iii. 34. But the saints have it by measure: see Eph. iv. 7. Christ, who had gifts without measure, was meek and lowly; and shall we that are stinted be proud and self-conceited! First, All the saints do make up one body in Christ, who is the head of the body, and the common centre of their unity. Believers lie not in the world as in a confused disorderly heap, but are organized and knit together, as they are united to one common head, and acted and animated by one common spirit: second, Particular believers are members of this body, constituent parts, which speak them less than the whole, and in relation to the whole, deriving life and spirits from the head. Some members in the body are bigger and more useful than others, and each receives spirits from the head, according to its proportion; if the little finger should receive as much nourishment as the leg, how unseemly and prejudicial would it be. We must remember that we are not the whole; we think above what is meet if we think so; we are but parts and members. third, All the members have not the same office, 4, but each hath its respective place and work assigned it. The office of the eye is



## CHAP. XIII.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

### CHAP. XIII.

There are three good lessons taught us in this chapter. I. Subjection to lawful authority, 1—6. II. Justice and love to our brethren, 7—10. III. Sobriety and godliness in ourselves, 11, ad fin.

**L**ET every soul be subject unto the higher powers: for there is no power but of God: the powers that be are ordained of God.

2 Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation:

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also. for they are God's ministers, attending continually upon this very thing.

7 Render, therefore, to all their dues: tribute to whom tribute is *due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that knowing the time, that now *it is* high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

to see, the office of the hand is to work, &c. So in the mystical body, some are qualified for, and called to, one sort of work; others are, in like manner, fitted for, and called to, another sort of work. Magistrates, ministers, people in a christian common-wealth, have their several offices, and must not intrude one upon another, or clash in the discharge of their several offices.

Rather give place unto wrath. Not to our own wrath; to give place to that, is to give place to the devil, Eph. iv. 26, 27. We must resist and stifle, and smother and suppress that; but first, To the wrath of our enemy: give place to it, i. e. be of a yielding temper; do not answer wrath with wrath, but with love rather; yielding pacifies great offences, Eccl. x. 4: second, Many apply it to the wrath of God: give place to that, make room for him to take the throne of judgment, and let him alone to deal with thine adversary.

CHAP. XIII. 1—6. We are here taught how to carry ourselves towards magistrates, and those that are in authority over us, called here, the higher powers; intimating their authority, they are powers; and their dignity, they are higher powers: including not only the king as supreme, but all inferior magistrates under him: and yet it is expressed, not by the persons that are in that power,

but the place of power itself in which they are. However the persons themselves may be wicked, and of those vile persons which the citizens of Sion contemneth, Psal. xv. 4, yet the just power which they have must be submitted to and obeyed.

7—10. This proves that love is the fulfilling of the law, answers all the ends of it; for what else is that, but to restrain us from evil-doing, and to constrain us to well-doing? Love is a living, active principle of obedience to the whole law. The whole law is written in the heart, if the law of love be there.

11—14. Downright adultery and fornication is the chambering forbidden; lascivious thoughts and affections, lascivious looks, words, books, songs, gestures, dances, dalliances, which lead to, and are degrees of that uncleanness, are the wantonness here forbidden; whatsoever transgresseth the pure and sacred law of chastity and modesty. We are not forbidden barely to provide for the body, it is a lamp that must be supplied with oil; but we are forbidden to fulfil the lusts thereof. The necessities of the body must be considered, but the lusts of it must not be gratified. Natural desires must be answered, but wanton appetites must be checked and denied. To ask meat for our necessities is duty, we are taught to pray for our daily bread; but to ask meat for our



CHAP. XIV.

The apostle comes in this, and part of the following chapter, to direct our demeanour one towards another in sacred things, which pertain more immediately to conscience and religion, and which we observe as members of the church.

**H**IM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things ; another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not : and let not him which eateth not judge him that eateth : for God hath received him.

4 Who art thou that judgest another man's servant ? to his own master he standeth or falleth ; yea, he shall be holden up ; for God is able to make him stand.

5 One man esteemeth one day above another : another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord ; whether we live, therefore, or die, we are the Lord's.

9 For to this end Christ both died, and

rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then, every one of us shall give account of himself to God.

13 Let us not, therefore, judge one another any more : but judge this rather, that no man put a stumbling-block, or an occasion to fall, in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

16 Let not then your good be evil spoken of :

17 For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.

lusts, is provoking, Psal. lxxviii. 18. Those who profess to walk in the Spirit, must not fulfil the lusts of the flesh, Gal. v. 16.

CHAP. XIV. 1—23. Here the apostle speaks of the distinction of meats and days as things indifferent, when it went no further than the opinion and practice of some particular persons, who had been trained up all their days to such observances, and therefore were the more excusable if they hardly parted with them ; but in the epistle to the Galatians, where he deals with those that were originally Gentiles, but were influenced by some judaizing teachers, not only to believe such a distinction, and to practise accordingly, but to lay a stress upon it as necessary to salvation, and to make the observation of the Jewish festivals public and congregational ; here the case was altered, and it is charged upon them as the frustrating of the design of the gospel, falling from grace, Gal. iv. 9, 10, 11. These here did it out of weakness, the Galatians did it out of wilfulness and wickedness ; and therefore the apostle handles them thus differently. This epistle is supposed to have been written some time before that to the Galatians. The apostle seems willing to let the ceremonial law wither by degrees, and to let it have an honourable burial ; now these weak Romans seem to be only following it weeping to the grave, but those Galatians were raking it out of its ashes. Whether we live or die we are the

Lord's, devoted to him, depending on him, designed and designing for him. Though some Christians are weak, and others strong ; and they of different sizes, capacities, apprehensions, and practices in less things, yet they are all the Lord's ; all eying, and serving, and approving themselves to Christ, and are accordingly owned and accepted of him. Is it for us then to judge or despise them, as if we were their masters, and they were to make it their business to please us, and to stand or fall by our dooms ? Destroy not him with thy meat, for whom Christ died, v. 15. First, Drawing of a soul to sin threatens the destruction of that soul. By shaking his faith, provoking his passion, and tempting him to act against the light of his own conscience, thou dost as much as in thee lies to destroy him, giving him an occasion to return to judaism again. It notes an utter destruction : the beginning of sin is as the letting forth of water ; we are not sure that it will stop any where on this side eternal destruction. Second, The consideration of the love of Christ in doing for souls, should make us very tender of the happiness and salvation of souls, and careful not to do any thing which may obstruct and hinder it. Did Christ quit a life for souls, such a life, and shall not we quit a morsel of meat for them ? Shall we despise those whom Christ valued at so high a rate ? Did he think it worth while to deny himself so much for them, as to die for



20 For meat destroy not the work of God. All things indeed *are* pure ; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith ? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith ; for whatsoever *is* not of faith is sin.

### CHAP. XV.

The apostle in this chapter continues the discourse of the former, concerning mutual forbearance in indifferent things, and so draws towards a conclusion of the epistle.

**W**E then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification :

3 For even Christ pleased not himself ; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning ; that we, through patience and comfort of the scriptures, might have hope.

5 Now, the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus ;

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

them, and shall not we think it worth while to deny ourselves so little for them, as abstaining from flesh comes to ? We cannot edify one another while we are quarrelling and contending. There are many ways by which we may edify one another, if we did but seriously mind it ; by good counsel, reproof, instruction, example, building up not only ourselves, but one another, in the most holy faith. We are God's building, God's temple, and have need to be edified ; and therefore must study to promote the spiritual growth one of another. None so strong but they may be edified, none so weak but may edify ; and while we edify others we benefit ourselves.

CHAP. XV. 1—4. Even he who was infinitely happy in the enjoyment of himself, who needed not us or our services ; even he who thought it no robbery to be equal with God, who had reason enough to please himself, and no reason to be concerned, much less to be crossed for us ; even he pleased not himself, even he bore our sins ; and should not we be humble and self-denying, and ready to consider one another, who are members one of another ?

5, 6 The apostle having delivered two exhortations, before he proceeds to more, intermixes here a prayer for the success of what he had said. Faithful ministers water their preaching with their

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers :

9 And that the Gentiles might glorify God for *his* mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles ; and laud him, all ye people.

12 And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

prayers, because whoever sows the seed, it is God that gives the increase. We can but speak to the ear, it is God's prerogative to speak to the heart.

7—12. I will confess to thee among the Gentiles, v. 9, i. e. thy name shall be known, and owned in the Gentile world ; there shall gospel-grace and love be celebrated. This is quoted from Psal. xviii. 49, I will give thanks unto thee, O Lord, among the heathen. Praise the Lord, all ye Gentiles. This is quoted out of that short psalm, Psal. cxvii. 1. Converting grace sets people a praising God, furnisheth with the richest matters for praise, and gives a heart to it. The Gentiles had been for many ages praising their idols of wood and stone, but now they are brought to praise the Lord ; and this David in spirit speaks of. In calling upon all the nations to praise the Lord, it is intimated that they shall have the knowledge of him, v. 12, quoted from Isa. xi. 10.

13. Here is another prayer directed to God as the God of hope, and it is, as the former, 5, 6, for spiritual blessings. Those are the best blessings, and to be first and chiefly prayed for.

14—16. It was a great credit to the Romans to be commended by Paul, a man of so great judgment and integrity, too skilful to be deceived, and too honest to flatter.



17 I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.

19 Through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation :

21 But, as it is written, To whom he was not spoken of, they shall see ; and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now, having no more place in these parts, and having a great desire these many years to come unto you ;

24 Whensoever I take my journey into Spain I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedo-

nia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily ; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in *your* prayers to God for me ;

31 That I may be delivered from them that do not believe in Judea ? and that my service which *I have* for Jerusalem may be accepted of the saints ;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

## CHAP. XVI.

Now in this closing chapter we may observe, I. Paul's recommendation of one friend to the Roman Christians, and his particular salutation of several among them, 1—16. II. A caution to take heed of those who caused divisions, 17—20. III. Salutations added from some who were with Paul, 21—24. IV. He concludes with a solemn celebration of the glory of God, 25—27.

17—21. The apostle here gives some account of himself and of his own affairs. Having mentioned his ministry and apostleship, he goes on further to magnify his office in the efficacy of it ; and to mention to the glory of God the great success of his ministry, and the wonderful things that God hath done by him ; for encouragement to the Christian church at Rome, that they were not alone in the profession of christianity ; but though compared with the multitude of their idolatrous neighbours, they were but a little flock, yet up and down the country there were many that were their companions in the kingdom and patience of Jesus Christ. He preached in many places, from Jerusalem whence the law went forth as a lamp that shineth, and round about unto Illyricum, many hundred miles distant from Jerusalem. We have in the book of the Acts an account of Paul's travels. There we find him after he was sent forth to preach to the Gentiles, Acts xiii. labouring in that blessed work in Seleucia, Cyprus, Pamphylia, Pisidia, and Lycaonia, chap. xiii. xiv. Afterwards travelling through Syria and Cilicia, Phrygia, Galatia, Mysia, Troas ; and thence called over to Macedonia, and so into Europe, chap. xv. xvi. Then we find him very busy at Thessalonica, Berea, Athens, Corinth, Ephesus, and the parts adjacent : and those that know the extent and distance of these countries, will conclude Paul an active man, rejoicing as a strong man to run a race. Illyricum is the country now called Slavonia, bordering upon Hungary. Some take it for the same with Bulgaria ; others for the Lower Pannonia : however it was a great way from Jerusalem.

22—29. Spain was then a province of the empire, well known to the Romans, who had a great correspondence with it, and therefore they might be helpful to Paul in his voyage thither ; and it was not barely the accompanying of him part of the way, but their furthering him in his expedition that he counted upon : not only out of their respect to Paul, but out of respect to the souls of those poor Spaniards that Paul was going to preach to. It is justly expected from all Christians that they should lay out themselves for the promoting and furthering of every good work, especially that blessed work of the conversion of souls ; which they should contrive to make as easy as may be to their ministers, and as successful as may be to poor souls.

30—33. The Lord of hosts, the God of battle, is the God of peace, the author of love and peace. He describes God under this title here, because of the divisions among them, to recommend peace to them ; if God be the God of peace, let us be men of peace. The Old Testament blessing was, Peace be with you ; now, The God of peace be with you. They who have the fountain cannot want any of the streams. With you all ; both weak and strong. To dispose them to the nearer union he puts them all together in this prayer. Those who are united in the blessing of God, should be united in affection one to another.

CHAP. XVI. 1—16. Phœbe seems to have been a person of some account ; and yet it was no disparagement to her to be a servant to the church. Probably they used to meet at her house, and she undertook the care of entertaining the ministers, especi-



**I** COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea ;

2 That ye receive her in the Lord, as becometh saints ; and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus ;

4 Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles, approved in Christ. Salute them which are of Aristobulus's household.

11 Salute Herodian my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

ally strangers. Every one in their place should strive to serve the church, for therein they serve Christ, and it will turn to a good account another day. Cenchrea was a small sea-port town adjoining to Corinth, about twelve furlongs distant. Some think there was a church there distinct from that at Corinth, though being so near it is very probable that the church of Corinth is called the church at Cenchrea, because their place of meeting might be there, because of the great opposition to them in the city, Acts xviii. 12.

17—20. The apostle having endeavoured by his endearing salutations to unite them together, it was not improper to subjoin

15 Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned : and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad, therefore, on your behalf : but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host and of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now, to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith ;)

a caution to take heed of those whose principles and practices were destructive to Christian love.

21—24. Gaius mine host. It is uncertain whether this was Gaius of Derbe, Acts xx. 4, or Gaius, of Macedonia, Acts xix. 29, or rather Gaius of Corinth, 1 Cor. i. 14, and whether any of these was he to whom John wrote his third epistle. However, Paul recommends him for his great hospitality, not only to himself, but to the whole church.

25—27. Here the apostle solemnly closes his epistle with a magnificent ascription of glory to the blessed God, as one that terminated all in the praise and glory of God, and studied to return all



## I. CORINTHIANS.

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

and sent by Phebe, servant of the church at Cenchrea.

¶ Written to the Romans from Corinthus,

to him, seeing all is of him, and from him. He doth as it were breathe out his soul to these Romans in the praise of God, chusing

to make that the end of his epistle, which he made the end of his life.

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# THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

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Corinth was a principal city of Greece, in that particular division of it which was called Achaia. It was situate on the Isthmus, (or neck of land) that joined Peloponesus to the rest of Greece, on the southern side, and had two ports adjoining; one at the bottom of the Corinthian gulf, called Lechæum, not far from the city, from whence they traded to Italy and the west; the other at the bottom of the Sinus Saronicus, called Cenchrea, at a more remote distance, from whence they traded to Asia. From this situation, it is no wonder that Corinth should be a place of great trade and wealth. And, as affluence is apt to produce luxury of all kinds, neither is it to be wondered if a place so famous for wealth and arts, should be famous for vice. Yet in this lewd city did Paul, by the blessing of God on his labours, plant and raise a Christian church, chiefly among the Gentiles, as seems very probable from the history of this matter, Acts xviii. 1—18, compared with some passages in this epistle, particularly chap. xii. 6. Some time after he left them he wrote this epistle to them, to water what he had planted, and rectify some gross disorders, that during his absence had been introduced, partly from the interest some false teacher or teachers had obtained amongst them, and partly from the leaven of their old maxims and manners, that had not been thoroughly purged out by the Christian principles they had entertained.

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### CHAP. I.

I. The introduction to the whole epistle, 1—10. II. Their divisions, and the original of them, 10—13. III. An account of Paul's ministry among them, 13—17. IV. The manner wherein he preached the gospel, 17, ad fin.

**P**AUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours :

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf for the grace of God which is given you by Jesus Christ :

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge :

6 Even as the testimony of Christ was confirmed in you :

7 So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ :

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you : but *that* ye be perfectly joined together in the same mind, and in the same judgment.

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CHAP. I. 1—9. In conjunction with the church at Corinth, Paul directs the epistle to all that in every place call on the name of Christ Jesus our Lord, both theirs and ours. Hereby Christians are distinguished from the profane and atheistical, that they dare not live without prayer; and hereby they are distinguished from Jewr and Pagans, that they call on the name of Christ. He is

their common head and Lord. In every place in the christian world there are some that call on the name of Christ. God hath a remnant in all places ; and we should have a common concern for, and hold communion with, all that call on Christ's name,

10—13. Paul and Apollos were both faithful ministers of Jesus



11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas; besides I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Christ, and helpers of their faith and joy: but those who were disposed to be contentious, broke into parties, and set their ministers at the head of their several factions: some cried up Paul, perhaps as the most sublime and spiritual teacher. Others cried up Apollos, perhaps as the most eloquent speaker. Some Cephas or Peter, perhaps for the authority of his age, or because he was the apostle of the circumcision. And some were for neither, but Christ only. So liable are the best things in the world to be corrupted, and the gospel and its institutions, which are at perfect harmony with themselves and one another, to be made the engines of variance, discord, and contention. This is no reproach to our religion, but a very melancholy evidence of the corruption and pravity of human nature. How far will pride carry Christians in opposition to one another! Even so far as to set Christ and his own apostles at variance, and make them rivals and competitors.

14—16. Paul left it to other ministers to baptize, whilst he set himself to more useful work; and filled up his time with preaching the gospel. This he thought more his business, being the most important. He had assistants that could baptize, when none could discharge the other part of his office as well as himself.

17—31. Christ crucified is a stumbling-block to the Jews. They had a conceit that their expected Messiah was to be a great tem-

22 For the Jews require a sign, and the Greeks seek after wisdom,

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are;

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

31 That, according as it is written, He that glorieth, let him glory in the Lord.

## CHAP. II.

I. The apostle reminds the Corinthians of the plain manner wherein he delivered the gospel to them, 1—5. II. But yet shews them that he had communicated to them a treasure of the truest and highest wisdom, 6.

poral prince, and therefore would never own one who made so mean an appearance in life, and died so accursed a death, for their deliverer and king. They despised him, and looked upon him as execrable, because he was hanged on a tree, and because he did not gratify them with a sign to their mind, though his divine power shone out in innumerable miracles. The Jews require a sign, v. 22, see Matt. xii. 38. He was to the Greeks foolishness. They laughed at the story of a crucified Saviour, and despised the apostle's way of telling it. They sought for wisdom. They were men of wit and reading, men that had cultivated arts and sciences, and had for some ages been in a manner the very mint of knowledge and learning. There was nothing in the plain doctrine of the cross to suit their taste, or humour their vanity, or gratify a curious and rangling temper: they entertained it therefore with scorn and contempt. What, hope to be saved by one that could not save himself? and trust in one who was condemned and crucified for a malefactor, a man of mean birth and poor condition in life, and cut off by so vile and opprobrious a death? This was what the pride of human reason and learning could not relish. But those who are saved are reconciled to the doctrine of the cross, and led into an experimental acquaintance with the mysteries of Christ crucified.



## I. CORINTHIANS.

**A**ND I, brethren, when I came to you came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power ;

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, that come to nought ;

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordained before the world unto our glory ;

8 Which none of the princes of this world knew ; for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him ? even so, the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God ;

that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth : comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ.

### CHAP. III.

I. The apostle blames the Corinthians for their carnality and divisions, 1—4. II. He instructs them how what was amiss among them might be rectified, 5—23.

**A**ND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat : for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal : for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men ?

4 For while one saith, I am of Paul ; and another, I *am* of Apollos ; are ye not carnal ?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man ?

6 I have planted, Apollos watered ; but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth : but God that giveth the increase.

CHAP. II. 1—5. When nothing but Christ crucified was plainly preached, the success must be entirely attributed to a divine power accompanying the word : their faith must be founded not on human wisdom, but divine evidence and operation. The gospel was so preached that God might appear and be glorified in all.

6—16. Such wisdom as could not have been discovered without a revelation ; according to what the prophet Esay saith, Isa. lxiv. 4, Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the things which God hath prepared for them that love him : for him that waiteth for him, that waiteth for his mercy, as the LXX. It was a testimony of love to God in Jewish believers, to live in expectation of the accomplishment of evangelical promises. The great truths of the gospel are things lying out of the sphere of human discovery. Eye hath not seen, nor ear heard them, nor have

they entered into the heart of man. Were they objects of sense, could they be discovered by an eye of reason, and communicated by the ear, as matters of common human knowledge may, there had been no need of a revelation. But laying out of the sphere of nature, we cannot discover them but by the light of revelation. And therefore we must take them as they lie in the scriptures, and as God has been pleased to reveal them.

CHAP. III. 1—4. Contentions and quarrels about religion are sad evidences of remaining carnality. True religion makes men peaceable, and not contentious. Factious spirits act upon human principles, not upon principles of true religion ; they are guided by their own pride and passions, and not by rules of christianity ; do ye not walk as men ?

5—10. All the faithful ministers of Christ are one, in the great



## CHAP. IV

8 Now, he that planteth and he that watereth are one ; and every man shall receive his own reward, according to his own labour.

9 For we are labourers together with God : ye are God's husbandry ; *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ;

13 Every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt he shall suffer loss : but he himself shall be saved ; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you ?

17 If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself : if any

business and intentions of their ministry. They may have difference of sentiment in lesser things : they may have their debates and contests ; but they heartily concur in the great design of honouring God and saving souls, by promoting true christianity in the world. And all such may expect a glorious recompence of their fidelity, and in proportion to it.

But let every man take heed how he buildeth thereon. This is a proper caution ; there may be very indifferent building on a good foundation. It is easy to err here, and great care should be used, not only to lay a sure and right foundation, but to erect a regular building upon it. Nothing must be laid upon it but what the foundation will bear, and what is of a piece with it. Gold and dirt must not be mingled together. Ministers of Christ should take great care that they do not build their own fancies or false reasonings on the foundation of divine revelations. What they preach should be the plain doctrine of their Master, or what is perfectly agreeable with it.

11—15. They who spread true and pure religion in all branches of it, and whose work will abide in the great day, shall receive a reward. There are others whose work shall be burnt, 13, whose corrupt opinions and doctrines, or vain inventions and usages in the worship of God, shall be discovered, disowned, and rejected in that day : shall be first manifested to be corrupt, and then dis-

man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God : for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men : for all things are yours ;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ;

23 And ye *are* Christ's, and Christ is God's.

## CHAP. IV.

I. The apostle directs them how to account of him and his fellow-ministers, 1—6. II. He cautions them against pride, 7—14. III. He challenges their regard to him as their father in Christ, 15—17. IV. He tells them of his having sent Timothy, 18, ad fin.

**L**ET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment ; yea, I judge not mine own self.

4 For I know nothing by myself ; yet am I not hereby justified : but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the

approved of God, and rejected. Those who hold the foundation of christianity, though they build hay, wood, and stubble upon it, may be saved. This may help to enlarge our charity. We should not reprobate men for their weakness ; for nothing will damn men but wickedness. He shall be saved, yet so as by fire, saved out of the fire. Himself shall be snatched out of that flame, which will consume his work.

16, 17. Those who spread loose principles, that have a direct tendency to pollute the church of God, and render it unholy and unclean, are likely to bring destruction on themselves.

18—20. He taketh the wise in their own craftiness. As it is written, Job v. 13, he catches them in their own nets, and entangles them in their own snares : he turns their most studied, and plausible, and promising schemes, against themselves ; and ruins them by their own contrivance. Nay, He knows the thoughts of the wise, that they are vain, v. 20, that they are vanity, Psal. xciv. 11.

21—23. All things are the believer's, that Christ might have honour in his great undertaking, and God in all might have the glory. God in Christ reconciling a sinful world to himself, and shedding abroad the riches of his grace on a reconciled world, is the sum and substance of the gospel.

CHAP. IV. 1—6. Paul chose rather to mention his own name, and the name of a faithful fellow-labourer, than the names of any



## 1. CORINTHIANS.

hearts ; and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes ; that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another* ? and what hast thou that thou didst not receive ? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it ?

8 Now ye are full, now ye are rich, ye have reigned as kings without us ; and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death ; for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ ; we *are* weak, but ye *are* strong : ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place ;

12 And labour, working with our own hands : being reviled, we bless : being persecuted, we suffer it ;

13 Being defamed, we entreat : we are made as the filth of the earth, *and* are the off-scouring of all things unto this day.

14 I write not these things to shame you, but, as my beloved sons, I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers : for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye ? shall I come unto you with a rod, or in love, and *in* the spirit of meekness ?

### CHAP. V.

I. The apostle blames them for their indulgence in the case of the incestuous person, v. 1—7. M. Exhorts them to Christian purity, v. 7, 8. III. Directs them to shun even the common conversation of those who were guilty of any notorious wickedness, v. 9, ad fin.

**I**T is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I, verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

heads of factions amongst them, that hereby he might avoid what would provoke, and so procure his advice the greater regard.

7—13. The disciples of Christ, and especially his ministers, should hold fast their integrity, and keep a good conscience, whatever opposition or hardships they meet with from the world. Whatever they suffer from men, they must follow the example, and fulfil the will and precepts of their Lord. They must be content with him, and for him, to be despised and abused.

14—16. As ministers are to set a pattern, others must take it. They should follow them as far as they are satisfied they follow Christ in faith and practice.

17—21. If they continued perverse among themselves and with him, it would be necessary to come with a rod ; that is, to exert

his apostolical power in chastising them, by making some examples, and inflicting some diseases and corporal punishments, or by other censures for their faults.

CHAP. V. 1—6. Some think the apostle is not to be understood of mere excommunication, but of a miraculous power or authority they had, and of delivering a scandalous sinner into the power of Satan, to have bodily diseases inflicted, and to be tormented by him with bodily pains, which is their meaning of the destruction of the flesh. In this sense the destruction of the flesh has been an happy occasion of the salvation of the spirit. It is probable this was a mixed case. It was an extraordinary instance ; and the church was to proceed against him by just censure ; and the apostle when they did so, put forth an act of extraordinary



6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

## CHAP. VI.

I. The apostle reproves them for going to law, 1—8. II. He takes occasion hence to warn them against gross sins, 9—12. III. And vehemently dehorts them from fornication, 12, ad fin.

**D**ARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels?

power, and gave him up to Satan; not for his destruction, but deliverance, at least for the destruction of the flesh, that the soul might be saved.

7, 8. We must have new hearts, and lead new lives. The whole life of a Christian must be a feast of unleavened bread. His common conversation; and his religious performances, must be holy. He must purge out the old leaven, and keep the feast with the unleavened bread of sincerity and truth. He must be without guilt in his carriage towards God and man. And the more there is of sincerity in our profession, the less shall we censure that of others.

9—13. Heathens were such as Christians had nothing to do to judge, and censure, and avoid upon a censure past: for they are without, 12; must be left to God's judgment, 13. But as to members of the church, they are within, are professedly bound by the laws and rules of christianity, and not only liable to the judg-

how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now, therefore, there is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now, the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath both raised up the

ment of God, but to the censures of those who are set over them, and the fellow members of the same body, when they transgress those rules. Every christian is bound to judge them unfit for communion and familiar converse.

CHAP. VI. 1—8. It is utterly a fault to wrong and defraud any; but it is an aggravation of this fault to defraud our christian brethren. The ties of mutual love ought to be stronger between them than between others. And love worketh no ill to his neighbour, Rom. xii. 10. Those who love the brotherhood, can never, under the influence of this principle, hurt or injure them.

9—11. None are cleansed from the guilt of sin, and reconciled to God through Christ, but those who are also sanctified by his Spirit. All who are made righteous in the sight of God, are made holy by the grace of God.

12—20. The sin of fornication is a great injury in a christian



## I. CORINTHIANS.

Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make *them* the members of an harlot? God forbid.

16 What! know ye not that he which is joined to an harlot is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God? and ye are not your own;

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

### CHAP. VII.

The apostle answers some cases about marriage.

**N**OW, concerning the things whereof ye wrote unto me; *It is good for a man not to touch a woman.*

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time; that ye may give yourselves to fasting and prayer: and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say, therefore, to the unmarried and widows, *It is good for them if they abide even as I.*

9 But if they cannot contain let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband.

11 But, and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or, how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: is any

to his head and Lord, and a great reproach and blot on his profession. It is no wonder, therefore, the apostle should say, Flee fornication, 18. Avoid it, keep out of the reach of temptations to it, of provoking objects. Direct the eyes and mind to other things and thoughts. Other vices may be conquered in fight, this only by flight, say many of the fathers.

CHAP. VII. 1-16. But to the rest speak I, not the Lord, i. e. the Lord had not so expressly spoken to this case, as to the former, of divorce. It doth not mean that the apostle spoke without authority from the Lord, or decided this case by his own wisdom.

without the inspiration of the Holy Ghost. He closes this subject with a declaration to the contrary, 40. I think also, that I have the Spirit of God.

17-24. Let every man wherein he is called abide therein with God, 24. This is to be understood of the state wherein a man is converted to christianity. No man should make his faith or religion an argument to break through any natural or civil obligations. He should quietly and comfortably abide in the condition in which he is, and this he may well do when he may abide therein with God.



called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called, *being* a servant? care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's free-man; likewise also he that is called, *being* free is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man wherein he is called therem abide with God.

25 Now, concerning virgins, I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose, therefore, that this is good for the present distress: *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not

abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit: not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage doeth well: but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

25—35. That condition of life should be chosen by the christian, in which it is most likely he shall have the best helps and the least hindrances in the service of God, and the affairs of his own salvation.

36—38. In this passage the apostle is commonly supposed to give advice about the disposal of children in marriage, upon the foot of his former determination. In which view, the general meaning is plain. It was in that age, and those parts of the world, and especially among the Jews, reckoned a disgrace for a woman to remain unmarried past a certain number of years. It gave a suspicion of somewhat that was not for her reputation. Now, says the apostle, If any man thinks he behave unhandsomely towards his daughter, and that it is not for her credit to remain unmarried, when she is at full age, and that upon this foot it is needful to dis-

pose of her in marriage, he may use his pleasure. It is no sin in him to dispose of her to a suitable mate. But if a man has determined in himself to keep her a virgin, and stands to this determination, and is under no necessity to dispose of her in marriage, but is at liberty, with her consent, to pursue his purpose, he doth well in keeping her a virgin. In short, he that giveth her in marriage does well, but he that keeps her single, if she can be easy and innocent in such a state, does what is better; that is, more convenient for her in the present state of things.

39, 40. Change of condition in marriage is so important a matter, that it ought not to be made but upon due deliberation, after careful consideration of circumstances, and upon very probable grounds at least, that it will be a change to advantage in our spiritual concerns.



## I. CORINTHIANS.

### CHAP. VIII.

The apostle in this chapter answers another case, about eating those things that had been sacrificed to idols.

**N**OW, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other god but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol, unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

CHAP. VIII. 1—3. Knowledge, or at least a high conceit of it, is very apt to swell the mind, to fill it with wind, and so puff it up. This tends to no good to ourselves, but in many instances is much to the hurt of others. But true love and tender regard to our brethren, will put us upon consulting their interest, and acting as may be for their edification.

4—6. It is the great privilege of us christians, that we know the true God; and true Mediator between God and men: The true God and Jesus Christ whom he hath sent, John xvii. 3.

7—15. Some of those who were turned from Heathenism to Christianity among the Corinthians, seem to have retained a veneration for their idols, utterly irreconcilable with those great principles; so as when an opportunity offered to eat things offered to idols, they did not abstain, to testify their abhorrence of idolatry, nor eat with a professed contempt of the idol, by declaring they looked upon it to be nothing; and so their conscience being weak, was defiled, i.e. they contracted guilt, they ate out of respect to the idol, with an imagination that it had something divine in it, and so committed idolatry; whereas the design of the gospel was to turn men from dumb idols to the living God. They were weak in their understanding, not thoroughly apprised of the vanity of idols: and while they ate what was sacrificed to them out of veneration for them, contracted the guilt of idolatry, and so greatly polluted themselves. This seems to be the sense of the place, though some understand it of weak christians defiling themselves in eating what was offered to an idol, with an apprehension that

9 But take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

### CHAP. IX.

In this chapter the apostle seems to answer some cavils against himself.

**A**M I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

thereby it became unclean, and made them so in a moral sense who should eat it: every one not having a knowledge that the idol was nothing, and therefore that it could not render what was offered to it in this sense unclean. We should be careful to do nothing that may occasion weak christians to defile their consciences.

CHAP. IX. 1, 2. Blessed Paul, in the work of his ministry, not only met with opposition from those without, but discouragement from those within. He was under reproach, false brethren questioned his apostleship, and were very industrious to lessen his character, and sink his reputation; particularly here at Corinth, a place to which he had been instrumental of doing much good, and from which he had deserved well; and yet there were those among them who upon these heads created him great uneasiness. Note, It is no strange or new thing for a minister to meet with very unkind returns for great good-will to a people, and diligent and successful services among them. Some among the Corinthians questioned, if they did not disown, his apostolical character. To their cavils he here answers, and in such a manner as to set forth himself as a remarkable example of that self-denial, for the good of others, which he had been recommending in the former chapter.

3—14. It is the people's duty to maintain their minister by Christ's appointment, though it be not a duty bound on a minister to call for, or accept it. He may waive his right, as Paul did, without being a sinner; but they transgress an appointment of Christ, who deny or withhold it. They who preach the gospel have a right to live by it, and they who attend on their ministry



6 Or I only and Barnabas, have not we power to forbear working? upon me: yea, woe is unto me if I preach not the gospel.

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know, that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

15 But I have used none of these things; neither have I written these things that it should be so done unto me; for *it were* better for me to die than that any man should make my glorying void.

16 For though I preach the gospel I have nothing to glory of: for necessity is laid

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainty; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away

and yet take no thought about their subsistence, fail very much in their duty to Christ, and the respect owing to them.

15--18. The apostle would never use his power or privilege of being maintained by his ministry, so as to frustrate the ends of it, but would willingly and cheerfully deny himself, for the honour of Christ, and the interest of souls. And that minister who follows his example may have cheerful expectations of a full recompence.

19--23. An heart warmed with zeal to God, and breathing after the salvation of men, will not plead and insist upon rights and privileges in bar to this design. They manifestly abuse their power in the gospel, who employ it not to edification but destruction and therefore breathe nothing of its spirit.

24--27 In these verses the apostle hints at the great encourage-

ment he had to act in this manner. He had a glorious prize, an incorruptible crown in view. And upon this head he compares himself to the racers and combatants in the Isthmian games, an allusion well known to the Corinthians, because they were celebrated in their neighbourhood. Know ye not that they which run in a race, run all, but one obtaineth the prize? v. 24. All run at your games, but one gets the race only, and wins the crown. A preacher of salvation may yet miss it. He may shew others the way to heaven, and never get thither himself. To prevent this, Paul took so much pains in subduing and keeping under bodily inclinations, lest by any means he himself who had preached to others, should yet miss the crown, be disapproved and rejected by his sovereign Judge. An holy fear of himself was necessary to



# I. CORINTHIANS.

## CHAP. X.

In this chapter the apostle prosecutes the argument at the close of the last, and warns the Corinthians against security, by the example of the Jews.

**M**OREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ;

2 And were all baptized unto Moses in the cloud, and in the sea ;

3 And did all eat the same spiritual meat ;

4 And did all drink the same spiritual drink ; (for they drank of that spiritual Rock that followed them ; and that Rock was Christ :)

5 But with many of them God was not well pleased : for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them ; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now, all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore, let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man : but God is faithful who will not suffer you to be tempted above that ye are able : but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men ; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ ? the bread which we break, is it not the communion of the body of Christ ?

17 For we, *being* many, are one bread, and one body : for we are all partakers of that one bread.

18 Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar ?

19 What say I then ? that the idol is any thing ? or that which is offered in sacrifice to idols is any thing ?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord and the cup of devils : ye cannot be partakers of the Lord's table and of the table of devils.

22 Do we provoke the Lord to jealousy ? are we stronger than he ?

23 All things are lawful for me, but all things are not expedient : all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*,

25 Whatsoever is sold in the shambles *that* eat, asking no question for conscience sake :

preserve the fidelity of an apostle. And how much more necessary is it to our preservation ? Holy fear of ourselves, and not presumptuous confidence, is the best security against apostacy from God, and final rejection by him.

CHAP. X. 1—5. Men may enjoy many and great spiritual privileges in this world, and yet come short of eternal life. Many of those who were baptized unto Moses in the cloud and sea, i. e. had their faith of his divine commission confirmed by these miracles, yet were overthrown in the wilderness, and never saw the promised land. Let none presume upon their great privileges, or profession of the truth ; these will not secure heavenly happiness, nor prevent divine judgments here on earth, except the root of the matter be in us.

6—14. We have all the encouragement in the world to flee sin, and prove faithful to God. We cannot fall by a temptation, if we cleave fast to him.

15—22. Attention to the greatness of God's power should restrain us from provoking his jealousy, from doing any thing to displease him. Shall we rouse almighty wrath ? And how shall we withstand it ? Are we a match for God ? Can we resist his power, or controul it ? And if not, shall we arm it against us, by provoking him to jealousy ? No, let us fear this power, and let this restrain us from all provocation.

23—33. Our own humour and appetite must not determine our practice, but the honour of God, and the good edification of the church. We should not so much consult our own pleasure and



26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go ; whatsoever is set before you eat, asking no question for conscience sake.

28 But if any man say unto you, 'This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake : for the earth is the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but of the other : for why is my liberty judged of another *man's* conscience ?

30 For if I by grace be a partaker, why am I evil spoken of, for that for which I give thanks ?

31 Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God :

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many ; that they may be saved.

## CHAP. XI.

In this chapter the apostle blames, and endeavours to rectify some great indecencies, and manifest disorders in the church of Corinth.

**B**E ye followers of me, even as I also *am* of Christ.

2 Now, I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ ; and the head of the woman *is* the man : and the head of Christ *is* God.

4 Every man praying or prophesying,

having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head ; for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn ; but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man, indeed, ought not to cover *his* head, forasmuch as he is the image and glory of God : but the woman is the glory of the man.

8 For the man is not of the woman ; but the woman of the man.

9 Neither was the man created for the woman ; but the woman for the man.

10 For this cause ought the woman to have power on *her* head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman : but all things of God.

13 Judge in yourselves ; is it comely that a woman pray unto God uncovered ?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him ?

15 But if a woman have long hair, it is a glory to her : for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now, in this that I declare *unto you*, I praise *you* not, that ye come to-

interest, as the advancement of the kingdom of God among men. A christian should be a man devoted to God, and of a public spirit.

CHAP. XI. 1—16. It is indeed an apostolical Canon, that the women should keep silence in the churches, chap. xiv. 34, 1 Tim. ii. 12. Which some understand without limitation, as if a woman under inspiration also must keep silence ; which seems very well to agree with the connexion of the apostle's discourse, chap. xiv. Others with a limitation : though a woman might not from her own abilities pretend to teach, or so much as question and debate any thing in the church, yet when under inspiration the case was altered. She had liberty to speak. Or though she might not preach even by inspiration, because teaching is the business of a

superior, yet she might pray or utter hymns by inspiration, even in the public assembly. She did not shew any affection of superiority over the man by such acts of public worship. It is plain, the apostle doth not in this place prohibit the thing, but the manner of doing it. And yet he might utterly disallow the thing, and lay an unlimited restraint on the women, in another part of the epistle. These things are not contradictory. It is to his present purpose to reprehend the manner wherein the woman prayed and prophesied in the church, without determining in this place whether they did well or ill in praying or prophesying.

17—22. It is an heinous evil, and severely to be censured, for Christians to treat their fellow Christians with contempt and insolence, but especially at the Lord's table. This is doing what



## I. CORINTHIANS.

gether not for the better, but for the worse.

18 For, first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together, therefore, into one place, *this* is not to eat the Lord's supper.

21 For in eating, every one taketh before *other* his own supper; and one is hungry, and another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And, when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord un-

worthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

## CHAP. XII.

The case of spiritual gifts.

**N**OW, concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and *that* no man can say that Jesus is the Lord but by the Holy Ghost.

4 Now, there are diversities of gifts, but the same Spirit.

they can to pour contempt on divine ordinances. And we should look carefully to it, that nothing in our carriage at the Lord's table have the appearance of contemning so sacred an institution.

23—34. He lays before the Corinthians the danger of receiving unworthily: of prostituting this institution as they did, and using it to the purposes of feasting and faction; with intentions opposite to its design, or a temper of mind altogether unsuitable to it: or keeping up the covenant with sin and death, whilst they are there professedly renewing and confirming their covenant with God. (1.) It is great guilt which such contract. They shall be guilty of the body and blood of the Lord, 27, of violating this sacred institution: of despising his body and blood. They act as if they counted the blood of the covenant, wherewith they are sanctified, an unholy thing, Heb. ix. 26. They profane the institution, and in a manner crucify their Saviour over again. Instead of being cleansed by his blood, they are guilty of his blood. (2.) It is a great hazard they run. They eat and drink judgment to themselves, v. 29. They provoke God, and are likely to bring down punishment on

themselves. No doubt but they incur great guilt, and so render themselves liable to damnation, to spiritual judgments, and eternal misery. Every sin is in its own nature damning; and therefore so heinous a sin as profaning such an holy ordinance, to be sure is so. And it is profaned in the grossest sense, by such irreverence and rudeness as the Corinthians were guilty of. But fearful believers should not be discouraged from attending at this holy ordinance, by the sound of these words, as if they bound upon themselves the sentence of damnation by coming to the table of the Lord unprepared. This sin, as well as all others, leaves room for forgiveness upon repentance. And the holy Spirit never indited this passage of scripture to deter serious Christians from their duty, though the devil has often made this advantage of it, and robbed good Christians of their choicest comfort.

CHAP. XII. 1—11. The apostle comes now to treat of spiritual gifts, which abounded in the church of Corinth, but were greatly abused. What these gifts were, is at large told in the body of the chapter. Extraordinary offices and powers, bestowed on



5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13 For by one spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now hath God, set the members

every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need, but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings; helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues; do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

ministers and Christians in the first ages, for conviction of unbelievers, and propagation of the gospel. Gifts and graces greatly differ. Both indeed were freely given of God. But where grace is given, it is for the salvation of those who have it. Gifts are bestowed for the advantage and salvation of others. And there may be great gifts where there is not a drachm of grace, but persons possessed of them are utterly out of the divine favour. They are great instances of divine benignity to men, but do not by themselves prove those who have made them the objects of divine complacency. This church was rich in gifts, but there were many things scandalously out of order in it. 94 41

12—20. The members of the natural body are made to have a care and concern for each other, to prevent a schism in it. So should it be in Christ's body: the members should sympathize with each other. As in the natural body, the pain of the one part afflicts the whole, the ease and pleasure of one part affects the whole; so should Christians reckon themselves honoured in the honours of their fellow Christians, and should suffer in their sufferings.

27—31. True charity is greatly to be preferred to the most glorious gifts. To have the heart glow with mutual love, is vastly better than to glare with the most pompous titles, offices, or powers,



# I. CORINTHIANS.

## CHAP. XIII.

In this chapter the Apostle goes on to shew more particularly what that more excellent way was, of which he had just before been speaking.

**THOUGH** I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have *the gift of prophecy*, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth; but whether *there be* prophecies, they shall fail, whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come,

CHAP. XIII. 1—3. Here the apostle shews that more excellent way he meant, or had in view in the close of the former chapter, viz. charity, or as it is commonly elsewhere rendered love. Not what is meant by charity in our common use of the word, which most men understand of alms-giving; but love in its fullest and most extensive meaning. True love to God and man. A benevolent disposition of mind towards our fellow-Christians, growing out of sincere and fervent devotion to God. This living principle of all duty and obedience, is the more excellent way, of which the apostle speaks: preferable to all gifts. Nay, without this, the most glorious gifts are nothing; of no account to us, of no esteem in the sight of God.

4—7. How amiable a thing is Christian charity! How lovely a mind is that which is tinged throughout with such benevolence, has it diffused over its whole frame! Happy the man who has this heavenly fire glowing in his heart, flowing out of his mouth, and diffusing his warmth over all with whom he has to do! How lovely a thing would christianity appear to the world, if those that profess it were more actuated and animated by this divine principle, and paid a due regard to a command on which its blessed author laid a chief stress. A new commandment give I to you, that ye love one another; as I have loved you, that ye also love one another, John xiii. 34. By this shall all men know that ye are my disciples, 35.

then that which is in part shall be done away.  
11 When I was a child, I spake as a child, I understood as a child, I thought as a child but when I became a man I put away childish things.

12 For now we see through a glass darkly; but then face to face: now I know in part but then shall I know even as also I am known.

13 And now abideth faith, hope, charity; these three; but the greatest of these is charity.

## CHAP. XIV.

In this chapter the apostle directs them about the use of their spiritual gifts, preferring those most that are best, and fitted to do the greatest good.

**FOLLOW** after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God; for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues: but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit

Blessed Jesus! how few of thy professed disciples are to be distinguished and marked out by this characteristic.

8—13. The apostle is plainly speaking of miraculous gifts, and therefore of knowledge to be had out of the common way; see chap. xiv. 6, a knowledge of mysteries supernaturally communicated. Such knowledge was to vanish away. Some indeed understand it of common knowledge acquired by instruction, taught and learnt. This way of knowledge is to vanish away, though the knowledge itself once acquired, will not be lost. But it is plain the apostle is here setting the grace of charity in opposition to supernatural gifts. And it is more valuable because more durable. It shall last when they shall be no more. It shall enter into heaven, where they will have no place, because they will be of no use. Though in a sense even our common knowledge may be said to cease in heaven, by reason of the improvement that will then be made in it. The light of a candle is perfectly obscured by the sun shining in its strength.

CHAP. XIV. 1—5. That makes most for the honour of a minister, that is most for the church's edification, not what shews his gifts to most advantage. He acts in a narrow sphere whilst he aims at himself, but his spirit and character increase in proportion to his usefulness, I mean his own intention and endeavours to be useful.

6—14. It should be the concern of such as pray in public, to



you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou, verily, givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

pray intelligibly; not in a foreign language, nor in a language that if it be not foreign is above the level of his audience. Language that is most obvious and easy to be understood, is the most proper for public devotion, and other religious exercises.

15—20. The apostle here sums up the argument hitherto, and directs them how they should sing and pray in public, ver. 15. What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, &c. He does not forbid their praying or singing under a divine afflatus, or when they were inspired for this purpose or had such a spiritual gift

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men* of other tongues, and other lips, will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all;

25 And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

communicated to them: but he would have them perform both, so as to be understood by others, that others might join with them. Public worship should be performed so as to be understood.

21—25. Religious exercises in christian assemblies, should be such as are fit to edify the faithful, and convince, affect, and convert unbelievers. The ministry was not instituted to make ostentation of gifts and parts, but to save souls.

26—33. The honour of God requires that things should be managed in christian assemblies so as not to transgress the rules of



## I. CORINTHIANS.

31 For ye may all prophesy one by one, in memory what I preached unto you, unless ye have believed in vain.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches : for it is not permitted unto them to speak : but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home : for it is a shame for women to speak in the church.

36 What ! came the word of God out from you ? or came it unto you only ?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

### CHAP. XV.

In this chapter the apostle treats of that great article of christianity, the resurrection of the dead.

**M**OREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ;

2 By which also ye are saved, if ye keep

natural decency. If they are managed in a tumultuous and confused manner, what a notion must this give of the God who is worshipped to considerate observers ? Doth it look as if he were the God of peace and order, and an enemy to confusion ? Things should be managed so in divine worship as that no unlovely or dishonourable notion of God should be formed in the minds of observers.

34, 35. Here the apostle, first, Enjoins silence to their women in public assemblies, and to such a degree, that they must not ask questions for their own information in the church, but ask their husbands at home. They are to learn in silence with all subjection : but saith the apostle, I suffer them not to teach.

36—40. Manifest indecencies and disorders are to be carefully kept out of all christian churches and every part of divine worship.

CHAP. XV. 1—11. It is the apostle's business in this chapter to assert and establish the doctrine of the resurrection of the dead, which some of the Corinthians flatly denied, ver. 10. Whether they turned this doctrine into allegory, as did Hymeneus and Philetus, by saying it was already past, 2 Tim. ii. 17, 18, and several of the ancient heretics, by making it mean no more than a changing their course of life : or whether they rejected it as absurd, upon principles of reason and science : it seems they denied it the proper sense. And they disowned a future state of recompences, by denying the resurrection of the dead. Now that

11 Therefore, whether *it were* I or they, so we preach, and so ye believed.

12 Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

13 But if there be no resurrection of the dead, then is Christ not risen.

heathens and infidels should deny this truth, doth not seem so strange. But that Christians, who had their religion by revelation, should deny a truth so plainly discovered, is surprising, especially when it is a truth of such importance. It was time for the apostle to confirm them in this truth, when the staggering of their faith in this point was likely to shake their christianity, and they were yet in great danger of having their faith staggered. Paul reckons up five several appearances of Christ, besides that to himself. He was seen of Cephas, or of Peter, then of the twelve, called so, though Judas was no longer among them, because this was their usual number : then he was seen of above five hundred brethren at once, many of which were living when the apostle wrote this epistle, though some were fallen asleep. This was in Galilee, Matt. xxviii. 10. After that he was seen of James singly, and then by all the apostles when he was taken up into heaven. This was on Mount Olivet, Luke xxiv. 50, compare Acts i. 2, 5, 6, 7. How uncontrollably evident was Christ's resurrection from the dead, when so many eyes saw him at so many several times alive, and when he indulged the weakness of one disciple so far, as to let him handle him, to put his resurrection out of doubt ? And what reason have we to believe them, who were so steady in maintaining this truth, though they hazarded all that was dear to them in this world, by endeavouring to assert and propagate it !

12—19. If Christ be not raised, your faith is vain ; ye are yet



14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God : because we have testified of God that he raised up Christ ; whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised ;

17 And if Christ be not raised, your faith *is* vain : ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die even so in Christ shall all be made alive.

23 But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, All things are put

under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ?

30 And why stand we in jeopardy every hour ?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not ? let us eat and drink ; for to-morrow we die.

33 Be not deceived : evil communications corrupt good manners.

34 Awake to righteousness, and sin not : for some have not the knowledge of God ; I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up ; and with what body do they come ?

36 *Thou* fool ! that which thou sowest is not quickened except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain* :

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

in your sins, ver. 16. Yet under the guilt and condemnation of sin, because it is through his death and sacrifice for sin alone, that forgiveness is to be had. We have redemption through his blood, the forgiveness of sins, Eph. i. 7. No remission of sins is to be had, but through the shedding of his blood. And had his blood been shed, and his life taken away without ever being restored, what evidence could we have had, that through him we should have justification and eternal life ? Had he remained under the power of death, how should he have delivered us from its power ? And how vain a thing is faith in him, upon this supposition ? He must rise for our justification, who was delivered for our sins, or in vain we look for any such benefit by him. There had been no justification nor salvation, if Christ had not risen. And must not faith in Christ be vain, and of no signification, if he be still among the dead ?

20—34. But what is this baptism for the dead ? It is necessary to be known, that the apostle's argument may be understood. It is as easy an explanation of the phrase, as any I have met with, and as pertinent to the argument, to suppose the words to mean some among the Corinthians, who had been taken off by the hand of God, We read, that many were sickly among them, and many slept, chap. xi. 38, because of their disorderly behaviour at the Lord's table. These executions might terrify some into christianity ; as

the miraculous earthquake did the jailor, Acts xvi. 29, 30, &c. Persons baptized on such an occasion might be properly said to be baptized for the dead, i. e. on their accounts. And the (the baptized) and the (the dead) answer to one another ; and upon this supposition the Corinthians could not mistake the apostle's meaning. Now says he what shall they do, and why were they baptized, if the dead rise not ? You have a general persuasion these men have done right, and acted wisely and as they ought on this occasion. But why, if the dead rise not ? Seeing they may perhaps hasten their death by provoking a jealous God, and have no hopes beyond it ? But whether this be the meaning, or whatever else be, doubtless the apostle's argument was good, and intelligible to the Corinthians. Nothing but the hopes of better things hereafter can enable a man to forego all the comforts and pleasures here, and embrace poverty, contempt, misery and death. Thus did the apostles and primitive christians : but how wretched was their case, and how foolish their conduct, if they deceived themselves, and abused the world with vain and false hopes !

35—50. All this is to intimate to us, that the bodies of the dead when they rise will be so far changed, that they will be fitted for the heavenly regions, and that there will be a variety of glories among the bodies of the dead when they shall be raised, as there is among the sun, and moon, and stars, nay among the stars them-



## I. CORINTHIANS.

39 All flesh *is* not the same flesh : but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial : but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars ; for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead : it is sown in corruption, it is raised in incorruption :

43 It is sown in dishonour, it is raised in glory : it is sown in weakness, it is raised in power :

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul, the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural ; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy ; the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy ; and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh

selves. And all this carries an intimation along with it, that it must be as easy to divine power to raise the dead, and recover their mouldered bodies, as out of the same materials to form so many different kinds of flesh and plants, and for aught we know celestial bodies as well as terrestrial ones. The sun and stars may for aught we know be composed of the same materials as the earth we tread on, though so much refined and changed by the divine skill and power. And can he out of the same materials form such various beings, and yet not be able to raise the dead ?

51—57. To conform what he had said to this change, he here tells them what had been concealed from them, or unknown to them, till then, that all the saints should not die, but all would be changed. They that are alive at our Lord's coming, will be caught up into the clouds, without dying, 1 Thess. iv. 17. But it is plain from this passage, that it will not be without changing from corruption to incorruption. The frame of their living bodies shall be thus altered as well as those that are dead. And this in a moment, in the twinkling of an eye, 52. What cannot Almighty power effect ? That power that calls the dead into life, can surely thus soon and suddenly change the living. For changed they must be

and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump ; (for the trumpet shall sound ;) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death ! where *is* thy sting ? O grave ! where *is* thy victory ?

56 The sting of death *is* sin ; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord ; forasmuch as ye know that your labour is not vain in the Lord.

### CHAP. XVI.

I. How to proceed for the relief of the brethren, 1—13. II. Admonition, 14—19. And salutation.

**N**OW, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

as well as the dead, because flesh and blood cannot inherit the kingdom of God. This is the mystery which the apostle shews the Corinthians : Behold I shew you a mystery, or bring into open light a truth dark and unknown before. How many springs of joy to the saints, and thanksgiving to God are opened by the death and resurrection, the sufferings and conquests of our Redeemer ? With what acclamations will saints rising from the dead applaud him ! How will the heaven of heavens resound his praise for ever ! Thanks be to God will be the burden of their song, and angels will join in the chorus, and declare their consent with a loud amen, Hallelujah.

58. They that serve God have good wages. They cannot do too much, nor suffer too much for so good a Master. If they serve him now, they shall see him hereafter ; if they suffer for him on earth, they shall reign with him in heaven ; if they die for his sake, they shall rise again from the dead, be crowned with glory, honour and immortality, and inherit eternal life.

CHAP. XVI. 1—4. In this chapter Paul closes this long epistle with some particular matters of less moment. But as all was written by divine inspiration, it is all possible for our instruction.



2 Upon the first *day* of the week, let every one of you lay by him store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia, (for I do pass through Macedonia ;)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way ; but I trust to tarry awhile with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear ; for he worketh the work of the Lord, as I also *do*.

11 Let no man, therefore, despise him ; but conduct him forth in peace, that he may come unto me : for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren ; but his will was not at all to come at this time ; but he will come when he shall have convenient time.

He begins with directing them about a charitable collection on a particular occasion, viz. the distresses and poverty of the christians in Judea, that at this time were extraordinary, partly through the general calamities of that nation, and partly through the particular sufferings to which they were exposed.

5—9. Adversaries and opposition do not break the spirit of faithful and successful ministers, but only warm their zeal, and inspire them with fresh courage. Indeed, to labour in vain is heartless and discouraging. This damps the spirits, and breaks the heart. But success will give life and vigour to a minister, though enemies rage and blaspheme, and persecute. It is not the opposition of enemies, but the hardness and obstinacy of his hearers, and the backslidings and revolt of professors, that damp a faithful minister and break his heart.

10—12. Though one party amongst them had declared for Apollos against Paul, (if that passage be to be understood literally, vide chap. iv. 6.) yet Paul did not hinder Apollos from going to Corinth in his absence, nay, he pressed him to go thither. He had no suspicions of Apollos, as if he would lessen Paul's interest and respect among them to the advancement of his own. Note,

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours ; therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus, Amen.

¶ The first *epistle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Faithful ministers are not apt to entertain jealousies of each other or suspect selfish designs. True charity and brotherly love think no evil. And where should these reign, if not in the breasts of the ministers of Christ ?

13—18. A christian is always in danger, and therefore should ever be on the watch. But the danger is greater at some times, and under some circumstances. The Corinthians were in manifest danger upon many accounts. Their feuds run high, the irregularities among them were very great, there were deceivers got amongst them that endeavoured to corrupt their faith in the most important article, those without which the practice of virtue and piety could never subsist. And sure in such dangerous circumstances it was their concern to watch.

19—24. We should be cordial lovers of all that are in Christ, and that love him in sincerity. Not but we should love all men, and wish them well, and do them what good is in our power ; but they must have our dearest affection, who are dear to Christ, and lovers of him. May our love be with all them that are in Christ Jesus. Amen



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# THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

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In his former epistle the apostle had signified his intentions of coming to Corinth as he passed through Macedonia, chap. xvi. 6, but being providentially hindered for some time, he writeth this second epistle to them about a year after the former.

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## CHAP. I.

After the introduction, 1, 2, the apostle begins with the narrative of his troubles, and God's goodness, 2—11. Then he attests his and his fellow-labourer's integrity, 12, 13, 14. The imputation of inconstancy, 15—24.

**P**AUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia :

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted *it is* for your consolation and salvation which is effectual in the enduring of the same sufferings, which we also suffer ; or whether we be comforted *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, know-

ing, that as ye are partakers of the sufferings, *so shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life :

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead ;

10 Who delivered us from so great a death, and doth deliver : in whom we trust that he will yet deliver *us* :

11 You also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you than what you read or acknowledge ; and I trust ye shall acknowledge even to the end.

14 As also ye have acknowledged us in

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CHAP. I. 1, 2. Paul's dignifying Timothy with the title of brother, (either in the common faith, or in the work of the ministry) sheweth the humility of this great apostle, and his desire to recommend Timothy, though he was then a young man, to the esteem of the Corinthians, and give him a reputation among the churches.

3—6. The apostles met with many tribulations, but they found comfort in them all. Their sufferings, which are called the sufferings of Christ, 5, because Christ sympathized with his members when suffering for his sake, did abound, but their consolation by Christ did abound also.

7—11. We should pray for ourselves, and for one another. The apostle had himself a great interest in the throne of grace, yet he desireth the help of others' prayers. And if we thus help one another by our prayers, we may hope for an occasion of giving thanks by many for answer of prayers. And it is our duty not only to help one another with prayer, but in praise and thanksgiving, and thereby to make suitable returns for benefits received.

12—14. It is happy when ministers and people do rejoice in each other here, and this joy will be complete in that day, when the great Shepherd of the sheep shall appear.

15—24. Good men should be careful to preserve the reputation



## CHAP. II

part, that we are your rejoicing, even as ye also *are* ours, in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I, therefore, was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But as God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him, amen, unto the glory of God by us.

21 Now he which establisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.

### CHAP. II.

I. The apostle's reasons why he did not come to Corinth, 1—4.  
II. Concerning the incestuous person that lay under censure, 5—11. III. And afterwards, informeth them of his preaching the gospel in several places, 12—17.

**B**UT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then

of sincerity and constancy: they should not resolve but upon mature deliberation, and they will now change their resolves but for weighty reasons. There is an inviolable constancy and unquestionable sincerity and certainty in all the parts of the gospel of Christ. If in the promises that the ministers of the gospel do make as common men, and about their own affairs, they see cause sometimes to vary from them, yet the promises of the gospel-covenant which they preach, stand firm and inviolable. Bad men are false, good men are fickle; but God is true, neither fickle nor false.

CHAP. II. 1--4. Even in reproofs, admonitions, and acts of discipline, faithful ministers shew their love. Needful censure  
Vol. II.

that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the* joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears: not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me but in part; that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was* inflicted of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *for-*  
*give* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I*  
*it* in the person of Christ;

11 Lest Satan should get an advantage of us; for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and

and the exercise of church-discipline towards offenders, is a grief to tender spirited ministers, and are administered with regret.

5—11. Paul mentions his readiness to forgive this penitent, and concur with them in this matter; to whom ye forgive, I forgive also, v. 10, i. e. I will readily concur with you in forgiving him. And this he would do for their sakes, for love to them, and for their advantage: and for Christ's sake, or in his name, as his apostle, and in conformity to his doctrine and example, which is so full of kindness and tender mercy towards all them that truly repent.

12—17. Paul did not mix his own notions with the doctrines and institutions of Christ; he durst not add to nor diminish from



## II. CORINTHIANS.

maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things.

17 For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

### CHAP. III.

The apostle makes an apology for his seeming to commend himself and God, 1—5. He then runs a comparison between the Old Testament and the New, 6—11. From whence he infers what is the duty of gospel-ministers, and the advantage of those who live under the gospel, 12.

**D**O we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men;

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so

the word of God; he was faithful in dispensing the gospel, as he received it from the Lord, and had no secular turn to serve; his aim was to approve himself to God, remembering his eye was always upon him; he therefore spake and acted always in the sight of God, and therefore in sincerity. Note, what we do in religion that is not of God, doth not come from God, will not reach to God, unless it be done in sincerity, as in the sight of God.

CHAP. III. 1—5. We are not sufficient of ourselves, v. 5. We could never have made such good impressions on your hearts, nor upon our own: such is our weakness and inability that we cannot of ourselves think a good thought, much less raise any good thoughts or affections in other men. All our sufficiency is of God; to him therefore is owing all the praise and glory of that good which is done, and from him we must receive grace and strength to do more.

6—11. Here the apostle runs a comparison between the Old

that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: which *glory* was to be done away:

8 How shall not the ministration of the Spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech;

13 And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament: which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.

18 But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

### CHAP. IV.

In this chapter we have an account, I. Of the constancy of the apostle and his fellow-labourers in their work, 1—7. II. Of their courage and patience under their sufferings, 8—18, ad fin.

Testament and the New, the law of Moses and the gospel of Jesus Christ; and valueth himself and fellow-labourers by this, that they were able ministers of the New Testament, that God had made them so, v. 5. And this he doth in answer to the accusations of false teachers, who magnify greatly the law of Moses.

12—18. Those who lived under the legal dispensation had their minds blinded, 14, and there was a veil upon their hearts, 15. Thus it was formerly, and so it was, especially as to them who remained in Judaism after the coming of the Messiah, and the publication of his gospel. Nevertheless the apostle tells us there is a time coming, when this veil also shall be taken away, and when it (the body of that people) shall turn to the Lord, 16. Or when any particular person is converted to God, then the veil of ignorance is taken away; the blindness of the mind, and hardness of heart, is cured.

CHAP. IV. 1—7. Christ's design by the gospel is to make a



**T**HEREFORE, seeing we have this ministry, as we have received mercy, we faint not :

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost :

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed : *we are* perplexed, but not in despair :

9 Persecuted, but not forsaken ; cast down, but not destroyed ;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, ac-

cording as it is written, I believed, and therefore have I spoken ; we also believe and therefore speak :

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not ; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory ;

18 While we look not at the things which are seen, but at the things which are not seen ; for the things which are seen *are* temporal, but the things which are not seen *are* eternal.

## CHAP. V.

The apostle proceedeth in shewing the reasons why they did not faint under their afflictions, viz. their expectation, desire, and assurance of happiness after death.

**F**OR we know, that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

3 If so be that being clothed, we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident,

things in their thoughts they found afflictions to be light, and the glory of heaven to be a far more exceeding weight.

Their faith enabled them to make this right judgment of things. We look not at the things which are seen, but at the things which are not seen, 18. It is by faith we see God, who is invisible, Heb. xi. 27, and by that we look to an unseen heaven and hell, and faith is the evidence of things not seen.

CHAP. V. 1-11. Let us take notice what heaven is in the eye and hope of a believer ; he looketh upon it as an house, or habitation ; a dwelling-place, a resting-place, an hiding-place ; our father's house where there are many mansions, and our ever-



## II. CORINTHIANS.

knowing that, whilst we are at home in the body, we are absent from the Lord ;

7 (For we walk by faith, not by sight :)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord,

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing, therefore, the terror of the Lord, we persuade men : but we are made manifest unto God : and I trust also, are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance and not in heart.

13 For whether we be beside ourselves, *it is* to God ; or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead :

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.

16 Wherefore, henceforth know we no man after the flesh ; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore, if any man *be* in Christ *he is* a new creature : old things are passed away ; behold, all things are become new.

18 And all things *are* of God, who hath

reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.

20 Now then, we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in him.

### CHAP. VI.

In this chapter the apostle giveth an account of his general errand to all that he preached unto.

**W**E then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now *is* the accepted time ; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed :

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report ; as deceivers, and *yet* true :

lasting home : It is an house in the heavens, in that high and holy place, which doth as far excel all the palaces of this earth, as the heavens are high above the earth : it is a building of God, whose builder and maker is God, and therefore is worthy of its author : the happiness of the future state is what God hath prepared for them that love him : It is eternal in the heavens, everlasting habitations, not like the earthly tabernacles, the poor cottages of clay, in which our souls now dwell, that are mouldering and decaying, whose foundations are in the dust.

12—15. We should not make ourselves, but Christ, the end of our living and acting : And it was one end of Christ's death to cure us of this self-love, and to excite us always to act under the

commanding influence of his love. A Christian's life should be consecrated to Christ : and then we do live as we ought to live, when we live to Christ, who died for us.

16—21. As Christ that knew no sin of his own was made sin for us, so we that have no righteousness of our own are made the righteousness of God in him. Our reconciliation to God is only through Jesus Christ, and for the sake of his merit : on him therefore we must rely, and make mention of his righteousness, and his only.

CHAP. VI. 1—10. The present time is the only proper season to accept of the grace that is offered, and improve that grace which is afforded. NOW is the accepted time, NOW is the day of



## CHAP. VII.

9 As unknown, and *yet* well known ; as dying, and behold we live ; as chastened, and not killed ;

10 As sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians ! our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now, for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness.

15 And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ?

16 And what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in *them* : and I will be their God, and they shall be my people.

17 Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing* ; and I will receive you,

18 And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

### CHAP. VII.

I. He exhorteth to purity of life, 3, and sheweth the source of his comfort in afflictions.

**H**AVING, therefore, these promises, dearly beloved, let us cleanse our-

salvation, 2. The gospel-day is a day of salvation, and the means of grace the means of salvation, and the offers of the gospel, the offers of salvation, and the present time the only proper time to accept of these offers : To-day, while it is called to-day. The morrow is none of ours : we know not what will be on the morrow, nor where we shall be : and we should remember that present seasons of grace are short and uncertain, and cannot be recalled when they are passed. It is therefore our duty and interest to improve them whilst we enjoy them, and no less than our salvation depends upon our so doing.

Such a paradox as the apostle here describes, is a Christian's life, and through such a variety of conditions and reports lieth our way to heaven, and we should be careful in all these things to approve ourselves to God.

11—18. It is an ill thing for good people to join in affinity with the wicked and profane : these will draw different ways, and that will be galling and grievous. Those relations that are our choice, must be chosen by rule ; and it is good for those that are them-

selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us : we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you* : for I have said before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you ; great *is* my glorying of you ; I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia our flesh had no rest, but we were troubled on every side : without *were* fightings, within *were* fears.

6 Nevertheless God, that comforted those that are cast down, comforted us by the coming of Titus ;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind, toward me ; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent : for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice not that ye were made sorry but that ye sorrowed to repentance ; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation, not to be repented of : but the sorrow of the world worketh death.

selves the children of God, to join with those that are so likewise, for there is more danger that the bad will damage the good, than hope that the good will benefit the bad.

CHAP. VII. 1—4. We must be still perfecting holiness, and not be contended with sincerity, which is our gospel perfection, without aiming at sinless perfection, though we shall always come short of it whilst we are in this world ; and this we must do in the fear of God, which is the root and principle of all religion, and there is no holiness without it. Faith and hope in the promises of God, must not destroy our fear of God, who taketh pleasure in them that fear him, and hope in his mercy.

5—11. There seemeth to be a connection between chap. ii. 13. (where the apostle said he had no rest in his spirit when he found not Titus at Troas) and the 5th verse of this chapter : and so great was his affection to the Corinthians, and his concern about their behaviour in relation to the incestuous person, that in his further travels he still had no rest till he heard from them.

There is a great difference between this sorrow of a godly sort



## II. CORINTHIANS.

11 For, behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that hath done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed: but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice, therefore, that I have confidence in you in all *things*.

### CHAP. VIII.

In this and the following chapter, Paul is exhorting and directing the Corinthians about a particular work of charity, to relieve the necessities of the poor saints at Jerusalem, and in Judea, according to the good example of the churches in Macedonia, Rom. 15, 26.

**M**OREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

and the sorrow of this world. Godly sorrow produceth repentance and reformation, and will end in salvation; but worldly sorrow worketh death.

12—16. It is a great comfort and joy to a faithful minister, to have to do with a people that he can confide in, and that he hath reason to hope will comply with every thing he proposeth to them, that is for the glory of God, the credit of the gospel, and their advantage.

CHAP. VIII. v. 1—6. The Macedonian christians first gave themselves to the Lord, and then they gave unto us their contributions, by the will of God, 5, i. e. according as it was the will of God it should be, and for his glory. This it seemeth exceedeth the expectation of the apostle, it was more than he hoped for, to see

3 For to *their* power, (I bear record,) yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us*, the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped; but first gave their own selves to the Lord, and unto us by the will of God:

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now, therefore, perform the doing of *it*; that, as *there was* a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened;

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may

such warm and pious affections shining in these Macedonians, and this good work performed with so much devotion and solemnity. They solemnly, jointly, and unanimously made a fresh surrender of themselves, and all they had unto the Lord Jesus Christ.

7—15. And ye know, saith the apostle, the grace of our Lord Jesus Christ, 9. That though he was rich, as being God, equal in power and glory with the Father, rich in all the glory and blessedness of the upper world, yet for your sakes he became poor; not only did become man for us, but he became poor also. He was born in poor circumstances, lived a poor life, and died in poverty; and this was for our sakes, that we thereby might be made rich; rich in the love and favour of God: rich in the blessings and promises of the new covenant; rich in the hopes of eternal



## CHAP. IX.

be a supply for your want, that there may be equality :

15 As it is written, He that *had gathered* much had nothing over ; and he that *had gathered* little had no lack.

16 But thanks *be* to God which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation : but, being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches :

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind :

20 Avoiding this, that no man should blame us in this abundance which is administered by us :

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner, and fellow-helper concerning you ; or our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

## CHAP. IX.

In this chapter the apostle seemeth to excuse his earnestness in pressing the Corinthians to the duty of charity.

**F**OR as touching the ministering to the saints, it is superfluous for me to write to you :

life being heirs of the kingdom. This is a good reason why we should be charitable to the poor out of what we have, because we ourselves live upon the charity of the Lord Jesus Christ.

16—24. We live in a censorious world, and should cut off occasion from them that seek occasion to speak reproachfully. It is the crime of others if they reproach or censure us without occasion ; and it is our imprudence, at least, if we give them any occasion, when there may not be a just cause for them so to do.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready :

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully.

7 Every man, according as he purposeth in his heart, *so let him give* ; not grudgingly, or of necessity : for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you ; that ye, always having all-sufficiency in all *things*, may abound to every good work :

9 (As it is written, He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness :) )

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

13 (Whiles by the experiment of this mi-

CHAP. IX. 1—5. In these verses the apostle speaketh very respectfully to the Corinthians, and with great skill ; and while he seemeth to excuse his urging them so earnestly to charity, doth still press them thereto, and sheweth how much his heart was set upon this matter.

6—15. Works of charity are so far from impoverishing us, that they are the proper means truly to enrich us, or make us truly rich. Those whose wants were supplied would make the best re-



## II. CORINTHIANS.

nistration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men* :)

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

### CHAP. X.

I. He wisheth for no cause to exert his spiritual power, v. 1—11.

II. The difference between the arrogant and his mild demeanour, v. 12—18.

**N**OW I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you :

2 But I beseech *you*, that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds :)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ :

6 And having in readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath

given us for edification and not for your destruction, I should not be ashamed ;

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters (say they) *are* weighty and powerful : but his bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that such as we are in word by letters, when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves ; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you ; for we are come as far as to you also in *preaching* the gospel of Christ.

15 Not boasting of things without *our* measure, *that is*, of other men's labours : but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you : *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

### CHAP. XI.

I. Paul unwillingly entereth into a commendation of himself with the other apostles, 1—6. II. He declineth being chargeable, 7—22. III. He sheweth his sufferings for the gospel, 23.

turns they were able, by sending up many prayers to God for those who had relieved them.

CHAP. X. 1—6. The apostle speaketh not of personal revenge, but of punishing disobedience to the gospel, and disorderly walking among church members, by inflicting church-censures. Though the apostle shewed meekness and gentleness, yet he would not betray his authority ; and therefore intimateth, that when he would commend them whose obedience was fulfilled or manifested, others would fall under severe censures.

12—18. The apostle refuseth to justify himself, or to act by rules as the false apostles did, 12. He plainly intimateth they took a wrong method to commend themselves, in measuring them-

selves by themselves, and comparing themselves which was not wise. They were pleased, and did pride themselves in their own attainments, and never considered those that far exceeded them in gifts and graces, in power and authority ; and this made them haughty and insolent. If we would compare ourselves with others that do excel us, this would be a good method to keep us humble ; we should be pleased and thankful for what we have of gifts or graces, but never pride ourselves therein, as if there were none to be compared with us or that do excel us. The apostle would not be of the number of such vain men : let us resolve we will not make ourselves of that number.

CHAP. XI. 1—4. It is no pleasure to a good man to speak well



**W**OULD to God you could bear with me a little in *my* folly : and indeed bear with me.

2 For I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge : but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself, that ye might be exalted, because I have preached to you the gospel of God freely ?

8 I robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man : for that which was lacking to me the brethren which came from Macedonia supplied ; and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia,

11 Wherefore ? because I love you not ? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion ; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel : for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness : whose end shall be according to their works.

16 I say again, Let no man think me a fool : if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, where-insoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews ? so *am* I. Are they Israelites ? so *am* I. Are they the seed of Abraham ? so *am* I.

23 Are they ministers of Christ ? (I speak as a fool,) I *am* more ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ;

26 *In* journeyings often, *in* perils of water, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness,

of himself, yet in some cases it is lawful, viz. when it is for the advantage of others, or for our own necessary vindication ; as thus it was here.

5--15. Paul was not a whit behind the very chiefest of the apostles, 3. This he expresseth very modestly, I suppose so, and he might have spoken very positively. The apostleship, as an office, was equal in all the apostles ; but the apostles, like other Christians, did differ one from another ; these stars differed one from another in glory, and Paul was indeed of the first magnitude ; yet he

speaketh modestly of himself, and humbly owneth his personal infirmity, that he was rude in speech, i. e. he had not such a graceful delivery as some others might have.

16--21. It is the duty and practice of Christians, in obedience to the command and example of the Lord, rather to humble and abase themselves, yet prudence must direct in what circumstance it is needful to do that which we may do lawfully, even speak of what God hath wrought for us, and in us, and by us too.

22, 23 Here the apostle gives a large account of his own quali-



## II. CORINTHIANS.

in perils in the sea, in perils among false brethren ;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak ? who is offended and I burn not ?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me :

33 And through a window in a basket was I let down by the wall, and escaped his hands.

### CHAP. XII.

In this chapter the apostle proceedeth in maintaining the honour of his apostleship.

**I**T is not expedient for me doubtless to glory ; I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell ; God knoweth ;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body or out of the body, I cannot tell, God knoweth :)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory : yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I

fictions, labours and sufferings, not out of pride or vain glory, but to the honour of God, who had enabled him to do and suffer so much for the cause of Christ ; and wherein he excelled the false apostles, that would lessen his character and usefulness among the Corinthians.

CHAP. XII. 1—10. The modest and humble manner in which the apostle mentioneth this matter, is observable. One would be apt to think that one who had had such visions and revelations as these, should have boasted greatly of them ; but, saith he, It is not expedient for me doubtless to glory, v. 1. He therefore did not mention this immediately, not till above fourteen years after, v. 2. And then it is not without some reluctancy, as a thing which in a

shall not be a fool ; for I will say the truth : but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee ; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake : for when I am weak, then am I strong.

11 I am become a fool in glorying ; ye have compelled me : for I ought to have been commended of you ; for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except *it be* that I myself was not burdensome to you ? forgive me this wrong.

14 Behold, the third time I am ready to come to you ; and I will not be burdensome to you ; for I seek not yours, but you : for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you,

manner he was forced to, by the necessity of the case. Again he speaketh of himself in the third person, and doth not say, I am the man that was thus honoured above other men. Again his humility appeareth by the check he seemeth to put upon himself in v. 6, which plainly sheweth he delighteth not to dwell upon this theme. Thus was he, who was not behind the chiefest of the apostles in dignity, very eminent for his humility. Note, It is an excellent thing to have a lowly spirit in the midst of high advancements, and those that abase themselves shall be exalted.

11—21. In these verses the apostle addresseth himself to the Corinthians two ways : First, He blameth them for what was faulty in them, viz. that they had not stood up in his defence as



nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

20 For I fear, lest when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not; lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults;

21 *And* lest, when I come again my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAP. XIII.

In this chapter the apostle threateneth to be severe against obstinate sinners.

**T**HIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretel you, as if I were present the second time: and, being absent, now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

they ought to have done, and so made it the more needful for him to insist so much on his own vindication. Second, He giveth a large account of his behaviour and kind intentions towards them; in which we may observe the characters of a faithful minister of the gospel.

CHAP. XIII. 1—6. What the apostle here saith of the duty of the Corinthians to examine themselves, &c. with the particular view already mentioned, is applicable to the great duty of all that call themselves christians, to examine themselves concerning their spiritual state. We should examine whether we be in the faith, because it is a matter in which we may be easily deceived, and wherein a deceit is highly dangerous: we are therefore concerned to prove our own selves, to put the question to our own souls, whether Christ be in us or not; and Christ is in us, except we be reprobates: so that either we are true Christians, or we are great cheats; and what a reproachful thing is it for a man not to know his own mind?

7—10. Here we have first, The apostle's prayer to God for

4 For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves whether ye be in the faith; prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now, I pray to God that ye do no evil: not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

¶ The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

the Corinthians, that they might do no evil, 7. This is the most desirable thing we can ask of God, both to ourselves and for our friends, to be kept from sin, that we and they may do no evil; and it is most needful, that we often pray to God for his grace to keep us, because without that we cannot keep ourselves. We are more concerned to pray that we may not do evil, than that we may not suffer evil.

11—14. This a very solemn benediction, and we should give all diligence to inherit this blessing, viz. the grace of Christ, the love of God, and the communion (or communication) of the Holy Ghost: the grace of Christ as Redeemer, the love of God that sent the Redeemer, and all the communication of this grace and love which come to us by the Holy Ghost; it is the communication of the Holy Ghost that qualifies us for an interest in the grace of Christ, and the love of God: and we can desire no more to make us happy, than the grace of Christ, the love of God, and the communion of the Holy Ghost.



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# THE EPISTLE OF PAUL TO THE GALATIANS.

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This epistle of Paul is directed not to the church or churches of the single city, as some others are, but of a country or province; for so Galatia was. It is very probable that these Galatians were first converted to the christian faith by his ministry; but if he was not the instrument of planting, yet at least he had been employed in watering these churches, as is evident from this epistle itself, and also from Acts xviii. 23, where we find him going over all the country of Galatia and Phrygia in order, strengthening all the disciples.

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## CHAP. I.

In this chapter, after the preface or introduction, the apostle severely reproveth these churches for their defection from the faith.

**P**AUL, an apostle, (not of men, neither by man but by Jesus Christ, and God the Father, who raised him from the dead,)

2 And all the brethren which are with me, unto the churches of Galatia :

3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel :

7 Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it ;

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen ; imme-

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CHAP. I. 1—5. This doxology may be considered as referring both to God the Father and our Lord Jesus Christ, from whom he had just before been wishing grace and peace. They are both the proper objects of our worship and adoration, and all honour and glory is perpetually due to them, both on the account of their own infinite excellencies, and also on the account of the blessings we receive from them.

6—9. This will not justify our thundering out anathemas

against those that differ from us in lesser things. It is only against those that forge a new gospel, that overturn the foundation of the covenant of grace, by sitting up the works of the law in the place of Christ's righteousness, and corrupting christianity with judaism that Paul denounces this.

10—24. The design of his ministry was not to persuade men, but God, &c. The meaning of this may be, either, that in his preaching the gospel he did not act in obedience to men but God,



## CHAP. II.

diately I conferred not with flesh and blood ;

17 Neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus.

18 Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now, the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia ;

22 And was unknown by face unto the churches of Judea which were in Christ :

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

## CHAP. II.

The apostle in this chapter continues the relation of his past life and conduct.

**T**HEN, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised :

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in

who had called him to this work and office ; or, that his aim therein was not to bring persons to the obedience of men but of God. As he professed to act by a commission from God, so that which he chiefly aimed at was to promote his glory by recovering sinners into a state of subjection to him. Paul acquaints them that he had his knowledge of the gospel, as well as his authority to preach it, directly from the Lord Jesus ; the gospel which he preached was not after man, he neither received it of man, nor was he taught it by man, but by immediate inspiration or revelation from Christ himself.

CHAP. II. 1—10. It should seem by the account Paul gives of himself in this chapter, that from the very preaching and planting of christianity, there was a difference of apprehension between those christians that had first been Jews, and those that had first been Gentiles. Many of those that had been first Jews, retained a regard to the ceremonial law, and strove to keep up the repu-

Christ Jesus, that they might bring us into bondage ;

5 10 whom we gave place by subjection, no, not for an hour ; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me ; God accepteth no man's person ; for they who seemed *to be somewhat* in conference added nothing to me :

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter :

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles :)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor ; the same which I also was forward to do.

11 But when Peter was come to Antioch I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles : but when they were come he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation.

tation of that ; but those that had first been Gentiles had no regard to the law of Moses, but took pure christianity as perfective of natural religion, and resolved to stick to that. Peter was the apostle of the circumcision, preached the gospel to them ; and the ceremonial law, though dead with Christ, yet not being as yet buried, he connived at the respect kept for it. But Paul was the apostle of the Gentiles ; and though he was a Hebrew of the Hebrews, yet he adhered to pure christianity. Now in this chapter he tells us what passed between him and the other apostles, and particularly between him and Peter hereupon. That the issue of this conversation was, that the other apostles were fully convinced of his divine mission and authority, and accordingly acknowledged him as their fellow apostle, 7—11.

11—21. Paul having thus established his character and office, and sufficiently shewn that he was not inferior to any of the apostles, no not to Peter himself ; from the account of reproof he



14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who* are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me.

21 I do not frustrate the grace of God; for if righteousness *come* by the law, then Christ is dead in vain.

### CHAP. III.

The apostle in this chapter, I. Reproves the Galatians for their folly in suffering themselves to be drawn away from the faith of the gospel. II. He proves the doctrine which he had reprov'd them for departing from, viz. That of justification by faith without the works of the law.

**F**OOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?

gave him, he takes occasion to speak of that great fundamental doctrine of the gospel, viz. That justification is only by faith in Christ, and not by the works of the law, (though some think all that he saith to the end of the chapter is what he said to Peter at Antioch) which doctrine condemned Peter for his symbolizing with the Jews. For, if it was the principle of his religion, that the gospel is the instrument of our justification, and not the law; then he did very ill in countenancing them that kept up the law, and were for mixing it with faith in the business of our justification. This was the doctrine which Paul had preached among the Galatians, which he still adhered to, and which it is his great business in this epistle to mention and confirm.

2 This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain if *it be* yet in vain?

5 He, therefore, that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye, therefore, that they which *are* of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then, they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner

CHAP. III. 1—5. It is the folly of apostates, that they lose the benefit of all they have done in religion, or suffered for it.

6—18. The condition of life by the law is perfect, personal, and perpetual obedience; the language of it is, do this and live; or, as v. 12, The man that doeth them shall live in them: and for every failure herein the law denounces a curse. Unless our obedience be universal, continuing in all things that are written in the book of the law, and unless it be perpetual too; if in any instance at any time we fail and come short, we fall under the curse of the law. The curse is wrath revealed, and ruin threatened. It is a separation unto all evil, and this is in full force, power, and virtue against all sinners, and therefore against all men; for all have



of men ; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it* is no more of promise ; but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law ? It was added because of transgressions, till the seed should come to whom the promise was made : *and it was* ordained by angels in the hand of a mediator.

20 Now, a mediator is not *a mediator* of one ; but God is one.

21 Is the law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

sinned and are become guilty before God. And if as transgressors of the law we are under the curse of it, it must be a vain thing to look for justification by it. But though this is not to be expected from the law, yet the apostle afterwards acquaints us that there is a way open to our escaping this curse, and regaining the favour of God, viz. through faith in Christ, who, as he says, v. 13, Has redeemed us from the curse of the law, &c.

19—29. Though the law, considered as the law of nature, is always in force, and still continues to be of use, to convince men of sin, and to restrain them from it ; yet we are now no longer under the bondage and terror of that legal covenant. The law then was not intended to discover another way of justification, different from that revealed by the promise, but only to lead men to see their need of the promise, by shewing them the sinfulness of

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; For ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

## CHAP. IV.

The apostle in this chapter is still carrying on the same general design as in the former, representing their weakness and folly in suffering themselves to be drawn away from the gospel doctrine of justification, and to be deprived of their freedom from the bondage of the law of Moses.

**N**OW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ;

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world :

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ?

sin and to point them to Christ, through whom alone they could be pardoned and justified.

CHAP. IV. 1—7. From what the apostle says in these verses, we may observe, first, The wonders of divine love and mercy towards us, particularly of God the Father in sending his Son into the world to redeem and save us ; of the Son of God in submitting so low, and suffering so much for us in pursuance of that design ; and of the Holy Spirit, in condescending to dwell in the hearts of believers for such gracious purposes. Second, The great and invaluable advantages which christians enjoy under the gospel.

8—11. Here note, first, That it is possible for those who have made great professions of religion, to be afterwards drawn into very great defections from the purity and simplicity of it, for this



## GALATIANS.

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation, which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where *is* then the blessedness ye spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I, therefore, become your enemy, because I tell you the truth?

17 They zealously affect you; *but* not well: yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons: the one by a bond-maid, the other by a free-woman.

was the case of these christians. And, second, That the more mercy God has shewn to any in bringing them into an acquaintance with the gospel, and the liberties and privileges of it, the greater is their sin and folly in suffering themselves to be deprived of them; for this the apostle lays a special stress upon, that after they had known God, or rather were known of him, they desired to be in bondage under the weak and beggarly elements of the law.

12—16. Those that have left their first love would do well to consider, where is now the blessedness they once spake of, what is become of that pleasure they used to take in communion with God, and in the company of his servants?

17, 18. It is good to be zealously affected always in a good thing. What our translation renders in a good thing, some choose to render to a good man, and so consider the apostle as pointing to himself; and this sense they think is favoured both by the preceding context and also by the words immediately following.

19, 20. Though ministers too often find it necessary to reprove those they have to do with, yet this is no grateful work to them, they had much rather there was no occasion for it, and are always

23 But he *who was* of the bond-woman was born after the flesh: but he of the free-woman *was* by promise.

24 Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then, he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

### CHAP. V.

In this chapter the apostle comes to make application for his foregoing discourse.

**S**TAND fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

glad when they see reason to change their voice towards them.

21—31. In these verses the apostle illustrates the difference between believers that rested in Christ only, and those Judaizers that trusted in the law, by a comparison taken from the story of Isaac and Ishmael. This he introduces in such a manner as was proper to strike and impress their minds, and to convince them of their great weakness in departing from the truth, and suffering themselves to be deprived of the liberty of the gospel. Tell me, says he, ye that desire to be under the law, do you not hear the law? He takes it for granted that they did hear the law, for among the Jews it was wont to be read in their public assemblies every sabbath-day; and since they were so very fond of being under it, he would have them duly to consider what was written therein, referring to what is recorded, Gen. 6, and chap. 21, which if they would do, they might soon see how little reason they had for it.

CHAP. V. 1—12. But though Paul assures them that neither circumcision nor uncircumcision would avail to their acceptance with God, yet he acquaints them what would do so, and that is faith which worketh by love: such a faith in Christ as discovered itself to be true and genuine by a sincere love to God and our



## CHAP. VI.

2 Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you; whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision: but faith which worketh by love.

7 Ye did run well; who did hinder you, that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear *his* judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For brethren, ye have been called unto liberty: only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this, 'Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit,

neighbour. If they had this; it mattered not whether they were circumcised or uncircumcised, but without it nothing else would stand them in any stead. No external privileges, or profession, will avail to our acceptance with God, without a sincere faith in our Lord Jesus. Faith, where it is true, is a working grace, it works by love, love to God, and love to our brethren; and faith thus working by love, is all in all in our Christianity.

13—26. The best antidote against the poison of sin is to walk in the Spirit; to be much in conversing with spiritual things, to mind the things of the soul, which is the spiritual part of man,

and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance; against such there is no law.

24 And they that are Christ's have crucified the flesh, with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

## CHAP. VI.

I. This chapter chiefly consists of two parts: in the former the apostle gives us several plain and practical directions, which more especially tend to instruct Christians in their duty to one another, 1—10. II. In the latter he revives the main design of the epistle, which was to fortify the Galatians against the arts of their judaizing teachers, 11—18.

**B**RETHREN, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself:

more than those of the body, which is his carnal part; to commit ourselves to the guidance of the word, wherein the holy Spirit makes known the will of God concerning us, and in the way of our duty to act in dependance on his aid and influences.

CHAP. VI. 1—10. Every man shall bear his own burden, 5. The meaning of which is, that at the great day every one shall be reckoned with according as his behaviour here has been. He supposes that there is a day coming when we must all give an account of ourselves to God; and he declares, that then the judgment will proceed and the sentence pass, not according to the sentiment



## EPHESIANS.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing : for in due season we shall reap, if we faint not.

10 As we have, therefore, opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew of the world concerning us, or any ungrounded opinion we may have had of ourselves, or upon our having been better or worse than others : but according as our state and behaviour have really been in the sight of God.

The charity of Christians should be extensive charity ; but yet therein a particular respect is to be had to good people: God doth good to all, but in an especial manner he is good to his own servants ; and we must in doing good be followers of God as dear children.

11—18. The apostle having at large established the doctrine of

in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing ; nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me ; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

the gospel, and endeavoured to persuade these Christians to a behaviour agreeable to it, seems as if he intended here to have put an end to the epistle. But such was his affection to them, and concern to recover them from the ill impressions made upon them by their false teachers, that he cannot break off till he has once again given them the true character of those teachers, and an account of his own contrary temper and behaviour ; that by comparing these together, they might the more easily see how little reason they had to depart from the doctrine he had taught them, and to comply with theirs.

## THE EPISTLE OF PAUL TO THE EPHESIANS.

This epistle bears date out of a prison : and some have observed that what this apostle wrote, when he was a prisoner, had the greatest relish and savour in it in the things of God. When his tribulations did abound, his consolations and experiences did much more abound. From whence we may observe that the afflictive exercises of God's people, and particularly of his ministers, do oftentimes tend to the advantage of others, as well as to their own. The apostle's design is to settle and establish the Ephesians in the truth ; and further to acquaint them with the mystery of the gospel in order to it.

### CHAP. I.

Here is, I. The introduction to the whole epistle, 1, 2. II. The apostle's praises to God for the believing Ephesians, 3—14. III. His earnest prayers to God in their behalf, 15—23.

CHAP. I. 1, 2. They are not saints who are not faithful, believing in Christ, firmly adhering to him, and true to the profes-

**P**AUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus ;

sion they make of relation to their Lord. It is not only the honour of ministers, but of private Christians too, to have obtained mercy of



2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly *places* in Christ ;

4 According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love :

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved :

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ;

8 Wherein he hath abounded toward us in all wisdom and prudence ;

9 Having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself :

10 That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him,

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will ;

the Lord to be faithful. In Christ Jesus, from whom they derive all their grace and spiritual strength, and in whom their persons and all they perform are made accepted.

3—14. Where God blesses with spiritual blessings, he blesses with all. They are spiritual blessings in heavenly places, i. e. say some, in the church distinguished from the world, and called out of it. Or, it may be read in heavenly things, such as come from heaven, and are designed to prepare men for it, and to secure their reception into it. We should hence learn to mind spiritual and heavenly things as the principal things, spiritual and heavenly blessings as the best blessings, with which we cannot be miserable, and without which we cannot but be so. Set not your affections on things on the earth, but on those things which are above. Those we are blessed with in Christ; for as all our services ascend to God through Christ, so all our blessings are conveyed to us the same way; he being the mediator betwixt God and us.

The apostle mentions the great end and design of God in bestowing each one, and all these spiritual privileges; That we should be to the praise of his glory who first trusted in Christ, i. e. we to whom the gospel was first preached, and who were first converted to the faith of Christ, and to the placing our hope and trust in him.

15—23. We are come to the last part of this chapter, which consists of St. Paul's earnest prayer to God in behalf of these Ephesians. We should pray for the persons for whom we give thanks.

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers ;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him ;

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints ;

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ;

Our apostles blessed God for what he had done for them, and then he prays he would do more for them: he gives thanks for spiritual blessings, and prays for further supplies of them. For God will for this be inquired of by the house of Israel, to do it for them. He has laid up these spiritual blessings for us in the hands of his Son the Lord Jesus; but then he has appointed us to draw them out, and fetch them in by prayer. We have no part nor lot in the matter, any further than we claim it by faith and prayer.

What is it that St. Paul prays for in their behalf? Why, not that they might be freed from persecution; not that they might possess the riches, honours, or pleasures of the world: but the great thing he prays for is, the illumination of their understandings, and that their knowledge might increase and abound: he means it of a practical and experimental knowledge. The graces and comforts of the spirit are communicated to the soul by the enlightning of the understanding. In this way he gains and keeps possession. Satan takes a contrary way, he gets possession by the senses and passions; Christ by the understanding.

Jesus Christ filleth all in all; he supplies all defects in all his members, fills them with his Spirit, and even with the fulness of God, chap. iii. 19. And yet the church is said to be his fulness; because Christ as Mediator would not be complete, if he had not a church. How could he be a King if he had not a kingdom? This therefore comes into the honour of Christ as Mediator, that the church is his fulness.



## EPHESIANS.

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

### CHAP. II.

This chapter contains an account, I. Of the miserable condition of these Ephesians by nature, 1—3, and again, 11, 12. II. Of the glorious change that was wrought in them by converting grace, 4—10, and again, 13. III. Of the great privileges that converts receive from Christ, 14—22.

**A**ND you *hath* he quickened, who were dead in trespasses and sins ;

2 Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ;

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

4 But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ ; (by grace ye are saved :)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus ;

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith ; and that not of yourselves : *it is* the gift of God ;

9 Not of works lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God

hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world :

13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us* ;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances ; for to make in himself of twain one new man, *so* making peace ;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby ;

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God :

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ;

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord ;

22 In whom ye also are builded together for an habitation of God through the Spirit.

CHAP. II. 1—3. Our state and course are such as deserve wrath, and would end in eternal wrath, if divine grace did not interpose. What reason have sinners then to be looking out for that grace that will make them of children of wrath, children of God, and heirs of glory ? Thus far the apostle has described the misery of a natural state in these verses, which we shall find him pursuing again in some following ones.

4—13. The saints are a people near to God. Salvation is far from the wicked, but God is a help at hand to his people ; and this is by the blood of Christ, i. e. by the merit of his sufferings and death. Every believing sinner owes his nearness to God, and his interest in his favour, to the death and sacrifice of Christ.

14—22. The church is the place which God hath chosen to put his name there ; and it becomes such a temple by grace and strength derived from himself. The universal church being built upon Christ as the foundation-stone, and united in Christ as the corner-stone, comes at length to be glorified in him as the top-stone. Not only the universal church is called the temple of God, but particular churches ; and even every true believer is a living temple, is an habitation of God through the Spirit. God dwells in all believers now ; they being become the temple of God through the operations of the blessed Spirit ; and his dwelling with them now is an earnest of their dwelling together with him to eternity.



CHAP. III.

This chapter consists of two parts. I. Of the account which St. Paul gives the Ephesians concerning himself, as he was appointed by God to be the apostle of the Gentiles, 1—13. II. Of his devout and affectionate prayer to God for the Ephesians, 14—21.

**F**OR this cause, I, Paul, the prisoner of Jesus Christ for you Gentiles ;

2 (If ye have heard of the dispensation of the grace of God, which is given me to you-ward ;

3 How that by revelation he made known unto me the mystery, as I wrote afore in few words :

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel :

7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ;

9 And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ :

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord :

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

17 That Christ may dwell in your hearts by faith : that ye, being rooted and grounded in love,

18 May be able to comprehend, with all saints, what is the breadth, and length, and depth, and height ;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAP. IV.

Divers exhortations to important duties.

CHAP. III. 1—13. Observe, first, Those who have received grace and signal favours from God, stand in need of prayer, that they may improve and advance, and continue to act as becomes them. And seeing Paul, while he was a prisoner, employed himself in such prayers to God in behalf of the Ephesians, we should learn that no particular suffering of our own should make us so solicitous about ourselves as to neglect the cases of others in our supplications and addresses to God. Second, Not only the faithful ministers of Christ themselves, but their people too, have some special cause for joy and glorying, when they suffer for the sake of dispensing the gospel. Third, That what God calls men to, he fits them for, and doth it with an Almighty power. There is an effectual working of divine power attending the gifts of divine grace.

As God appointed Paul to the office of an apostle, so he did eminently qualify him for it, by a special revelation that he made unto him : and he makes mention both of the mystery that was revealed, and of the revelation of it.

Fourth, That the conversion of the Gentile world to the faith of Christ was an adorable mystery, and we ought to bless God for it. Who would have imagined that those who had been so long in the

dark, and at so great a distance, should be enlightened with the marvellous light, and be made nigh ? Let us learn from hence not to despair of the worst ; of the worst of persons, and of the worst of nations. Nothing is too hard for divine grace to do : none so unworthy but God may please to confer great grace upon them. And how much are we ourselves interested in this affair ; not only as we live in a time in which this mystery is revealed, but particularly as we are a part of the nations which in times past were foreigners and strangers, and lived in gross idolatry ; but are now enlightened with the everlasting gospel, and partake of the promises of it ?

14—21. Of whom the whole family in heaven and earth is named. The Jews were wont to boast of Abraham as their father ; but now both Jews and Gentiles are denominated from Christ ; so some : while others understand it of the saints in heaven, who wear the crown of glory and of saints on earth, who are going on in the work of grace here : both the one and the other make but one family, one household : and from him they are named Christians, as they really are such ; acknowledging their dependance upon, and their relation to Christ .

CHAP. IV. 1. Christians ought to accommodate themselves



## EPHESIANS.

**I** THEREFORE, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, forbearing one another in love ;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is one body and one Spirit, even as ye are called in one hope of your calling ;*

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now, that he ascended, what is it but that he also descended first into the lower parts of the earth ?

10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

11 And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers :

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ :

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ;

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight

of men, *and* cunning craftiness, whereby they lie in wait to deceive ;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ :

16 From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind :

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart :

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus ;

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ;

23 And be renewed in the spirit of your mind ;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore, putting away lying, speak every man truth with his neighbour : for we are members one of another.

26 Be ye angry, and sin not : let not the sun go down upon your wrath :

to the gospel by which they are called, and to the glory to which they are called ; both are their vocation. We are called Christians, we must answer that name, and live like Christians. We are called to God's kingdom and glory ; that kingdom and glory therefore we must mind, and walk as becomes the heirs of them.

2—16. Here the apostle proceeds to more particular exhortations. Two he enlarges upon in this chapter, viz. To unity and purity, holiness and love, which Christians should very much study. We do not walk worthy of the vocation wherewith we are called, if we be not faithful friends to all Christians, and sworn enemies to all sin. That mutual love among Christians is a great friend to spiritual growth. It is in love that the body edifies itself ; whereas a kingdom divided against itself cannot stand.

17—32. Christ is the lesson, we must learn Christ, and Christ is the teacher : we are taught by him—As the truth is in Jesus. This may be understood two ways ; either, First, You have been taught the real truth, as held forth by Christ himself, both in his

doctrine and in his life. Or, Second, Thus the truth has made such an impression on your hearts, in your measure, as it did upon the heart of Jesus. The truth of Christ then appears in its beauty and power, when it appears as in Jesus.

Another branch of the general exhortation follows in those words, That ye put off concerning the former conversation, the old man, &c. 22—24. This is a great part of the doctrine which has been taught you, and that you have learned. Here the apostle expresses himself in metaphors taken from garments. The principles, habits, and dispositions of the soul, must be changed, before there can be a saving change of the life. There must be sanctification ; which consists of these two things. First, The old man must be put off. The corrupt nature is called a man, because, like the human body, it consists of divers parts, mutually supporting and strengthening one another. It is the old man, as old as Adam, from whom we derived it. Second, The new man must be put on. It is not enough to shake off corrupt principles.



## CHAP. V.

27 Neither give place to the devil.  
 28 Let him that stole steal no more; but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

### CHAP. V.

I. An exhortation to mutual love, 1, 2. II. Against all manner of uncleanness, 3—20. III. To the conscientious discharge of relative duties, 21.

**B**E ye, therefore, followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints:

4 Neither filthiness, nor foolish talking, nor jesting which are not convenient; but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man

but we must be actuated by gracious ones. We must embrace them, espouse them, and get them written on our hearts; it is not enough to cease to do evil, but we must learn to do well. Be renewed in the Spirit of your mind, 23, i. e. use the proper and prescribed means in order to have the mind, which is a Spirit, renewed more and more. And that ye put on the new man, 24. By the new man is meant the new nature, the new creature, which is actuated by a new principle, even regenerating grace, enabling a man to lead a new life; that life of righteousness and holiness which christianity requires. This new man is created, or produced out of confusion and emptiness, by God's Almighty Power, whose workmanship it is; truly excellent and beautiful.

CHAP. V. 1, 2. As the sacrifice of Christ was efficacious with God, so his example should be prevailing with us, and we should carefully copy after it.

3—20. These verses contain a caution against all manner of uncleanness, with proper arguments and remedies proposed: and some further cautions are added, and other duties recommended. Filthy lusts must be suppressed, in order to the supporting of holy love. Walk in love, and shun fornication and all uncleanness. Fornication is folly committed between unmarried persons. All

who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye, therefore, partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light;

9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth:)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and

uncleanness includes all other sorts of filthy lusts, which were too common among the Gentiles. Or covetousness; which being thus connected, and mentioned as a thing which should not be once named, some understand it in the chaste style of the scripture, of exorbitant, unnatural lust; while others take it, in the more common sense, for an immoderate desire of gain, or an insatiable love of riches, which is spiritual adultery: for by this the soul, which was espoused to God, goes astray from him, and embraceth the bosom of a stranger; and therefore carnal worldlings are called adulterers. Neither filthiness, v. 4, by which may be understood all wanton and unseemly gestures and behaviour. Nor foolish talking, i. e. obscene and lewd discourse; or, more generally, such vain discourse as betrays much folly and indiscretion, and is far from edifying the hearers. Nor jesting. The Greek word is the same which Aristotle in his *Ethicks* makes a virtue; pleasantness of conversation; and there is, no doubt, an innocent and inoffensive jesting, which we cannot suppose the apostle does here forbid. Christianity is an enemy to profane mirth, yet it encourages joy and gladness, and the proper expressions of these in the professors of it. God's people have reason to rejoice and to sing for joy. They are to sing and to make



## EPHESIANS.

hymns, and spiritual songs, singing and making melody in your heart to the Lord ;

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church and he is the Saviour of the body.

24 Therefore, as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it ;

26 That he might sanctify and cleanse it with the washing of water by the word ;

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing : but that it should be holy, and without blemish.

28 So ought men to love their wives as their own bodies : he that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church :

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery : but I speak concerning Christ and the church.

melody in their hearts ; not only with their voices, but with inward affection ; and then their doing this will be as delightful and acceptable to God as music used to be to us. And it must be with a design to please him and to promote his glory that we do this ; and then it will be done to the Lord.

21—33. The apostle refers to the words of Adam, when Eve was given to him for a help meet, Gen. ii. 24. We are not to understand by them, as though a man's obligation to other relations were cancelled upon his marriage ; but only that this relation is to be preferred to all others ; there being a nearer union betwixt these two, than betwixt any others ; that the man must rather leave any of those than his wife. And they two shall be one flesh, that is, by virtue of the matrimonial bond. This is a great mystery, 32. Those words of Adam just mentioned by the apostle, are spoken literally of marriage ; but they have also a hidden mystical sense in them, relating to the union betwixt Christ and his church, of which the conjugal union betwixt Adam and the mother of us all, was a type ; though not instituted or appointed by God to signify this ; yet it was a kind of a natural

33 Nevertheless, let every one of you in particular so love his wife even as himself ; and the wife *see* that she reverence *her* husband.

### CHAP. VI.

I. The apostle proceeds in the exhortation to relative duties, 1—9. II. He directs Christians how to behave themselves in the spiritual warfare with the enemies of the souls, 10—18. III. He takes his leave of them, recommending himself to the prayers of the believing Ephesians, and praying for them, 19—24.

**C**HILDREN, obey your parents in the Lord : for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ;

6 Not with eye-service, as men-pleasers ; but as the servants of Christ, doing the will of God from the heart ;

7 With good-will doing service, as to the Lord, and not to men ;

8 Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that

type, as having a resemblance to it. I speak concerning Christ and the church.

CHAP. VI. 1—9. Obedient children are often rewarded with outward prosperity ; not indeed that it is always so. There are instances of such children who meet with much affliction in this life ; but ordinarily it is thus rewarded : and where it is not, it is made up with something better. First, The gospel has its temporal promises as well as spiritual ones. Second, Although the authority of God be sufficient to engage us in our duty, yet we are allowed to have respect to the promised reward : And, third, Though it contains some temporal advantage, even that may be considered as a motive and encouragement to our obedience. If masters and servants would both consider their relation and obligation to God, and the account they must shortly give to him, they would be more careful of their duty to each other.

10—18. The apostle instances the particular of this armour both offensive and defensive. Here is the military girdle or belt : the breast-plate, the greaves, or soldiers' shoes : the shield : the helmet and the sword. It is observable, among them all, there



ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness ;

15 And your feet shod with the preparation of the gospel of peace ;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God ;

18 Praying always with all prayer and supplication in the Spirit, and watching

thereunto with all perseverance and supplication for all saints ;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known to you all things :

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians, by Tychicus.

is none for the back ; if we turn our back upon the enemy, we lie exposed. First, Truth or sincerity is our girdle, 14. It was prophesied of Christ, Isa. xi. 5, that righteousness should be the girdle of his loins, and faithfulness the girdle of his reins. That which Christ was girt with all Christians must be girt with. This is the strength of our loins. Second, Righteousness must be our breast-plate. The breast-plate secures the vitals, shelters the heart. The righteousness of Christ, imputed to us, is our breast-plate against the arrows of divine wrath. The righteousness of Christ, implanted in us, is our breast-plate to fortify the heart against the attacks which Satan makes against us. Third, Resolution must be as the greaves to our legs ; and their feet shod with the preparation of the gospel of peace, 15. Shoes, or greaves of brass, or the like, were formerly part of the military armour, 1 Sam. xvii. 6 ; and the use of them was to defend their feet against the gall-traps, and sharp sticks, which were wont to be laid privily in the way, to obstruct the marching of the enemy. The preparation of the gospel of peace signifies a prepared and resolved frame of heart to adhere to the gospel, and abide by it ; which will enable us to walk with a steady pace in the way of religion, notwithstanding the difficulties and dangers that may be in it. Fourth, Faith must be our shield. Above all, or chiefly, taking the shield of faith, v. 16. This is more necessary than any of them. Faith is all in all to us in an hour of temptation. The breast-plate secures the vitals ; but with the shield we turn every way. Fifth, Salvation must be our helmet, 17, i. e. hope, which has salvation for its object ; so, 1 Thess. v. 8. The helmet secures

the head. A good hope of salvation, well founded, and well built, will both purify the soul, and keep it from being defiled by Satan ; and it will comfort the soul, and keep it from being troubled and tormented by Satan. He would tempt us to despair ; but good hope keeps us trusting in God, and rejoicing in him. Sixth, The word of God is the sword of the spirit. The sword is a very necessary and useful part of a soldier's furniture. The word of God is very necessary, and of great use to the Christian, in order to his maintaining, and his succeeding in, the spiritual warfare. Seventh, Prayer must buckle on all the other parts of our christian armour, v. 18. We must join prayer with all these graces for our defence against these spiritual enemies : imploring help and assistance of God, as the case requires. And we must pray always, not as though we were to do nothing else but pray, for there are other duties of religion, and of our respective stations in the world, that are to be done in their place and season : but we should keep up constant times of prayer, and be constant to them.

19—24. Our love to Christ is not acceptable unless it be in sincerity : indeed there is no such thing as love to Christ, whatever men may pretend, where there is not sincerity. The words may be read, Grace *be* with all them that love our Lord Jesus Christ in incorruption, i. e. who continue constant in their love to him, so as not to be corrupted out of it by any baits or seductions whatsoever : and whose love to him is uncorrupted by any opposite lust, or the love of any thing displeasing to him.



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# THE EPISTLE OF PAUL TO THE P H I L I P P I A N S.

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Philippi was a chief city of the western part of Macedonia, Acts xvi. 12. It took its name from Philip, the famous king of Macedon, who repaired and beautified it; and was afterwards made a Roman colony. It is remarkable among Christians for this epistle, which was written when Paul was prisoner at Rome, A. D. 62. St. Paul seems to have had a very particular kindness for the church at Philippi, which he himself had been instrumental in planting; and though he had the care of all the churches, he had, upon that account, a particular fatherly tender care of this. Those whom God has employed us to do any good to, we should look upon ourselves both encouraged and engaged to study to do more good to. He looked upon them as his children, and having begotten them to the gospel, he was desirous by the same gospel to nourish and nurse them up.

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## CHAP. I.

Paul's thankfulness to God.

**P**AUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons :

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 (Always, in every prayer of mine for you all, making request with joy,)

5 For your fellowship in the gospel, from the first day until now ;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ :

7 Even as it is meet for me to think this of you all, because I have you in my heart ; in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

CHAP. I. 1, 2. Christ as Mediator is the channel of conveyance of all spiritual blessings to the church, and directs the disposal of them to all its members.

3—6. The work of grace will never be perfected till the day of Jesus Christ, i. e. the day of his appearance ; when he shall come to judge the world, and finish his mediation, then this work will be complete, and the top-stone will be brought forth with shouting. We have the same expression, v. 10.

7, 8. Fellow-sufferers should be dear one to another ; they who have ventured and suffered in the same good cause of God and religion, should for that reason love one another dearly.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and *in* all judgment ;

10 That ye may approve things that are excellent ; that ye may be sincere, and without offence, till the day of Christ ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel ;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places* :

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife ; and some also of good will.

16 The one preach Christ of contention,

9—11. These verses contain the prayers he put up for them. Paul often lets his friends know what it was he begged of God for them, that they might know what to beg for themselves, and be directed in their own prayers : and that they might be encouraged to hope they should receive from God the quickening, strengthening, establishing, comforting grace, which so powerful an intercessor, as Paul was, asked of God for them.

12—20. That the great desire of every true Christian is, that Christ may be magnified and glorified ; that his name may be great, and his kingdom come.



## CHAP. II.

not sincerely, supposing to add affliction to my bonds :

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation, and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also, Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

25 And, having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident

token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, *and* now hear *to be* in me.

## CHAP. II.

Exhortations to several duties.

**I**F *there be*, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind:

3 *Let* nothing *be done* through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus;

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

8 And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross:

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have

21—26. Paul's strait was not between living in the world, and living in heaven; between these two there is no comparison: but his strait was, between serving Christ in this world, and enjoying him in another. Still it was Christ his heart was upon; though to advance the interest of Christ and his church he chose rather to tarry here where he met with oppositions and difficulties, and to deny himself for a while the satisfaction of his reward.

27—30. Our great care must be to keep close to our profession, and to be constant to it: whatsoever oppositions we meet with, we must not be frightened at them, considering the condition of the persecuted is much better and more desirable than the condition of the persecutors.

CHAP. II. 1—11. A selfish spirit is destructive of christian love. We must be concerned not only for our own credit, and ease, and safety, but for those of others also: and rejoice in others' prosperity as truly as in our own. We must love our neighbour as ourselves, and make his case our own. Christians must be of Christ's mind: we must bear a resemblance to his life, if we would have the benefit of his death. If we have not the spirit of Christ we are none of his, Rom. viii. 9. Now what was the mind of Christ? Why he was eminently humble, and this is what we are peculiarly to learn of him: Learn of me, for I am meek and lowly in heart, Matt. xi. 29.

12, 13. Though we must use our utmost endeavours in working



## PHILIPPIANS.

always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling :

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings ;

15 That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ;

16 Holding forth the word of life ; that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

18 For the same cause also do ye joy and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him, therefore, I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord, that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but

your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him, therefore, the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him, therefore, in the Lord with all gladness, and hold such in reputation :

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

### CHAP. III.

Against judaizing seducers.

**F**INALLY, my brethren, rejoice in the Lord. To write the same things to you to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh :

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an

out our salvation, yet still we must go forth, and go on in a dependence upon the grace of God. His grace worketh in us in a way suitable to our natures, and in concurrence with our endeavours ; and the operations of God's grace in us are so far from excusing that they are intended to quicken and engage our endeavours ; and work out your salvation with fear and trembling, for he worketh in you.

14—18. It is our duty not only to hold fast, but to hold forth the word of life ; not only to hold it fast for our own benefit, but to hold it forth for the benefit of others ; to hold it forth as the candlestick holds forth the candle, which makes it appear to advantage to all round : or as the luminaries of the heavens, which shed their influence far and wide.

19—30. The apostle does not blame Epaphroditus for his indiscretion in hazarding his life, but reckons they ought to love him the more upon that account. Observe, first, They who truly love

Christ, and are hearty in the interests of his kingdom, will think it very well worth their while to hazard their health and life to do him service, and promote the edification of his church. Observe, second, They were to receive him with joy, as newly recovered from sickness. It is an endearing consideration to have our mercies restored to us after danger of removal : and should make them the more valued and improved. What is given us in answer to prayer should be received with great thankfulness and joy.

CHAP. III. 1—3. The prophet calls the false prophets dumb dogs, Isa. lvi. 10, to which the apostle here seems to refer. Dogs for their malice against the faithful professors of the gospel of Christ.

4—8. Paul had quitted all his honours and advantages, as a Jew and a Pharisee, and submitted to all the disgrace and suffering which attended the profession and preaching of the gospel. When he embarked in the bottom of the christian religion he ventured



## CHAP. IV.

Hebrew of the Hebrews; as touching the law, a Pharisee :

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith ;

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ;

11 If by any means I might attain unto the resurrection of the dead ,

12 Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended ; but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

15 Let us, therefore, as many as be perfect be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

all in it, and suffered the loss of all, for the privileges of a christian. Nay, he not only counted them loss, but dung, offals thrown to dogs; they are not only less valuable than Christ, but in the highest degree contemptible, when they come in competition with him.

9—14. The happiness of heaven is here called the resurrection of the dead, because though the souls of the faithful when they depart are immediately with Christ, yet their happiness will not be complete till the general resurrection of the dead at the last day, when soul and body shall be glorified together.

15, 16. The apostle having proposed himself as an example, he urges the Philippians to follow it. Let the same mind be in us which was in blessed Paul. We see here how he was minded; let us be like-minded, and set our hearts upon Christ and heaven as he did.

17 Brethren be followers together of me, and mark them which walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping; *that they are* the enemies of the cross of Christ ;

19 Whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ ;

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

## CHAP. IV.

Exhortations to several christian duties.

**T**HEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway : *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing : but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace of God, which passeth

17—21. Good christians, even while they are here on earth, have their conversation in heaven. Their citizenship is there. We stand related to that world, and are citizens of the New Jerusalem. This world is not our home, but that is. There our greatest privileges and concerns lie. And because our citizenship is there, our conversation is there; being related to that world, we keep up a correspondence with it. The life of a christian is in heaven, where his head is, and his home is, and where he hopes to be shortly: he sets his affections upon things above; and where his heart is, there will his conversation be.

CHAP. IV. 1—9. To stand fast in the Lord is to stand fast in his strength, and by his grace; not trusting in ourselves, and disclaiming any sufficiency of our own; we must be strong in the Lord, and in the power of his might, Eph. vi. 10. The apostle would



## COLOSSIANS.

all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and suffer need.

13 I can do all things through Christ which strengthened me.

14 Notwithstanding ye have well done that ye did communicate with my affliction.

have the christians learn any thing which was good of their heathen neighbours. If there be any virtue—think of these things. We should walk in all the ways of virtue, and abide therein, and then whether our praise be of men or no, it will be of God, Rom. ii. 29.

10—19. A good man will soon have enough of this world; not only of living in it, but of receiving from it. A covetous worldling,

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift; but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

20 Now, unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household:

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

if he has never so much, would still have more; but a heavenly christian, though he hath little hath enough.

20—23. Though Paul was imprisoned at Rome for preaching the gospel, by the emperor's command; yet there were some christians in his own family. The gospel early obtained among some of the rich and great. Perhaps the apostle fared the better, and received some favour by the means of his friends at court.

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# THE EPISTLE OF PAUL TO THE C O L O S S I A N S.

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Colosse was a considerable city of Phrygia, and probably not far from Laodicea and Hierapolis; we find these three mentioned together, chap. iv. 13. It is now buried in ruins, and the memory of it chiefly preserved in this epistle. This epistle, like that to the Romans, was written to those whom he had never seen, nor had any personal acquaintance with. The church planted at Colosse was not by Paul's ministry, but by the ministry of Epaphras or Epaphroditus, an evangelist, one whom he delegated to preach the gospel among the Gentiles.



CHAP. I.

Paul thanks God for the faith of the Colossians, prays for the growth in grace, and gives them a summary of the christian doctrine.

**PAUL**, an apostle of Jesus Christ by the will of God and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints.

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world: and bringeth forth fruit, as *it doth* also in you, since the day ye heard of *it*, and knew the grace of God in truth.

7 As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding:

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every

good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins;

15 Who is the image of the invisible God, the first-born of every creature;

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

18 And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence:

19 For it pleased *the Father*, that in him should all fulness dwell;

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled.

CHAP. I. 1—8. What is laid out upon believers in this world is much, but what is laid up for them in heaven is much more. And we have reason to give thanks to God for the hope of heaven, which good christians have; or their well-grounded expectation of the future glory. That wherever the gospel comes, it will bring forth fruit to the honour and glory of God. It bringeth forth fruit, as it doth also in you. We mistake, if we think to monopolize the comforts and benefits of the gospel to ourselves. Doth the gospel bring forth fruit in us? so it doth in others.

9—11. He who doth his will, shall know of the doctrine whether it be of God, John vii. 17.

12—29. Here is a summary of the doctrine of the gospel concerning the great work of our redemption by Christ. It comes in here not as a matter of a sermon, but as the matter of thanksgiving: for our salvation by Christ furnishes us with abundant matter of thanksgiving in every view of it. The order and connexion of the apostle's discourse may be considered in the following manner.

(1.) He speaks concerning the operations of the Spirit of grace upon us.

1. He hath delivered us from the power of darkness, v. 13. 2. He hath translated us into the kingdom of his dear Son, i. e. brought us

into the gospel state, and made us members of the church of Christ, which is a state of light and purity. The conversion of a sinner is the translation of a soul into the kingdom of Christ, out of the kingdom of the devil. 3. He hath not only done this, but hath made us meet to partake of the inheritance of the saints in light, v. 12, i. e. He hath prepared us for the eternal happiness of heaven.

(2.) Concerning the person of the Redeemer.

1. He is the image of the invisible God. He is so the image of God as the son is the image of his father, who has a natural likeness to him; and as he who hath seen him hath seen the Father; and his glory was the glory of the only begotten of the Father, John i. 14, John xiv. 9. 2. He is the first-born of every creature; not that he is himself a creature; for it is born or begotten before all the creation, or any creature was made. 3. He is so far from being himself a creature, that he is the Creator. For by him were all things created which are in heaven and earth, visible and invisible, v. 16. He made all things out of nothing; the highest angel in heaven, as well as men upon earth. 4. He is before all things. He had a being before the world was made; before the beginning of time, and therefore from all eternity. 5. By him all things



22 In the body of his flesh through death, to present you holy, and unblameable, and unreprieveable, in his sight ;

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul, am made a minister ;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church :

25 Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God.

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints ;

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory :

28 Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus ;

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

## CHAP. II.

A caution against judaizing teachers and gentile philosophers.

**F**OR I would that ye knew what great conflict I have for you, and for them

at Laodicea, and for as many as have not seen my face in the flesh ;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have, therefore, received Christ Jesus the Lord, so walk ye in him ;

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ :

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power ;

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ ;

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.

consist. The whole creation is kept together by the power of the Son of God, and made to consist in its proper frame.

The apostle next shews what he is as Mediator, 18, 19. 1. He is the head of the body the church. 2. He is the beginning, the first-born from the dead. 3. He hath in all things the pre-eminence. 4. All fulness dwells in him, and it pleased the Father it should do so, 17.

(3.) Concerning the work of redemption. He speaks of the nature of it, or wherein it consists ; and of the means of it by which it was procured.

1. Wherein it consists. And it is made to lie in two things. First, In the remission of sin. Second, In reconciliation to God. God by him reconciled all things to himself, 20. 2. How the redemption is procured. It is through his blood, 14 : and he has made peace through the blood of his cross, 20. The gospel which was preached. We have an account of that. Even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints, 26, 27. Those who are interested in this redemption must continue in the faith, grounded and settled

and be not moved away from the hope of the gospel which ye have heard, 23.

CHAP. II. 1—3. We may observe here the great concern which Paul had for these Colossians, and the other churches, which he had not any personal knowledge of. We may keep up a communion by faith, hope, and holy love, even with those churches and fellow-christians, of whom we have no personal knowledge, or any conversation with. We can think and pray, and be concerned for one another, at the greatest distance ; and those we never saw in the flesh, we may hope to meet in heaven.

4—12. We cannot be built up in Christ, unless we are first rooted in him. We must be united to him by a lively faith, and heartily consent to his covenant ; and then we shall grow up in him in all things : as ye have been taught : According to the rule of the christian doctrine, in which you have been instructed. There is a philosophy which is a noble exercise of our reasonable faculties, and highly serviceable to religion ; such a study of the works of God, as leads us to the knowledge of God, and confirms our faith in him. But there is a philosophy, which is vain and deceitful ;



## CHAP. III.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ;

14 Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

15 And, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days ;

17 Which are a shadow of things to come : but the body is of Christ.

18 Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind ;

19 And not holding the head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not, taste not, handle not ;

22 Which all are to perish with the using,) after the commandments and doctrines of men ?

23 Which things have indeed a shew of wisdom in will-worship and humility, and

which is prejudicial to religion, and sets up the wisdom of man in competition with the wisdom of God ; and while it pleases men's fancies, ruins their faith.

13—15. As a man who is dead is unable to help himself by any power of his own, so an habitual sinner is morally impotent ; though he has a natural power, or the power of a reasonable creature, he has not a spiritual power, till he has the divine life, or a renewed nature.

16—23. Pretending to describe the orders of angels, and their respective ministers, which God hath hid, though there was a shew of humility in the practice, there was a real pride in the principle. They advanced those notions to gratify their own carnal fancy, and were fond to be thought wiser than other people. Wherefore if you be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances ? 20. If as Christians you are dead to the observances of the ceremonial law, why are you subject to them ? Such observances, as, Touch not, taste not, handle not, 21, 22.

CHAP. III. 1—4. Christ is a believer's life. I live, yet not I, but Christ lives in me, Gal. ii. 20. He is the principle and end

neglecting of the body ; not in any honour to the satisfying of the flesh

## CHAP. III

The apostle exhorts to set our hearts upon heaven, 1—4. To mortify sin, 5—12. Earnestly presses to mutual love, 13—17. And concludes with exhortations to relative duties, 18—25.

**I**F ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify, therefore, your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry ;

6 For which things' sake the wrath of God cometh on the children of disobedience.

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds ;

10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created him :

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free ; but Christ is all, and in all.

of the Christian's life. He lives in us by his spirit, and we live to him in all we do. To me to live is Christ, Phil. i. 20.

5—11. Covetousness is spiritual idolatry. It is giving that love and regard to worldly wealth, which is due to God only, and carries a greater degree of malignity in it, and is more highly provoking to God than is commonly thought. And it is very observable, that among all the other instances of sin which good men are recorded in the scripture to have fallen into ; and there is scarce any but some or other, in one or other part of their life, have fallen into ; there is no instance in all the scripture of any good man charged with covetousness. In the privilege and duty of sanctification there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, 11. There is now no difference arising from different country, or different condition, and circumstances of life : it is as much the duty of the one as of the other to be holy ; and as much the privilege of the one as of the other, to receive from God the grace to be so. Christ came to take down all partition walls, that all might stand on the same level before God, both in duty and privilege. And for this reason, because Christ is all in all, Christ is a christian's all, his only Lord



## COLOSSIANS.

12 Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering :

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any ; even as Christ forgave you, so also *do* ye.

14 And, above all these things, *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things : for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to *anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh ; not with eyeservice, as men pleasers : but in singleness of heart, fearing God ;

23 And whatsoever ye do, *do it* heartily, as to the Lord, and not unto men ;

24 Knowing that of the Lord ye shall receive the reward of the inheritance ; for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done ; and there is no respect of persons.

### CHAP. IV.

He continues his account of the duty of Masters, 1, 2. Exhorts to prayer, 3, 4. Carriage towards those with whom we converse, 5, 6. Closes with the mention of several of his friends, 7—18.

**M**ASTERS, give unto *your* servants that which is just and equal ; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving :

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds ;

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister, and fellow-servant in the Lord :

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

9 With Onesimus, a faithful and beloved brother, who is *one* of you : they shall make known unto you all things which *are done* here.

and Saviour, and all his hope and happiness. And to those who are sanctified, one as well as another, and whatever they are in other respects, he is all in all, the Alpha and Omega, the beginning and the end : he is all in all things to them.

12—17. Above all things put on charity : over all things. Let this be the upper garment, the robe, the livery, the mark of our dignity and distinction.

18—25. It is probable the apostle has a particular respect in all these instances of duty to the case mentioned, 1 Cor. vi. of revelations of a different religion ; as a christian and heathen, a Jewish convert and an uncircumcised Gentile ; where there was room to doubt whether they were obliged to the proper duties of their several relations to such persons. And if it hold in such cases it is much stronger upon christians one towards another, and where both are of the same religion. And how happy would the gospel-religion make the world, if it every where prevailed ; and how much would it influence every state of things, and every relation of life !

CHAP. IV. 1. You, who are masters of others, have a Master yourselves, and are servants of another Lord. You are not lords of yourselves, and are accountable to one above you.

2—4. Paul knew as well as any man how to speak, and yet he begs their prayers for him, that he might be taught to speak. The best and most eminent Christians need the prayers of meaner christians, and are not above asking them. The chief speakers need pray, that God would give them a door of utterance, and that they may speak as they ought to speak.

5, 6. We have need of a great deal of wisdom and grace to give proper answers to every man : particularly in answering the questions and objections of adversaries against our religion ; giving the reasons of our faith, and shewing the unreasonableness of their exceptions and cavils, to the best advantage to our cause, and least prejudice to ourselves.

7—18. Luke is here mentioned, whom he calls a beloved physician. This is he who wrote the gospel and Acts, and was Paul's companion. Observe, he was both a physician and an evangelist.



## CHAP. I.

10 Aristarchus my fellow-prisoner, saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

Christ himself both taught and healed, and was a great physician as well as a prophet of the church. He was the beloved physician;

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans: and that ye likewise read *the epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

one who recommended himself more than ordinary to the affections of his friends.

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# THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

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Thessalonica was formerly the metropolis of Macedonia; it is now called Salonichi, and is the best peopled and one of the best towns for commerce in the Levant. This epistle to the church of Christ at Thessalonica, though it is placed after the other epistles of this apostle, is supposed to be first in time of all Paul's epistles, and to be written about A. D. 51. The main scope whereof is to express the thankfulness of this apostle for the good success his preaching had among them, and to establish them in the faith, and persuade them to a holy conversation.

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## CHAP. I.

The apostle thanks God for the benefits received by the Thessalonians, and shews they were very great.

**P**AUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for

you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in

CHAP. I. 1—5. The election of these Thessalonians was known to the apostle, and therefore might be known to themselves, and that by the fruits and effects thereof, viz. their sincere faith, and hope, and love; by the successful preaching of the gospel among them. Observe, First, That all those who in the fulness of time

are effectually called and sanctified, were from eternity elected and chosen to salvation. Second, That that election of God is of his own good pleasure and mere grace, not for the sake of any merit in them that are chosen. Third, That the election of God may be known by the fruits thereof. Fourth, That when they



## I. THESSALONIANS.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication :

4 That every one of you should know how to possess his vessel in sanctification and honour ;

5 Not in the lust of concupiscence, even as the Gentiles which know not God :

6 That no *man* go beyond and defraud his brother in *any* matter ; because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He, therefore, that despiseth, despiseth not man, but God, who also hath given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you : for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia ; but we beseech you brethren, that ye increase more and more ;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you ;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive, *and* re-

main unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first ;

17 Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

18 Wherefore, comfort one another with these words.

### CHAP. V.

He proceeds in the description of Christ's second coming, and gives them divers precepts.

**B**UT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness.

6 Therefore let us not sleep as *do* others ; but let us watch and be sober.

7 For they that sleep, sleep in the night ; and they that be drunken, are drunken in the night.

8 But let us who are of the day be sober, putting on the breast-plate of faith and love ; and for an helmet the hope of salvation :

9 For God hath not appointed us to wrath,

cated and set apart for him, it should be kept clean and pure for his service. And as chastity is one branch of our sanctification, so this is one thing God commands in his law and what his grace effects in all true believers.

9—12. Those who are busy-bodies, meddling in other men's matters, generally have but little quiet in their own minds ; and cause great disturbances among their neighbours ; at least they seldom mind the other exhortation to be diligent in their own calling, to work with their own hands. And yet this was what the apostle commanded them, and what is required of us also. Christianity doth not discharge us of the work and duty of our particular callings, but teacheth us to be diligent therein.

13—18. The doctrine of the resurrection, and the second coming of Christ, is a great antidote against the fears of death, and in-

ordinate sorrow for the death of our christian friends ; and this doctrine we have a full assurance of, because we believe that Jesus died and rose again, 14. The death and resurrection of Christ are fundamental articles of the christian religion, and give us hope of a joyful resurrection.

CHAP. V. 1—5. It was at least their own fault if they were surprised by that day. They had fair warning and sufficient helps to provide against that day, and might hope to stand with comfort and confidence before the Son of man. This would be a time of refreshing to them from the presence of the Lord, who to them that look for him will appear without sin unto their salvation, and will come to them as a friend in the day, not as a thief in the night.

6—10. What shall christians, who have the light of the blessed



## CHAP. I.

bat to obtain salvation by our Lord Jesus Christ.

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you :

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man* ; but ever follow that which is good both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks ; for this is the will of God in Christ Jesus concerning you.

gospel shining in their faces, be careless about their souls, and mindless of another world.

11—15. Faithful ministers ought to be so far from being lightly esteemed because of their work, that they should be highly esteemed on the account thereof.

He giveth divers other exhortations, touching the duty christians owe to one another.

16—22. Here we have divers short exhortations, that will not burthen our memories, but will be of great use to direct the mo-

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things ; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly ; And *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

tions of our hearts and lives ; for these duties are of great importance, and we may observe how they are connected together, and have a dependance upon one another.

23—28. And all those who are sanctified in Christ Jesus shall be preserved to the coming of our Lord Jesus Christ. And because if God did not carry on his good work in the soul, that would miscarry ; we should pray God to perfect his work and preserve us blameless.

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# THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

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This second epistle was written soon after the former, and seems to be designed to prevent their running into a mistake, which might arise from some passages in the former epistle, concerning the second coming of Christ, as if it were near at hand. There are other things he writeth about for their consolation under sufferings, and exhortation and direction in duty.

## CHAP. I.

After the introduction, 1, 2, the apostle's high esteem for these Thessalonians, 3, 4. He comforteth them under their afflictions, 5—10. And tells them what his prayers were to God for them, 11, 12.

CHAP. I. 1—10. Though many may be the troubles of the righteous now, yet God will deliver them out of them all. The

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ :

future rest will abundantly recompense all their present troubles. The sufferings of this present time are not worthy to be compared



## II. THESSALONIANS.

2 Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ;

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure ,

5 *Which* is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer :

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you.

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ;

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power ;

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

## CHAP. II.

The man of sin.

**N**OW, we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means : for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition ;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things ?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work ; only he who now letteth *will let*, until he be taken out of the way :

8 And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming ;

9 *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie :

12 That they all might be damned who

with the glory that shall be revealed. There is enough in heaven to countervail all that we may lose or suffer for the name of Christ in this world. The apostle saith, To you that are troubled rest with us. In heaven ministers and people shall rest together, and rejoice together here ; and the meanest christian shall rest with the greatest apostle : nay, what is far more, if we suffer for Christ, we shall also reign with him, 2 Tim. ii. 12.

11, 12. Our good works should so shine before men, that others may glorify God, that Christ may be glorified in and by us, and then we shall be glorified in and with him. And this is the great end and design of the grace of our God, and the Lord Jesus Christ, which is manifested to us, and wrought in us.

CHAP. II. 1, 2. If errors and mistakes arise among chris-

tians, we should take the first opportunity to rectify them, and hinder the spreading thereof ; and good men will be especially careful to suppress errors that may arise from a mistake of their words and actions, though that which was spoken or done was never so innocent or well.

3—12. In these words the apostle confuteth the error he had cautioned them against, and giveth the reasons why they should not expect the coming of Christ as just at hand. There were several events previous to the coming of Christ ; in particular he tells them, first, There would be a general apostacy, there would come a falling away first, 3 ; second, There would be a revelation of that man of sin, 3, i. e. Great disputes have been, who or what is intended by this man of sin, and son of perdition ; and if it



### CHAP. III.

believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth;

14 Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

### CHAP. III.

The apostle desireth their prayers, 1—5. He then proceedeth to give them directions for them, ver. 6—15. And concludeth with benedictions and prayers, ver. 16—18.

**F**INALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you;

2 And that we may be delivered from unreasonable and wicked men; for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail, night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now, the Lord of peace himself give you peace always, by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

is not certain that the papal power and tyranny is principally or only intended, yet this is plain, what is here said doth very exactly agree thereto.

The fall or ruin of the antichristian state is declared, v. 8. The head of this antichristian kingdom, is called that wicked one, or that lawless person who sets up a human power in competition with, and contradiction to the divine dominion and power of the Lord Jesus Christ: but as he would thus manifest himself to be the man of sin, so the revelation and discovery of this to the world would be the sure presage, and the means of his ruin.

13—15. There must be the belief of the truth, without which there can be no true satisfaction, nor perseverance in grace, nor obtaining salvation.

16, 17. We must be established in every good word and work, in the word of truth and the work of righteousness: And Christ

must be honoured by our good works, and good words; and they who are sincere will endeavour to do both, and in so doing they may hope for comfort and establishment, till at length our holiness and our happiness be completed.

CHAP. III. 1—5. How remarkable is the humility, and how engaging the example of this great apostle, who was so mighty in prayer himself, and yet despised not the prayers of the meanest christian, but desired an interest in them.

6—15. The apostle having commended their obedience for the time past, and mentioned his confidence in their obedience for the time to come, proceedeth to give them commands and directions to some that were faulty, correcting some things that were amiss among them. The best society of christians may have some faulty persons among them, and some things that ought to be reformed. Perfection is not to be found on this side heaven; evil manners



## I. TIMOTHY.

18 The grace of our Lord Jesus Christ be with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens

beget good laws; the disorders that Paul was informed to be among the Thessalonians, occasioned the good laws we find in these verses that are of constant use to us and all others whom they may concern.

16—18. It is the presence of God that maketh heaven to be heaven, and that will make this earth to be like to heaven. No matter where we are if God be with us nor who is absent if God be present with us.

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# THE FIRST EPISTLE OF PAUL TO T I M O T H Y.

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Hitherto Paul's epistles were directed to churches, now follow some to particular persons; two to Timothy, one to Titus, and another to Philemon; all three ministers: Timothy and Titus were evangelists, an inferior order to the apostles, as appears by that, Eph. 4. 11. Some prophets, some apostles, some evangelists. Their commission and work was much the same with that of the apostles, to plant churches, and water the churches that were planted, and accordingly they were itinerants, as we find Timothy was. Timothy was first converted by Paul, and therefore he calls him his own son in the faith; we read of his conversion, Acts 16. 23.

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### CHAP. I.

I. The charge given to Timothy, 4. II. The true end of the law, 5—12. III. His own call to be an apostle, 12—16. IV. His doxology, 17. V. A renewal of the charge to Timothy, 18. And of Hymeneus and Alexander, 19, 20.

**P**AUL, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope*;

2 Unto Timothy *my own son* in the faith: Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

4 Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying which is in faith; *so do*.

5 Now, the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned;

6 From which some, having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine:

11 According to the glorious gospel of the blessed God which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

CHAP. I. 1—4. That which ministers questions is not for edifying; that which gives occasion for doubtful disputes galls down the church rather than builds it up. And I think by a parity of reason, every thing else that ministers questions rather than godly edifying, should be disclaimed and disregarded by us.

5—11. Jangling, especially in religion, is vain, it is unprofitable and useless as to all that is good, and it is very pernicious and hurtful; and yet many people's religion consist of little else but vain jangling.

12—17. Here we have the sum of the whole gospel that Jesus



## CHAP. II. III.

13 Who was before a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now, unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare ;

19 Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck :

20 Of whom is Hymeneus and Alexander : whom I have delivered unto Satan, that they may learn not to blaspheme.

### CHAP. II.

In this chapter St. Paul treats of various subjects.

**I** EXHORT, therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men ;

2 For kings, and *for* all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty :

Christ came into the world. The Son of God took upon him our nature, was made of flesh and dwelt among us, John i. 14. He came into the world not to call the righteous but sinners to repentance, Matt. ix. 13. And in the close of the verse Paul applies it to himself, of whom I am chief. Paul was a sinner of the first rank ; so he acknowledges himself to have been, for he breathed out threatenings and slaughter against the disciples of the Lord, &c. Acts ix. 1, 2. Persecutors are some of the worst of sinners : such a one Paul had been ; or, of whom I am chief, i. e. of pardoned sinners I am chief. It is an expression of his great humility, he that elsewhere calls himself the least of saints, Ephes. iii. 8. here calls himself the chief of sinners.

18—20. Those that have put away a good conscience and made shipwreck of faith, will not stick at any thing, blasphemy not excepted.

CHAP. II. 1—8. Though the kings at this time were heathens, enemies to Christianity, and persecutors of Christians, yet they

3 For this is good and acceptable in the sight of God our Saviour ;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one Mediator between God and men, the man Christ Jesus ;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broidered hair, or gold, or pearls, or costly array :

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived : but the woman, being deceived, was in the transgression.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

### CHAP. III.

In this chapter our apostle treats of church offices.

**T**HIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

must pray for them, because it is for the public good that there should be civil government, and proper persons entrusted with the administration of it.

A mediator supposes a controversy. Sin had made a quarrel between us and God ; Jesus Christ is a Mediator that undertakes to make peace, to bring God and man together, in the nature of an umpire or arbitrator, a days-man that lays his hand upon us both, Job ix. 33.

9—15. Those that profess godliness, should in their dress, as well as other things, carry it as becomes their profession ; instead of laying out their money on fine clothes, they must lay it out in works of piety and charity, which are properly called good works.

CHAP. III. 1—5. The two epistles to Timothy, and that to Titus, contain a scripture plan of church government, or a direction to ministers. And here we have the characters of a gospel minister, whose office it is, as a bishop, to preside in a particular congregation of Christians.



## I. TIMOTHY.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ;

3 Not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ;

4 One that ruleth well his own house, having his children in subjection with all gravity ;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God ?)

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without ; lest he fall into reproach, and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre ;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved ; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers ; sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly :

15 But if I tarry long, that thou mayest

know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And, without controversy, great is the mystery of godliness ; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

### CHAP. IV.

St. Paul here foretels, I. A dreadful apostacy, 1, 2, 3. II. He treats of Christian liberty, 4, 5. III. He gives Timothy divers directions.

**N**OW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils ;

2 Speaking lies in hypocrisy ; having their conscience seared with a hot iron ;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little ; but godliness is profitable unto all things, having

Have briefly gone through the qualifications of a gospel bishop. we may, 1, with great reason cry out as St. Paul doth, who is sufficient for these things ? 2 Cor. ii. 16. This is a work indeed. What piety, what prudence, what zeal, what courage, what faithfulness, what watchfulness, over ourselves, our lusts, appetites and passions, and over those under our charge ; I say, What holy watchfulness is necessary in this work ! But for the encouragement of all faithful ministers, we have Christ's gracious word of promise, Lo, I am with you alway, even unto the end of the world, Matt. xxviii. 20. And if he be with us, he will fit us for our work in some measure, and carry us through the difficulties of it with comfort.

8—13. We have here the character of deacons : those had the care of temporal concerns of the church, that is, the maintenance and support of the ministers, and provisions of the poor : it was requisite the deacons should have a good character, because they were assistants of the ministers, appeared and acted publicly and

had a great trust reposed in them. Their wives likewise must have a good character. All that are related to ministers must double their care to walk as becomes the gospel of Christ, lest if they in any thing walk disorderly the ministry be blamed.

14—16. Godliness is a mystery in all its parts and branches, from the beginning to the end, from Christ's incarnation to his ascension. It being a great mystery we should rather humbly adore it, and piously believe it, than curiously pry into it, or be too positive in our explications of it, and determinations about it, further than the Holy Scriptures have revealed it to us.

CHAP. IV. 1—5. We have here a prophecy of the apostacy of the latter times, which he had spoken of as a thing expected and taken for granted among Christians, 2 Thess. 2. In the close of the foregoing chapter we had the mystery of godliness summed up, and therefore very fitly in the beginning of this chapter we have the mystery of iniquity summed up.



promise of the life that now is, and of that which is to come.

9 This is a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

# CHAP. V.

Here the apostle gives Timothy divers directions.

**R**EBUKE not an elder, but entreat him as a father; and the younger men as brethren;

2 The elder women as mothers, the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man.

10 Well reported of for good works: if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.

14 I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

9-16. The care of ministers should be in the first place to save themselves; save thyself in the first place, so shalt thou be instrumental to save them that hear thee.

CHAP. I. 1, 2. Great difference is to be made in our reproofs according to the age, quality, and other circumstances of the persons rebuked; thus, an elder in age or office must be intreated as a Father; of some have compassion making a difference, Jude 22.

3-16. Christianity obliges its professors to relieve their indi-

gent friends, particularly poor widows, that the church may not be charged with them, that it may relieve them that are widows indeed; rich people should be ashamed to burthen the church with their poor relations, when it is with difficulty that those are supplied who have no children or nephews, that is, grand children, that are in a capacity to relieve them.

17-25. Lay hands suddenly on no man, 22, seems to be meant of the ordaining of men to the office of the ministry, which



## I. TIMOTHY.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins : keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open before-hand, going before to judgment ; and some *men* they follow after.

25 Likewise also the good works of *some* are manifest beforehand ; and they that are otherwise cannot be hid.

### CHAP. VI.

He treats of the various duties and characters.

**L**ET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren ; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing

that gain is godliness : from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and it is certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil ; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God ! flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ :

15 Which in his times he shall shew *who* is the blessed and only Potentate, the King of kings, and Lord of lords ;

16 Who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ;

ought not to be done rashly and inconsiderately, and before due trial made of their gifts and graces, their abilities and qualifications for it.

CHAP. VI. 1—5. If the professors of religion misbehave themselves, the name of God and his doctrine is in danger of being blasphemed, by those that take occasions to speak evil of that worthy name by which we are called. And this is a good reason why we should all carry ourselves well that we may prevent the occasion, which many seek and will be very apt to lay hold of, to speak ill of religion for our sakes

6—12. To arm Timothy against the love of the world, he directs him to follow that which is good, follow after righteousness, godliness, faith, love, patience, and meekness. They that follow after righteousness and godliness from a principle of faith and love, have need to put on patience and meekness. Patience to bear both the rebukes of providence, and the reproaches of men ; meekness wherewith to instruct gainsayers, and pass by the affronts and injuries that are done to us.

13—21. Every minister is a trustee, and it is a treasure committed to his trust which he hath to keep. The truths of God the



18 That they do good, that they be rich in good works, ready to distribute, willing to communicate ;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and

ordinances of God, keep these, avoiding profane and vain babbling. Not affecting human eloquence, which the apostle calls vain babbling, or human learning, which many times opposes the

vain babblings and oppositions of science falsely so called :

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

truths of God, but keep close to the written word, for that is committed to our trust.

## THE SECOND EPISTLE OF PAUL TO TIMOTHY.

This second epistle Paul wrote to Timothy from Rome, when he was a prisoner there, and in danger of his life. Where Timothy now was, is not certain: the scope of this epistle somewhat differs from that of the former, not so much relating to his office as an evangelist, as to his personal conduct and behaviour.

### CHAP. I.

After the introduction, 1, 2, we have, I. Paul's sincere love to Timothy, 3—6. II. Divers exhortations, 6—15.

**P**AUL, an apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing, I have remembrance of thee in my prayers night and day ;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy.

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt

first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind.

8 Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner : but be thou partaker of the afflictions of the gospel according to the power of God ;

9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began ;

CHAP. I. 1—5. It was the matter of St. Paul's thanksgiving, that Timothy inherited the faith of his mother Eunice and his grandmother Lois, and ought to be ours, whenever we see the like ; we should rejoice wheresoever we see the grace of God.

6—14. First, Good men often suffer many things, for the best cause in the world, for the which cause I suffer these things ; that

is for my preaching, and adhering to the gospel. Second, They need not to be ashamed, the cause will bear them out, but those that oppose it, shall be clothed with shame. Observe, Third, Those that trust in Christ know whom they have trusted. He speaks with a holy triumph, and exultation, as much as to say, I stand on firm ground. I know I have lodged the great trust in:



## II. TIMOTHY.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel ;

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things : nevertheless I am not ashamed ; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me ; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain :

17 But when he was in Rome he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day ; and in how many things he ministered unto me at Ephesus thou knowest very well.

### CHAP. II.

In this chapter our apostle gives Timothy many exhortations and directions.

**T**HOU, therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore, endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth him-

self with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say ; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel :

9 Wherein I suffer trouble as an evil-doer, even unto bonds ; but the word of God is not bound.

10 Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 *It is* a faithful saying, For if we be dead with *him*, we shall also live with *him* :

12 If we suffer, we shall also reign with *him* : if we deny *him*, he will also deny us :

13 If we believe not, yet he abideth faithful ; he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings : for they will increase unto more ungodliness.

17 And their word will eat as doth a canker : of whom is Hymeneus and Philetus ;

18 Who concerning the truth have erred, saying, That the resurrection is past already ; and overthrow the faith of some.

CHAP. II. 1—7. The great care of a soldier should be to please his general ; so the great care of a Christian should be to please Christ, to approve ourselves to him. The way to please him, who hath chosen us to be soldiers, is not to entangle ourselves with the affairs of *this* life, but to be free from such entanglements as would hinder us in our holy warfare.

8—13. If we deny him out of fear or shame, or for the sake of some temporal advantage he will deny and disown us, and will not deny himself, but will continue faithful to his word when he threatens, as well as when he promises.

14—18. The resurrection of the dead, is one of the great doctrines of Christ. Now see the subtilty of the serpent, and the



## CHAP. III.

19 Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

### CHAP. III.

He foretels Timothy what the last days would be with the reasons thereof, 1—9. II. Prescribes various remedies against them, 10. ad fin.

**T**HIS know also, that in the last days perilous times shall come:

2 For men shall be lovers of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

serpent's seed. They did not deny the resurrection, for that had been boldly and avowedly to confront the word of Christ, but they put a corrupt interpretation upon that true doctrine, saying, That the resurrection is past already, i. e. that what Christ spoke concerning the resurrection is to be understood mystical, and by way of allegory, that it must be meant of a spiritual resurrection.

19—21. All the attacks which the powers of darkness have made upon the doctrine of Christ, cannot shake it, it stands firm, and weathers all the storms which have been raised against it.

22—26. Youthful lusts are very dangerous, for which reason even hopeful young people should be warned of them, for they war against the soul, 1 Pet. ii. 11.

CHAP. III. 1—5. Observe here, First, Men may be very bad and wicked, under profession of religion; they may be lovers of themselves, &c. yet have a form of godliness. Second, A form of

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts;

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further, for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known my doctrine manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: But out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving and being deceived.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of

godliness is a very different thing from the power of it, men may have the one, and be wholly destitute of the other: yea, they deny it, at least, practically in their lives. Third, From such good christians must withdraw themselves.

6—9. Here Paul warns Timothy to take heed of certain seducers, not only that he might not be drawn away by them himself, but that he might arm those that were under his charge against their seduction.

10—17. We see the scripture hath various uses, and answers divers ends, and purposes, it is profitable for doctrine, for reproof, for correction of all errors in judgment and practice, and for instruction in righteousness. The scripture is a perfect rule of faith and practice, and was designed for the man of God, the minister as well as the christian who is devoted to God, for it is profitable for doctrine.



## II. TIMOTHY.

God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ;

17 That the man of God may be perfect, thoroughly furnished unto all good works.

### CHAP. IV.

In this chapter St. Paul presses Timothy to the diligent discharge of his work.

**I** CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,

2 Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand :

7 I have fought a good fight, I have finished *my* course, I have kept the faith :

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me :

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica ; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee : for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil ; the Lord reward him according to his works.

15 Of whom be thou ware also ; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me ; *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me ; that by me the preaching might be fully known, and *that* all the Gentiles might hear ; and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom : to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth : but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

CHAP. IV. 1—8. It is a great comfort to a dying saint, when he can look back upon his past life, and say with our apostle, I have fought, &c. I have kept the faith, the doctrine of faith, and the grace of faith, towards the end of our days to be able to speak in this manner ; what comfort, unspeakable comfort will it afford ? Let it then be our constant endeavour, by the grace of God, that we may finish our course with joy, Acts xx. 24.

9—22. We need no more to make us happy than to have the Lord Jesus Christ with our spirits ; for in him all spiritual blessings are summed up. And it is the best prayer we can put up for our friends, that the Lord Jesus Christ may be with their spirits, to sanctify and save them, and at last to receive them to himself.



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# THE EPISTLE OF PAUL TO T I T U S.

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The epistle of Paul to Titus is much of the same nature with those to Timothy; both were converts of Paul, and his companions in labour and sufferings? both in the office of evangelists, whose work was to water the churches planted by the apostles, and to set in order the things that were wanting in them.

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## CHAP. I.

Why Titus was left at Crete.

**P**AUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the

steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision:

11 Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow-bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving is

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CHAP. I. 1—3. Divine faith rests not on fallible reasonings, or probable opinions; but on the infallible word, the truth itself, which is after godliness, i. e. of a godly nature and tendency, pure and purifying the heart of the believer.

4, 5. Human traditions and inventions may not be brought into the church of God. Prudent disposals for carrying on the ends of Christ's appointments, according to the General rules of the word, such may, yea, must be; but none may alter any thing in the substance of the faith, or worship, or order and discipline of the churches: if an evangelist might not do any thing, but by appointment, much less may others.

6—9. See we here summarily the work of the ministry, to exhort those who are willing to know and do their duty.

10—14. Such scandalous vices as were the reproach of heathens, should be far from Christians: falsehood and lying, invidious craft and cruelty, all beastly and sensual practices, and idleness and sloth, are sins condemned by the light of nature; for these were the Cretians taxed by their own poets.

15, 16. To good Christians that are sound in the faith and thereby purified, all things are pure; but to them that are defiled, and unbelieving, nothing is pure; things lawful and good they abuse and turn to sin.



nothing pure : but even their mind and conscience is defiled.

16 They profess that they know God, but in works they deny *him*, being abominable and disobedient, and unto every good work reprobate.

## CHAP. II.

The apostle here directs Titus about the faithful discharge of his own office.

**B**UT speak thou the things which become sound doctrine.

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness ; not false accusers, not given to much wine, teachers of good things ;

4 That they may teach the young women to be sober, to love their husbands, to love their children.

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thyself a pattern of good works : in doctrine *shewing* uncorruptness, gravity, sincerity,

8. Sound speech that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things* ; not answering again :

10 Not purloining, but shewing all good fidelity : that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men.

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

## CHAP. III.

Of duties which concern Christians more in common.

**P**UT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work ;

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost :

6 Which he shed on us abundantly through Jesus Christ our Saviour ;

7 That, being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law ; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition, reject.

CHAP. II. 1—5. The word of God and gospel of Christ is pure, and excellent, and glorious in itself, and the excellency of it should be expressed and shewn in the lives and carriage of its professors, especially in relative duties : failures here brings disgrace, Rom. ii. 21. The name of God is blasphemed among the Gentiles through you.

7—15. Redemption from sin, and sanctification of nature, go together, and both make a peculiar people unto God : freedom from guilt and condemnation, and from the power of lusts, and purification of soul by the spirit.

CHAP. III. 1—3. What vile slaves and sinners, while they conceit themselves free ; The lusts that tempt them promise liberty, but in yielding they become the servants of corruption ; for of whom a man is overcome, of the same is he brought into bondage.

4—8. Ministers in teaching must see that they deliver what is sound and good in itself, and profitable to them that hear : all must be to the use of edifying both of persons and societies.

9—14. Christianity is not a fruitless protection : the professors of it must be filled with the fruits of righteousness, which are by Jesus Christ to the glory and praise of God. It is not enough that



## CHAP. I.

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

they be harmless, but they must be profitable, doing good as well as eschewing evil.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Christians, from Nicopolis of Macedonia.

15. Grace is the chief thing to be wished and begged for, with respect to ourselves or others; it is summarily all good.

# THE EPISTLE OF PAUL TO PHILEMON.

Philemon, one of note, and probably a minister in the church of Coloss, a city of Phrygia, had a servant named Onesimus, who having purloined his goods, ran away from him, and in his rambles came to Rome, where Paul was then a prisoner for the gospel, and providentially coming under his preaching there, was by the blessing of God converted by him; after which he ministered awhile to the apostle in bonds, and might have been further useful to him, but understanding him to be another man's servant, he would not without his consent, detain him, but sends him back with this letter commendatory, wherein he earnestly sues for his pardon and kind reception.

## CHAP. I.

In this chapter we have the preface, 1—7. The substance and body of it, 8—21. And then the conclusion, 22, to the end.

**P**AUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon, our dearly beloved, and fellow-labourer;

2 And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers.

CHAP. I. 1—7. Paul thanked God not only for the good that was in the churches, but in the particular persons ye wrote to: and though he had his account by report: Hearing of the love and faith which thou hast toward the Lord Jesus, and towards all saints: this was what he inquired after concerning his friends, the truth, and growth, and fruitfulness of their grace, their faith in Christ, and love to him, and to all the saints. Love to saints; if it be

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet, for love's sake, I rather beseech

sincere, will be catholic and universal, love toward all saints; but faith and love as in the heart are hidden things, they are known by the effects of them.

8—11. Observe, what happy changes conversion makes; of evil, good; of unprofitable, useful: religious servants are a treasure in a family.



thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds :

11 Which in times past was to thee unprofitable ; but now profitable to thee and to me ;

12 Whom I have sent again : thou therefore receive him that is mine own bowels ;

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing : that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever.

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord ?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account.

19 I Paul have written *it* with mine own hand, I will repay *it* : albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging ; for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus ;

24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon by Onesimus a servant.

12—19. The communion of saints does not destroy distinction of property : Onesimus now converted and become a brother beloved, yet is Philemon's servant still, and indebted to him for wrongs that he had done, and not to be discharged but by free and voluntary remission, or on reparation made by himself, or some

other in his behalf ; which part, rather than fail, the apostle undertakes for him.

20—25. Grace is the best wish for ourselves and others ; with this the apostle begins and ends.

## THE EPISTLE OF PAUL TO THE H E B R E W S.

As to the divine amanuensis or penman of this epistle, we are not so certain ; it beareth not the name of any in the front of it, as the rest of the epistles do, and there has been some dispute among the learned to whom they should ascribe it. It must be acknowledged there are many things in this epistle hard to be understood, but the sweetness we shall find therein will make us abundant amends for all the pains we take to understand it. And indeed if we compare all the epistles of the New Testament, we shall not find any of them more replenished with divine heavenly matter than this to the Hebrews.

### CHAP. I.

A twofold comparison, I. Between the evangelical and legal dispensation, 1, 2, 3. II. Between the glory of Christ, and that of the highest creatures, 4.

CHAP. I. 1—3. The person of the Son is the true image and character of the person of the Father ; being of the same nature,

**G**OD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,

he must bear the same image and likeness. In beholding the power, wisdom, and goodness of the Lord Jesus Christ, we behold



## CHAP. II.

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds ;

3 Who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ! And again, I will be to him a Father, and he shall be to me a Son !

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son, *he saith*, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity ; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands :

11 They shall perish, but thou remainest ;

the power, wisdom and goodness of the Father, for he hath the nature and perfections of God in him. He that hath seen the Son hath seen the Father ; that is, he hath seen the same being. He that hath known the Son hath known the Father, John xiv. 7, 8, 9. For the Son is in the Father and the Father is in the Son, the personal distinction is no other than will consist with essential union. This is the glory of the person of Christ ; the fulness of the godhead dwells, not typically, but really in him.

4—9. The apostle having proved the pre-eminence of the gospel above the law, from the pre-eminence of the Lord Jesus Christ above the prophets, now proceeds to shew that he is not only much superior to the prophets, but to the angels themselves. In this he obviates an objection, that the Jewish zealots would be ready to make, that the law was not only delivered by men, but obtained by angels, Gal. iii. 19, that they attended at the giving forth of the law ; the host of heaven were drawn forth to attend the Lord Jehovah on that awful occasion. Now the angels are very glorious beings, far more glorious and excellent than men ; the scripture always represents them as the most excellent of all creatures, and we know of no other being but God himself, that is higher than the angels ; and therefore that Law that was ordained by angels ought to be held in great esteem. To take off the force of this argument, the penman of this epistle proceeds to state the comparison be-

and they all shall wax old as doth a garment ;

12 And as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool ?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?

## CHAP. II.

I. Some application of the doctrine laid down in the chapter foregoing, 1, 2, 3, 4. II. Enlarges farther upon the pre-eminence of Christ, 5, 6, 7. III. He proceeds to remove the scandal of the cross, 10—16. IV. To assert the incarnation of Christ, 16.

**T**HEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward ;

3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him* ;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?

5 For unto the angels hath he not put in

tween Jesus Christ and the holy angels, both in nature and office, and to prove, that Christ is vastly superior to the angels themselves. Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they.

10—14. What hath God said of the angels ? He never said to them as he said to Christ, Sit ye at my right hand ; but he has said of them there, that they are ministering spirits, sent forth to minister for them who shall be the heirs of salvation. Bless God for the ministration of angels, keep in God's way, and take the comfort of this promise, that he will give his angels charge over you, to keep you in all your ways. They shall bear you up in their hands, lest you dash your feet against a stone, Psal. xci. 11, 12.

CHAP. I. 1—4. The despisers of this salvation are condemned already, under arrest, and in the hands of justice already. So they were by the sin of Adam ; and they have strengthened their bonds by their personal transgression, John iii. 18. He that believeth not is condemned already. There is no escaping out of this condemned state, but by accepting the great salvation discovered in the gospel ; as for these that neglect it, the wrath of God is upon them, and it abides upon them, they cannot disengage themselves, they cannot emerge, they cannot get from under the curse.

5—13 Christ and believers are brethren ; not only bone of his



subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him:

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth, and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren;

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of angels*; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren: that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

### CHAP. III.

The apostle applies what he had said in the chapter foregoing concerning the priesthood of Christ.

**WHEREFORE**, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus:

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things is God.

5 And Moses verily *was faithful* in all his house as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice,

8 Harden not your hearts, as in the pro-

tioner of divine justice, haling their souls from their bodies to the tribunal of God, there to receive their doom; and then being their tormentor, as he was before their tempter; in these respects he may be said to have had the power of death.

CHAP. III. 1—6. No less power was requisite to make the church, than to make the world; the world was made out of nothing, the church made out of materials altogether unfit for such a building. Christ, who is God, drew the platform of the church, provided the materials, and by Almighty Power disposed them to receive the form; he has compacted and united this his house, and has settled the orders of it, and crowned all with his own presence, which is the true glory of this house of God.

7—19. Here the apostle proceeds, pressing upon them serious

bone and flesh of his flesh, but spirit of his spirit; brethren by the whole blood, in what is heavenly, as well as in what is earthly, Christ is not ashamed to own this relation; he is not ashamed to call them brethren, which is wonderful goodness and condescension in him, considering their meanness by nature, and vileness by sin; but he will never be ashamed of any that are not ashamed of him, and that take care not to be a shame and reproach to him, and to themselves.

14—18. The devil was the first sinner, and the first tempter to sin, and sin was the procuring cause of death; and he may be said to have the power of death, as he draws men into sin, the ways whereof is death, and as he is often permitted to terrify the consciences of men with the fear of death, and as he is the execu-



## CHAP. IV.

vocation, in the day of temptation in the wilderness :

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

## CHAP. IV.

I. Our privileges under the gospel exceed the privileges of the Jewish church under Moses, 1, 2, 3, 4. II. Why the antient Hebrews did not profit by their religious privileges, 2. Then, III. The privileges of those that believe, and the misery of those that continue in unbelief, from 3—10. IV. Motives to faith and obedience.

**L**ET us therefore fear, lest a promise being left *us*, of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached as

well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest: as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time as it is said, To-day, if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight; but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high

and proposals, and the best directions how we may attain unto it. This promise of spiritual rest, is a promise left us by the Lord Jesus Christ, in his last will and testament, as a precious legacy. Our business is to see to it, that we be the legatees; that we lay our claim to that rest and freedom from the dominion of sin, satan, and the flesh, by which the souls of men are kept in servitude, and deprived of the true rest of the soul.

11.—16. Had we not a mediator, we could have no boldness in coming to God; for we are guilty and polluted creatures; all we

counsels and cautions to the close of the chapter, and he recites a passage out of Psal. xcv. 7, &c.

CHAP. V. 1—10. The apostle declares that our privileges by Christ under the gospel are not only as great, but greater than those enjoyed under the mosaical law. And he instances in this, that we have a promise left us of entering into his rest; that is, of entering into a covenant relation to Christ, and a state of communion with God through Christ, and of growing up therein, till we are made perfect in glory. We have discoveries of this rest,



priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

#### CHAP. V.

The apostle continues his discourse upon the priesthood of Christ.

**F**OR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way: for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified, not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, Thou art a priest for ever, after the order of Melchisedec.

7 Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared:

8 Though he were a Son, yet learned he obedience by the things which he suffered:

9 And being made perfect, he became

the author of eternal salvation unto all them that obey him:

10 Called of God an high priest, after the order of Melchisedec:

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

#### CHAP. VI.

The apostle persuades the Hebrews to make a better proficiency in religion.

**T**HEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

do is polluted; we cannot go into the presence of God alone; we must either go in the hand of a mediator, or our hearts and our hope will fail us.

CHAP. V. 1-9. It is not sufficient that we have some doctrinal knowledge of Christ, or that we make a profession of faith in him, but we must hearken to his word, and obey him, for those that obey him, devoting themselves to him, denying themselves, and taking up their cross and following him, he will be the Author of their salvation, and they shall own him as such for ever.

10-14. We have more particular account of this Melchisedec in chap. 7. Some think the things which the apostle means, that were hard to be uttered, were not so much concerning Melchisedec himself, as concerning Christ, of whom Melchisedec was the type. And doubtless this apostle had many things to say concerning Christ, that were very mysterious, hard to be uttered; there are great mysteries in the person and offices of the Redeemer; Christianity is the great mystery of godliness.

CHAP. VI. 1-8. The apostle describes the dreadful case of such as fall away after they had gone so far in profession of religion. First, The greatness of the sin of the apostacy. Second, The great misery of apostates. It is impossible to renew them again unto repentance; it is extremely hazardous; very few instances can be given of those that have gone so far and fallen away, and yet ever brought to true repentance, such a repentance as in



## CHAP. VII.

7 For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed; receiveth blessing from God;

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of

the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

## CHAP. VII.

Melchisedec and Christ.

**F**OR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all: first being, by interpretation, king of righteousness, and after that also king of Salem, which is, King of peace:

3 Without father, without mother, without descent, having neither beginning of days nor end of life; but, made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham.

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his Father when Melchisedec met him.

indeed a renovation of the soul. Some have thought this is a sin against the Holy Ghost but without ground. The sin here mentioned is plainly apostacy, both from the truth and ways of Christ: God can renew them to repentance, but he seldom does it; and with men themselves it is impossible.

9—20. The promise of blessedness which God has made to believers is not a rash and hasty thing, but the result of God's eternal purpose. That this purpose of God was agreed upon in council, settled there between the eternal Father, Son, and Spirit. These counsels of God can never be altered; it is immutable; God never needs to change his counsels; for nothing new can arise to him who sees the end from the beginning.

CHAP. VII. 1—3. Who was this Melchisedec? All the account we have of him in the Old Testament is Gen. xiv. 18, 19, &c. and in Psal. cx. 4. Indeed we are much in the dark about him; God has thought fit to leave us, that this Melchisedec might be a more lively type of him whose generation none can declare. If men will not be satisfied with what is revealed, they must rove about in the dark in endless conjectures. See notes on Gen. xiv. 17, 20.

4—10. Levi received the office of the priesthood from God, and was to take tithes of the people, yet even Levi paid tithes to Melchisedec, as to a greater and higher priest than himself; therefore that high priest who should afterwards appear, of whom Mel-



11 If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And in as much as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever, after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death.

24 But this *man* because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens:

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

## CHAP. VIII.

I. The priesthood of Christ, 1, 2. The excellency of the priesthood of Christ.

**N**OW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, (saith he) *that* thou make all things according to the pattern shewed to thee in the mount.

chisedec was a type, must be much superior to any of the Levitical priests, who paid tithes in Abraham to Melchisedec.

11—28. The Levitical priests brought nothing to perfection; it could not justify men's persons from guilt: it could not cleanse the consciences of the worshippers from dead works; all it could do was to lead them to the Antitype. But the priesthood of Christ carries in it, and brings along with it, a better hope; it shews us the true foundation of all that hope we have towards God for pardon and salvation; and it more clearly discovers the great objects of our hope; and so it tends to work in us a more strong and lively hope of acceptance with God. And by this hope we

are encouraged to draw nigh unto God; to enter into a covenant union with him; to live a life of converse and communion with him.

CHAP. VIII. 1—5. Christ is the subject and end of the law for righteousness. Something therefore there must be in Christ's priesthood, that answers to the high priest's entering within the veil to make intercession, without which he could not have been a perfect priest; and what is that but the ascension to Christ into heaven, and his appearance there in the sight of God for his people, to present their prayers and plead their cause?

6—13. The new covenant was promised in Jer. xxxi. 31, 32,



## CHAP. IX.

6 But now hath he obtained a more excellent ministry, but how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah :

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people ;

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

## CHAP. IX.

The tabernacle and its worship.

**T**HEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made ; the first, wherein *was* the candlestick, and the table, and the shew-bread : which is called, The sanctuary.

3 And after the second veil the tabernacle, which is called, The Holiest of all ;

and accomplished in Christ : this will always be a new covenant, in which all that truly take hold of it, shall be always found preserved by the power of God ; it is God's covenant ; his mercy, love and grace, moved for it ; his wisdom devised it ; his Son purchased it ; his Spirit brings souls into it, and builds them up in it.

CHAP. IX. 1—5. This tabernacle, of which we have the model, Exod. xxv. 26, was a moving temple, shadowing forth the unsettled

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ;

5 And over it the cherubims of glory shadowing the mercy-seat ; of which we cannot now speak particularly.

6 Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God :

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people :

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing :

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ;

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh :

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your

state of the church militant, and the human nature of the Lord Jesus Christ, in whom the fulness of the Godhead dwelt bodily.

6—11. These Old Testament records are of great use and significance not only to those that first received them, but even to christians, who ought not to satisfy themselves to read the institutes of the Levitical law, but to learn what the Holy Ghost signifies, and suggests to them thereby.



conscience from dead works to serve the living God ;

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead : otherwise it is of no strength at all whilst the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And almost all things are by the law purged with blood : and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true ; but into heaven itself, now to appear in the presence of God for us :

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others ;

26 (For then must he often have suffered since the foundation of the world;) but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

15—28. From the inefficacy of the legal sacrifices, and the efficacy of Christ's sacrifice, the legal sacrifices could not of themselves put away sin ; neither procure pardon for it, nor power against it. Sin would still have lain upon us, and had dominion over us, but Jesus Christ by one sacrifice has made an end of sin : he has destroyed the works of the devil.

27 And as it is appointed unto men once to die, but after this the judgment ;

28 So Christ was once offered to bear the sins of many : and unto them that look for him shall he appear the second time without sin unto salvation.

## CHAP. X.

The superiority of Christ's priesthood to that of Aaron.

**F**OR the law, having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect :

2 For then would they not have ceased to be offered ? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me :

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure :

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice and offering, and burnt-offerings, and *offering* for sin, thou wouldest not, neither hadst pleasure *therein* ; (which are offered by the law ;)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins.

12 But this man, after he had offered

CHAP. X. 1—6. The time of the repeal of the Levitical laws was foretold by David, Psal. xl. 7, and is recited here as now come. Thus industriously does the apostle lay low the Mosaical dispensation.

7—18. When no less sacrifice would be proper satisfaction to the justice of God than that of Christ himself, then Christ volun-



## CHAP. XI.

one sacrifice for sins, for ever sat down on the right hand of God :

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified ;

15 *Whereof* the Holy Ghost also is witness to us : for after that he had said before,

16 This is the covenant that I will make with them, After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ;

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these *is, there* is no more offering for sin.

19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh :

21 And *having* an high priest over the house of God,

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering ; for he *is* faithful that promised :

24 And let us consider one another, to provoke unto love and to good works :

25 Not forsaking the assembling of ourselves together, as the manner of some *is* ; but exhorting *one another* : and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

tarily came in to it. Lo, I come ! I delight to do thy will, O God ! Let thy curse fall upon me, but let these go their way : Father, I delight to fulfil thy counsels, and my covenant with thee for them ; I delight to perform all thy promises, to fulfil all the prophecies. This should endear Christ and our bibles to us, that in Christ we have the fulfilling of the scriptures.

19—39 The greatest part of the saints' happiness is in promise ; that they must first do the will of God before they receive the promise ; and that after they have done the will of God, they have

28 He that despised Moses' laws died without mercy, under two or three witnesses ;

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ;

33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions ; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away, therefore, your confidence which hath great recompence of reward.

36 For ye have need of patience ; that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and ye that shall come will come, and will not tarry.

38 Now, the just shall live by faith : but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.

## CHAP. XI.

The great examples we have in the Old Testament of those that lived by faith.

need of patience to wait for the time when the promise shall be fulfilled ; they have need of patience to live till God calls them away. It is a trial of the patience of Christians to be content to live after their work is done, and to stay for the reward till God's time to give it them is come. We must be God's waiting servants, when we can be no longer his working servants ; they that have had and exercised much patience already, must have and exercise more till they die.

CHAP. XI. 1—3. Believers in the exercise of faith are filled



**N**OW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God: so that things which are seen were not made of things which doth appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a country.

15 And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned;

16 But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*.

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead: from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

with joy unspeakable, and full of glory. Christ dwells in the soul by faith, and the soul is filled with the fulness of God as far as his present measure will admit; he experiences a substantial reality in the objects of faith.

4—19. Abel brought a sacrifice of atonement, brought of the firstlings of the flock, acknowledging himself to be a sinner that deserved to die, and only hoped for mercy through the great sacrifice. Cain brought only a sacrifice of acknowledgment, a mere thank-offering, the fruit of the ground, which might and perhaps must have been offered in innocency. Here was no confession of sin, no regard to the ransom: this was an essential defect in Cain's offering. There will always be difference between those that worship the true God; some will compass him about with lies, others

will be faithful with the saints. Some like the Pharisee will lean to their own righteousness, others like the publican will confess their sin, and cast themselves upon the mercy of God in Christ. Abraham was the friend of God, and father of the faithful, in whom the Hebrews boasted, and from whom they derived their pedigree and privileges. And therefore the apostle, that he might both please and profit them, enlarges more upon heroic achievements of Abraham's faith, than any other of the patriarch's; and in the midst of his account of the faith of Abraham, he inserts the story of Sarah's faith, whose daughters those women are that continue to do well.

20—31. Faith has its greatest work to do at last, to help the believer to finish well, to die to the Lord so as to honour him, by



## CHAP. XII.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season:

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae: of David also, and Samuel, and of the prophets;

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were

made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance: that they might obtain a better resurrection:

36 And others had trials of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented,

38 (Of whom the world was not worthy,) they wandered in deserts, and *in* mountains, and *in* dens, and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

## CHAP. XII.

The apostle applies what he had collected in the chapter foregoing.

**W**HEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such con-

patience, hope and joy; so as to leave a witness behind them of the truth of God's word, and the excellency of his ways for the conviction and establishment of all that attend them in their dying moments. The best way in which parents can finish their course is, blessing their families, and worshipping their God. By the faith we may see this invisible God, we may be fully assured of his existence, and of his providence and of his gracious and powerful presence with us. Such a sight of God will enable believers to endure to the end, whatever they may meet with in the way.

23—31. Here is a most honourable character and commendation from God, the true Judge and fountain of honour, i. e. that the world was not worthy of such men: the world did not deserve such blessings; they did not know how to value them, nor how to use them. Wicked men think the righteous are not worthy to live in

the world; and God declares, the world is not worthy of them; and though they widely differ in their judgment, they agree in this, that it is not fit good men should have their rest in this world, and therefore God receives them out of it to that world that is suitable to them, and yet far beyond the merit of all their services and sufferings.

CHAP. XII. 1—3. The great duty which the apostle urges upon the Hebrews, and which he so much desires they would comply with, and that is, to lay aside every weight, and the sin that did so easily beset them, and run with patience the race set before them. Christians have a greater example to animate and encourage them in their christian course, than any or all that have been mentioned before, and that is the Lord Jesus Christ, v. 2, Looking unto Jesus the author and finisher of our faith.



tradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him :

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected *us*, and we gave *them* reverence : shall we not much rather be in subjection unto the Father of spirits, and live ?

10 For they verily for a few days chastened *us* after their own pleasure ; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now, no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees ;

13 And make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord :

15 Looking diligently, lest any man fail of the grace of God : lest any root of bitterness springing up trouble *you*, and thereby many be defiled :

16 Lest there *be* any fornicator or pro-

fane persons, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected ; for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words ; which *voice* they that heard entreated that the word should not be spoken to them any more ;

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart :

21 And so terrible was the sight, *that* Moses said, I exceedingly fear *and* quake :) )

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven ;

26 Whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that

does it to prevent the death and destruction of their souls, that they may live to God and like God, and for ever with him.

18—29. He shews how much the gospel church represents the church triumphant in heaven ; what communication there is between the one and the other. The gospel church is called Mount Sion and heavenly Jerusalem, which is free ; in opposition to

4—17. God's correction is no condemnation ; his children may at first fear lest affliction should come upon that dreadful errand and we cry, Do not condemn me, but shew me wherefore thou contendest with me, Job x. 2. But that is so far from being the design of God to his own people, that he therefore chastens them now, that they may not be condemned with the world, 1 Cor. xi. 32. He



those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear :

29 For our God is a consuming fire.

## CHAP. XIII.

Various duties here commended.

**L**ET brotherly love continue.

2 Be not forgetful to entertain strangers : for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them ; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled ; but whoremongers and adulterers God will judge.

5 *Let your conversation be* without covetousness ; *and be* content with such things as ye have : for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of *their* conversation ;

8 Jesus Christ the same yesterday, and to-day, and for ever.

9 Be not carried about with divers and strange doctrines : for *it is* a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein.

Mount Sinai, which tendeth to bondage, Gal. iv. 24. This was the hill on which God set his King the Messiah. Now, in coming to Mount Sion, believers come into heavenly places, and into a heavenly society.

CHAP. XIII. 1—17. God hath said, I will never leave thee nor forsake thee, v. 5, 6. This was said to Joshua, chap. i. 5, but belongs to all the faithful servants of God ; Old Testament promises may be applied to New Testament saints. This promise contains the sum and substance of all the promises, I will never, no never, leave thee, nor never forsake thee. Here are no less than five negatives heaped together to confirm the promise. The true believer shall have the gracious promise of God with him in life, at death, and for ever. Sin, sinner's death, will not suffer us to continue long here ; and therefore we should go forth now by faith, and seek in Christ that rest and settlement that this world cannot

10. We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good, and to communicate, forget not : for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account ; that they may do it with joy, and not with grief : for that is unprofitable for you.

18 Pray for us ; for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ : to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer

afford us, v. 14. Let us make a right use of this altar ; not only partake of the privileges of it, but discharge the duties of the altar, as those that Christ had made priests to attend on this altar. Let us bring our sacrifice to this altar, and to this our high-priest, and offer them up by him, v. 15, 16. Now what are the sacrifices which we must bring and offer on this altar, even Christ ; not any expiatory sacrifices ; there is no need of them ; Christ has offered the great sacrifice of atonement : ours are only the sacrifices of acknowledgment.

18—25. We trust we have a good conscience, in all things willing to live honestly. We trust, he might have said we know, but he chose to speak in a humble style, to teach us all not to be too confident of ourselves, but to maintain a godly jealousy over our own hearts. We trust we have a good conscience, an enlightened and well-informed conscience, a clean and pure conscience, a tender



the word of exhortation ; for I have written a letter unto you in few words. over you, and all the saints. They of Italy salute you.

23 Know ye that *our* brother Timothy is set at liberty ; with whom, if he come shortly, I will see you. 25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

24 Salute all them that have the rule

and faithful conscience, a conscience testifying for us, not against us ; a good conscience in all things, in the duties both of the first and second table, towards God, and towards men ; and especially in all things pertaining to our ministry, we would act honestly and sincerely in all things.

## THE GENERAL EPISTLE OF J A M E S.

The writer of this epistle was not James the son of Zebedee, for he was put to death by Herod, Acts xii. before Christianity had gained so much ground among the Jews of the dispersion, as is here implied. But it was the other James, the son of Alphaeus, who was cousin-german to Christ, and one of the twelve apostles, Matt. x. 3. The time when this epistle was written is uncertain. The design of it is to reprove Christians for their great degeneracy both in faith and manners, and to prevent the spreading of those libertine doctrines which threatened the destruction of all practical godliness.

### CHAP. I.

I. Inscription and salutation, v. 1. II. Christians are taught how to carry the cross, v. 2—12. III. But those sins which bring sufferings, are by no means to be imputed to God, v. 13—18. IV. All passion and rash anger, and vile affections, ought to be suppressed. The word of God should be made our chief study, wherein pure religion consists, v. 19—27.

**J**AMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations ;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask

CHAP. I. 1—12. Prayer is a duty recommended also to suffering Christians. And here the apostle shews, what we ought more especially to pray for ; wisdom. If any lack wisdom, let him ask of God. We should not pray so much for the removal of an affliction, as for wisdom to make a right use of it. And who is there that does not want wisdom under any great trials or exercises, to guide him both in his judging of things, and in the conduct of his own spirit and temper, and in the management of his affairs ?

of God, that giveth to all *men* liberally, and upbraideth not ; and it shall be given him.

6 But let him ask in faith, nothing wavering : for he that wavereth is like a wave of the sea driven with the wind and tossed :

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted ;

10 But the rich, in that he is made low ; because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat but it withereth the grass, and the flower thereof falleth, and the grace of

To be wise in trying times is a special gift of God ; and to him we must seek for it. A mind that has but one single and prevailing regard to its spiritual and eternal interest, and that keeps steady in its purposes for God, will grow wise by afflictions, will continue fervent in its devotions, and will be superior to all trials and oppositions.

The tried Christian shall be a crowned one : and the crown he shall wear will be a crown of life. It will be life and bliss to him,



## CHAP. II.

the fashion of it perisheth : so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation : for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say, when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man :

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath :

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24 For he beholdeth himself, and goeth

his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

## CHAP. II.

In this chapter the apostle condemns a sinful regarding the rich, and despising the poor.

**M**Y brethren, have not the faith of our Lord Jesus Christ *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ;

3 And ye have respect to him that wear-eth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool ;

4 Are ye not then partial in yourselves, and are become judges of evil thoughts ?

5 Harken, my beloved brethren ; Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats ?

and it will last for ever. We only bear the cross for a while, but we shall wear the crown to eternity.

13—18. We must own God as the author of all those powers and perfections that are in the creature, and the giver of all the benefits which we have by those powers : but none of their imperfections, or their ill actions, are to be charged on the Father of lights : from him proceeds every good and perfect gift, both pertaining to this life, and that which is to come.

19—27. These sins of the tongue were the great sins of that age in which St James writ (as other parts of this epistle fully shew) and it is an ill sign of a vain religion (says Dr. Manton) to be carried away with the evil of the times. This has ever been a leading sin with hypocrites ; that the more ambitious they have been to seem well themselves, the more free they are in censuring and running down others. And there is such quick intercourse betwixt the tongue and the heart, that the one may be known by the other. On

these accounts it is that the apostle has made an ungoverned tongue an undoubted certain proof of a vain religion. There is no strength nor power in that religion which will not enable a man to bridle his tongue.

CHAP. II. 1—5. Assembly here is meant of those meetings which were appointed for deciding matters of difference among the members of the church ; or, for determining when censures should be passed upon any, and what those censures should be. Therefore the Greek word here used signifies such an assembly as that in the Jewish synagogues, when they met to do justice. But we must be careful not to apply what is here said to the common assemblies for worship. For in these certainly there may be appointed different places for persons, according to their rank and circumstances, without sin. They do not understand the apostle who fix his severity here upon this practice.

6—13. The consideration of our being judged by the gospel.



7 Do not they blaspheme that worthy name by the which ye are called ? by works, when he had offered Isaac his son upon the altar ?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well : 22 Seest thou how faith wrought with his works, and by works was faith made perfect ?

9 But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors. 23 And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness : and he was called the Friend of God.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. 24 Ye see then how that by works a man is justified, and not by faith only.

11 For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way ?

12 So speak ye, and so do, as they that shall be judged by the law of liberty. 26 For as the body without the spirit is dead, so faith without works is dead also.

13 For he shall have judgment without mercy that hath shewed no mercy ; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works ? can faith save him ? **M**Y brethren, be not many masters, knowing that we shall receive the greater condemnation.

15 If a brother or sister be naked, and destitute of daily food, 2 For in many things we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body.

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled : notwithstanding ye give them not those things which are needful to the body, what *doth it* profit ? 3 Behold, we put bits in the horses' mouths, that they may obey us ; and we turn about their whole body.

17 Even so faith, if it hath not works, is dead, being alone. 4 Behold also the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

18 Yea, a man may say, Thou hast faith, and I have works : shew me thy faith without thy works, and I will shew thee my faith by my works. 5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth !

19 Thou believest that there is one God ; thou doest well ; the devils also believe and tremble. 6 And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and

20 But wilt thou know, O vain man ! that faith without works is dead ?

21 Was not Abraham our father justified

should engage us more especially to be merciful in our regards to the poor, 13. For he shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment. Take notice here, that the doom which will be passed upon impenitent sinners at last, is judgment without mercy. There will be no mixtures or allays in the cup of wrath and of trembling, the dregs of which they must drink.

24—26. When St. Paul says, that a man is justified by faith, without the deeds of the law, Rom. iii. 28, he plainly speaks of other sort of works than St. James does, but not of another sort of faith. St. Paul speaks of works wrought in obedience to the law of Moses, and before men's embracing the faith of the gospel ; and he had to

do with those who valued themselves so highly upon those works, that they rejected the gospel, as Rom. x. the beginning most expressly declares. But St. James speaks of works done in obedience to the gospel, and as the proper and necessary effects and fruits of a sound believing in Christ Jesus. Both are concerned to magnify the faith of the gospel, as that which alone could save us, and justify us : but St. Paul magnifies it, by shewing the insufficiency of any works of the law before faith, or in opposition to the doctrine of justification by Jesus Christ : St. James magnifies the same faith, by shewing what are the genuine and necessary products and operations of it.

CHAP. III. 1—12. We are taught to think of the use we make



## CHAP. IV.

setteth on fire the course of nature ; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8 But the tongue can no man tame ; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be so.

11 Doth a fountain send forth at the same place sweet *water* and bitter ?

12 Can the fig-tree, my brethren, bear olive-berries ? either a vine, figs ? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you ? let him shew, out of a good conversation, his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion, and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

### CHAP. IV.

In this chapter we are directed to consider, I. Some causes of contention, 1—5. II. We are taught to abandon the friendship of this world, 4—10. III. All detraction to be carefully avoided, 11, 12. IV. We must pay deference to the disposals of providence, 13, ad fin.

**F**ROM whence *come* wars and fightings among you ? *come they* not hence, *even* of your lusts that war in your members ?

of our tongues in religion, and in the service of God, and by such a consideration to keep it from cursing, censuring, and every thing that is evil on other occasions, 9, 10.

13—18. Observe here that true wisdom is God's gift. It is not gained by conversing with men, or by the knowledge of the world, (as some think and speak) but it comes from above.

CHAP. IV. 1—10. Worldly people are here called adulterers and adulteresses, because of their perfidiousness to God, whilst they give their best affections to the world. Covetousness is else-

2 Ye lust, and have not ; ye kill, and desire to have, and cannot obtain ; ye fight and war, yet ye have not, because ye ask not :

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever, therefore, will be a friend of the world, is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy ?

6 But he giveth more grace : wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves, therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners ; and purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep : let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth *his* brother, speaketh evil of the law, and judgeth the law ; but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to save and to destroy : who art thou that judgest another ?

13 Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain ;

14 Whereas ye know not what *shall* be on the morrow : for what *is* your life ? It is

where called idolatry, and it is here called idolatry : It is a forsaking him to whom we are devoted and espoused to cleave to other things. There is this brand put upon worldly-mindedness, that it is enmity to God.

11—17. Observe how apt worldly and projecting men are to leave God out of their schemes. When any are set upon earthly things, these have a strange power of engrossing the thoughts and the heart. We should therefore have a care of growing intent or eager in our pursuits after any thing here below. We are not sure



even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this or that.

16 But now ye rejoice in your boastings ; all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and do *it* not, to him it is sin.

### CHAP. V.

In this chapter the apostle denounces the judgments of God upon those rich men that oppress the poor.

**G**O to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth ; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton : ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just ; *and* he doth not resist you.

7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh.

9 Grudge not one against another, bre-

thren, lest ye be condemned : behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord ; for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.

12 But, above all things, my brethren, swear not ; neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea, and *your* nay nay ; lest ye fall into condemnation.

13 Is any among you afflicted ? let him pray. Is any merry ? let him sing psalms.

14 Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord :

15 And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain ; and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him ;

ther with them did profess the holy faith. Those who are in the midst of common enemies, and in any suffering circumstances, should be more especially careful not to grieve, or to grudge against one another ; or otherwise judgments will come upon them as well as others ; and the more such grudgings prevail, the nearer do they shew judgment to be.

12—20. If we are instrumental in the conversion of any, we are said to convert them, though this be principally and efficiently the work of God. And if we can do no more toward the conversion of sinners, yet we may do this ; pray for the grace and Spirit of God to convert and change them. And let those, that are any way serviceable to convert others, know what will be the happy consequences of their doing this. They may take great comfort in it at present, and they will meet with a crown at last.

of life itself, since it is but a vapour : something in appearance, but nothing solid or certain : easily scattered and gone. We can fix the hour and minute of the sun's rising and setting to-morrow ; but we cannot fix the certain time of vapour's being scattered : such is our life. It appears but for a little time, and then vanishes away. It vanishes as to this world, but there is a life that will continue in the other world. And since this life is so uncertain, it concerns us all to prepare, and lay up in store for that to come.

CHAP. V. 1—11, The apostle seemeth to me (says D. Mantou) to be here taxing those mutual injuries and animosities, wherewith the Christians of those times, having banded under the names of circumcision and uncircumcision, did grieve one another, and give each other cause to groan ; so that they did not only sigh under the oppressions of the rich persecutors, but under the injuries which they sustained from many of the brethren, who toge-



20 Let him know, that he which convert-| shall save a soul from death, and shall hide  
eth the sinner from the error of his way| a multitude of sins.

# THE FIRST EPISTLE GENERAL OF P E T E R.

Two epistles we have enrolled in the sacred canon of the scripture, written by Peter, who was a most eminent apostle of Jesus Christ, and whose character shines bright, as it is described in the four gospels, and in the acts of the apostles. The design of this first epistle is, First, To explain more fully the doctrines of christianity to these newly converted Jews. Second, To direct and persuade them, to an holy conversation, in the faithful discharge of all personal and relative duties, whereby they would secure their own peace, and confute the slanders and reproaches of their enemies. Third, To prepare them for sufferings.

## CHAP. I.

I. The apostle describes the persons to whom he writes, 1, 2; blesseth God for their salvation, 3—5. II. In the hopes of which salvation, he shews they had great cause of rejoicing, 6—9. III. This is that salvation which the prophets foretold, 10—12. IV. He exhorteth them to sobriety and holiness, 13—20. V. And to brotherly love, 22—25.

**P**ETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and

undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time:

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ;

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory;

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have

us children, and then settles this inheritance upon us by a firm unalterable covenant.

5, 6. These troubles that lie heavy never come upon us but when we have need, and never stay any longer than needs must.

7, 8. True Christians have a dear love to Jesus, because they believe in him. This love discovers itself in high esteem for him, affectionate desires after him, willingness to be dissolved to be with him, delightful thought, cheerful services and sufferings.

9—12. The mysteries of the gospel, and the methods of man's salvation are so glorious, that the blessed angels do earnestly desire to look into them. They are curious, accurate, and industrious in prying into them. They consider the whole scheme of

CHAP. I. 1—3. The resurrection of Jesus Christ from the dead is the ground or foundation of a Christian's hope. The resurrection of Christ is the act of the Father as a judge, of the Son as a conqueror; his resurrection demonstrates that the Father accepts his death in full discharge for our ransom. That he is victorious over death, the grave, and all our spiritual enemies. And it is also an assurance of our own resurrection, there being an inseparable union between Christ and his flock; they rise by virtue of his resurrection as an head, rather than by virtue of his power as a judge. We are risen with Christ, Col. iii. 1.

4. This inheritance is not our purchase, but our Father's gift; not wages that we merit, but the effect of grace which first makes



## 1 PETER.

enquired, and searched diligently, who prophesied of the grace *that should come* unto you,

11 Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy: for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers,

19 But with the precious blood of Christ,

man's redemption with deep attention and admiration, particularly these points the apostle had been discoursing of: which things the angels desire to stoop down and look into, as the cherubim did continually towards the mercy-seat.

13, 14. The lusts and extravagancies of sinners are both the fruits and signs of their ignorance.

15—19. The consideration of our redemption ought to be a constant and powerful inducement to holiness and the fear of God.

20, 21. Great is the happiness of the last times in comparison with what the former ages of the world did enjoy. The clearness of light, the supports of faith, the efficacy of ordinances, and the proportion of comforts; these are all much larger since the manifestation of Christ than they were before. Our gratitude and services should be suitable to such favours.

22, 23. Those that are regenerate should love one another with a pure heart fervently. Brethren by nature are bound to love one another; but the obligation is double where there is a spiritual relation; they are under the same government, partake of the same privileges, and are embarked in the same interest.

24, 25. The apostle having given an account of the excellency of the renewed spiritual man as born again not of corruptible, but

as of a lamb without blemish and without spot:

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you;

21 Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away;

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

### CHAP. II.

The general exhortation to holiness is continued and enforced.

**W**HEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As new-born babes desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious:

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, and precious.

incorruptible seed, he now sets before us the vanity of the natural man, taking him with all his ornaments and advantages about him; for all flesh is as grass, and all the glory of man as the flower of grass, and nothing can make him a solid substantial being, but the being born again of the incorruptible seed, the word of God, which will transform him into a most excellent creature, whose glory will not fade like a flower, but shine like an angel: and this word is daily set before you in the preaching of the gospel.

CHAP. II. 1, 2. Growth and improvement in wisdom and grace is the design and desire of every Christian; all spiritual means are for edification and improvement. The word of God rightly used does not leave a man as it finds him, but improves and makes him better.

3. They that feed upon the sincere milk of the word, taste and experience most of his grace. In our converse with his word we should endeavour always to understand and experience more and more of his grace.

4—6. What was asserted before of Christ his being a living stone &c. is here proved from Isa. xxviii. 16. Jesus Christ is a corner-stone, for the support and salvation of none but such as are his sincere people. None but Zion, and such as are of Zion, not for



### CHAP. III.

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you, therefore, which believe *he is* precious: but unto them which be disobedient the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

10 Which in time past *were* not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:

12 Having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with

well-doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward,

19 For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is *it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

### CHAP. III.

I. Wherein the apostle describes the duties of husbands and wives one to another, 1—7. II. He exhorts Christians to unity, love, compassion, peace, and patience under sufferings.

**L**IKEWISE, ye wives, be in subjection to your own husbands: that if any obey not the word, they also may without

Babylon, not for his enemies. True faith in Jesus Christ is the only way to prevent a man's utter confusion. Three things put a man into great confusion and faith prevents them all: disappointment, sin, and judgment. Faith hath a remedy for each.

7—11. Of all sorts of sin, none more injurious to the soul than fleshly lusts. Carnal appetites, lewdness, and sensuality, are most odious to God, and destructive to man's soul. It is a sore judgment to be given up to them.

12. Christian people are here exhorted to adorn their profession by an honest conversation. Their conversation in every turn, every instance, and every action of their lives, ought to be honest; that is, good, lovely, decent, amiable and without blame.

13—21. The sufferings of Christ should quiet us under the most unjust and cruel sufferings we meet with in the world. He suffered voluntarily, not for himself, but for us, with the utmost readiness, with perfect patience, from all quarters: and all this, though he was God-man; shall not we, sinners, that deserve the worst, submit to the light afflictions of this life, which work for us unspeakable advantages afterwards?

22—25. Those that expect the love and care of this universal pastor, must return to him; must die unto sin, and live unto righteousness.

CHAP. III. 1—3. The outward adorning of the body is very often sinful and excessive. For instance; when it is immoderate,



## I. PETER.

the word won by the conversation of the wives ;

2 While they behold your chaste conversation *coupled* with fear :

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel ;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ;

6 Even as Sara obeyed Abraham, calling him lord : whose daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life: that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another ; love as brethren, *be* pitiful, *be* courteous :

9 Not rendering evil for evil, or railing for railing : but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile :

11 Let him eschew evil, and do good : let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the

and above your degree and station in the world ; when you are proud of it, and puffed up with it ; when you dress designing to allure and tempt others ; when your apparel is too rich, curious, or superfluous ; when your fashions are fantastical, imitating the levity and vanity of the worst people ; and when they are immodest and wanton. The attire of an harlot can never become a Christian matron

4. The endowments of the inner man are the chief ornaments of a Christian ; but especially a composed, calm, and quiet spirit, renders either man or woman beautiful and lovely.

5—7. The weakness of the female sex is no just reason either for separation, or contempt, but on the contrary it is a reason for honour and respect ; giving honour to the wife as unto the weaker vessel. All married people should take care to behave themselves so lovingly and peaceably one to another, that they may not by their broils hinder the success of their prayers.

8—11. We have here an excellent prescription for a comfort-

righteous, and his ears *are open* unto their prayers ; but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good ?

14 But, and if ye suffer for righteousness' sake, happy *are ye* ; and be not afraid of their terror, neither be troubled ;

15 But sanctify the Lord God in your hearts : and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear :

16 Having a good conscience: that whereas they speak evil of you as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit :

19 By which also he went and preached unto the spirits in prison ;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ :

22 Who is gone into heaven, and is on the right hand of God ; angels, and authori-

able happy life in this quarrelsome ill-natured world, taken from Psal xxxiv. 12, 13, 14 If you earnestly desire that your life should be long, and your days peaceable and prosperous, keep your tongue from reviling, evil-speaking, and slandering, and your lips from lying, deceit, and dissimulation. Avoid doing any real damage or hurt to your neighbour, but be ever ready to do good, and to overcome evil for good.

12—15. Christians should have a reason ready for their christianity, that it may appear they are not actuated either by folly or fancy.

16—18. The issue and event of Christ's suffering as to himself was this, He was put to death in his human nature, but he was quickened and raised again by the Spirit.

19—22. The external participation of baptism, will save no man without an answerable good conscience and conversation. There must be the answer of a good conscience towards God.



ies, and powers, being made subject unto him.

CHAP. IV.

The work of a christian is two-fold, doing the will of God, and suffering his pleasure. This chapter directs us in both.

**F**ORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*;

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as

CHAP. IV. 1—4. The best actions of religious people cannot escape the censures and slanders of them that are irreligious. Those actions which cost a good man the most pains, hazard, and self-denial, shall be most censured by the uncharitable and ill-natured world, they will speak evil of good people, though they themselves reap the fruits of their charity, piety, and goodness.

5, 6. Some understand this difficult place thus: for this cause was the gospel preached to all the faithful of old, that are now dead in Christ, that thereby they might be taught and encouraged to bear the [un]righteous judgments and persecutions which the rage of men did put upon them in the flesh, but might live in the Spirit unto God. Others take the expression, that they might be judged according to men in the flesh. In a spiritual sense thus; the gospel was preached to them, to judge them, condemn them, and reprove them for the corruption of their natures, and the viciousness of their lives; which they lived after the manner of the heathen, or the mere natural man; and that having thus mortified their sins, they might live according to God, a new spiritual life.

7—10. In receiving and using the manifold gifts of God, we

good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busy-body in other men's matters.

16 Yet if *any man* suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if it first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keep-

must look upon ourselves as stewards only, and act accordingly. The talents we are intrusted with, are our Lord's goods, and must be employed as he directs. And it is required in a steward, that he be found faithful.

11—13. Christians ought not only to be patient, but to rejoice in their sharpest and sorest sufferings for Christ, because they are tokens of divine favour; they promote the gospel, and prepare for glory. They that rejoice in their suffering for Christ, shall eternally triumph and rejoice with him in glory.

14—17. The sufferings of good people in this life, are demonstrations of the unspeakable torments that are coming upon the disobedient and unbelieving. What shall the end be of those that obey not the gospel? Who can express or say how dreadful their end will be?

18. The whole verse is taken from Prov. xi. 31. Behold the righteous shall be recompensed in the earth, how much more the wicked and the sinner?

19. Good people, when they are in affliction, have great encouragement to commit their souls to God, because he is their Creator, and faithful in all his promises.



## II. PETER.

ing of their souls *to him* in well-doing, as unto a faithful Creator.

### CHAP. V.

Particular directions to Christian duties.

**T**HE elders which are among you I exhort who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed ;

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock :

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder ; yea, all *of you* be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time ;

CHAP. V. 1—4. Jesus Christ is the chief Shepherd of the whole flock and heritage of God. He bought them, and ruleth them. He defendeth and saves them for ever. He is also the chief Shepherd over all the inferior shepherds ; they derive their authority from him, act in his name, and are accountable to him at last.

5—7. Throw your cares which are so cutting and distracting, that wound your souls, and pierce your hearts, upon the wise and

7 Casting all your care upon him ; for he careth for you.

8 Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour ;

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you* :

11 To whom be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you ; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

gracious providence of God ; trust in him with a firm composed mind, for he careth for you.

8—14. He exhorts them to fervent love and charity one towards another, and to express this by giving the kiss of peace, according to the common custom of those times and countries ; and so concludes with a benediction, which he confines to those only that are in Christ Jesus, united to him by faith, and sound members of his mystical body.

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# THE SECOND EPISTLE GENERAL OF P E T E R.

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### CHAP. I.

An exhortation to advance and improve in all Christian graces.

CHAP. I. 1—4. The preciousness of faith, as well as our ob-

**S**IMON Peter, a servant and an apostle of Jesus Christ, to them that have ob-

taining it is through the righteousness of Christ. The satisfactory



tained like precious faith with us through the righteousness of God and our Saviour Jesus Christ :

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue :

4 Whereby are given unto us exceeding great and precious promises ; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith, virtue, and to virtue, knowledge ;

6 And to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ;

7 And to godliness, brotherly-kindness ; and to brotherly-kindness, charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things ye shall never fall :

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

meritorious righteousness and obedience of Christ gives faith all its value and preciousness : and the righteousness of such a person cannot but be of infinite value to those who by faith receive it.

5—11. It requires a great deal of diligence and labour to make sure our calling and election. There must be a very close examination of ourselves, a very narrow search and strict enquiry, whether we are thoroughly converted, our minds enlightened, our wills renewed, and our whole souls changed, as to the bent and inclination thereof. And to come to a fixed certainty in this, requires the utmost diligence, and cannot be attained and kept without divine assistance, as we may learn from Psalm cxxxix. 23. Rom. viii. 16.

12—15. The apostle would have them always to remember these things, and not only to keep them in mind, but also to make mention of them, as the original words do import. They who fear the Lord make mention of his name, and talk of his loving-kindness. This is the way to spread the knowledge of the Lord ; and

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance ;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able, after my decease to have these things always in remembrance.

16 For we have not followed cunningly-devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts ;

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man ; but holy men of God spake *as they were* moved by the Holy Ghost.

this the apostle had at heart ; and they who have the written word of God are thereby put into a capacity to do this.

16—18. The way of salvation by Jesus Christ is eminently the counsel of God, the most excellent contrivance of the infinitely wise Jehovah ; it was he invented this way of saving sinners by Jesus Christ, whose power and coming are set forth in the gospel, and the apostle's preaching was a making these things known.

19—21. In these words the apostle lays down another argument to prove the truth and reality of the gospel, and intimates, that this second proof is more strong and convincing than the former ; and does more unanswerably make out, that the doctrine of the power and coming of our Lord Jesus Christ is not a mere fable or cunning contrivance of men, but the wise and wonderful counsel of the holy and gracious God. For this is foretold by the prophets and penmen of the Old Testament who spake and wrote under the influence, and according to the direction of the Spirit of God.



## II. PETER

### CHAP. II.

The apostle gives them warning of false teachers.

**B**UT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness to be reserved unto judgment;

5 And spared not the old world, but saved Noah, the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man, dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with their unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished;

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities:

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than

CHAP. II. 1—3. In all ages of the church, and under all dispensations, when God sends true prophets, the devil sends some to seduce and deceive. False prophets in the Old Testament, and false christs, and false apostles, and seducing teachers in the New.

3—7. The preservation of impenitent sinners is only a reserving them to the day of the revelation of the righteous judgment of God.

10—22. The apostle's design begin to warn us of, and arm us against seducers, he now returns to discourse more particular of them, and give us an account of their character and conduct,

which does abundantly justify the righteous judge of the world in reserving them in especial manner for the most severe and heavy doom: as Cain is taken under special protection, that he might be kept for uncommon vengeance. But why will God deal thus with these false teachers? This he shews in what follows.

The good angels mingle no bitter reviling, or base reproaches with any of their accusations or charges they bring against the wickedest and worst of criminals. Let us, who pray that God's will may be done on earth as it is in heaven, imitate the angels in



## CHAP. III.

after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

### CHAP. III.

Design of the apostle's second epistle.

**T**HIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance;

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lust,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

this particular. If we complain of wicked men, let it be to God, and that not with rage and reviling, but with compassion and composedness of mind, that may evidence that we belong to him who is meek and merciful.

CHAP. III. 1, 2. What God hath spoken by the prophets of the Old Testament, and Christ has commanded by the apostles of the New, cannot but demand and deserve to be frequently remembered; and they who meditate on these things feel the quickening virtue thereof. It is by these things the pure minds of Christians are to be stirred up, that they may be active and lively in the work of holiness, and zealous and unwearied in the way to heaven.

3—7. It is hard to persuade men to believe, what they are not willing to find true; they are ignorant in many cases, because they are willing to be ignorant; and they do not know, because they do not care to know. But let not sinners think that such ignorance as this will be admitted as an excuse for whatever sin it may betray them into; they who crucified Christ did not know who he was; for had they known they would not have crucified the Lord of glory, 1 Cor. ii. 8, but though ignorant, they were not therefore innocent; their ignorance itself was a sin, willing and wilful ignorance; and one sin can be no excuse for another. So it is here; had these known of the dreadful vengeance with which God swept away a whole world of ungodly wretches at once, they would not surely have scoffed at his threatenings of any after, equally terrible judgment. But here they were willingly ignorant; they did not know what God had done, because they had no mind to know it.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.

11 Seeing then *that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness;

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless:

15 And account *that* the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles speaking in them of these things; in which are some things hard to be understood; which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

8—10. The Lord will come in a day when we look not for him and an hour when men are not aware. That time which men think to be the most improper and unlikely, and therefore are most secure, will be the time of the Lord's coming. Let us then beware how we in our thoughts and imaginations put that day far away from us: but rather suppose it to be so much nearer in reality, by how much farther off it is, in the opinion of the ungodly world.

11—18. See that you raise and regulate your expectations of all the great things that are to come according to the word of God, and as to the new heaven and new earth look for them, as God has allowed and directed by the passages we have in this portion of scripture now before you, and in Isa. lxv. 17, lxvi. 22, to which the apostle may be thought to allude. Those who are not well instructed and well established in the truth are in great danger of



## CHAP. I.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness :

pervverting the word of God. They who have heard, and learned of the Father, are best secured from misunderstanding and misapplying any part of the word of God; and where there is a di-

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

vine power to establish as well as to instruct men in divine truth persons are effectually secured from falling into errors.

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# THE FIRST EPISTLE GENERAL OF J O H N.

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The epistle is styled general, as being not inscribed to any particular church; it is as a circular letter, (or a visitational charge) sent to divers churches (some say of Parthia) in order to confirm them in their stedfast adherence to the Lord Christ, and the sacred doctrine concerning his person and office, against seducers; and to instigate them to adorn their doctrine by love to God and man, and particularly to each other as being descended from God, united by the same head, and travelling towards the same eternal life.

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## CHAP. I.

The excellency of Christ, and the holiness of the Christian's walk.

**T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the Life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

CHAP. I. 1—4. See for what end the eternal life was made flesh, viz. that he might advance us to eternal life in communion with the Father and himself. See how far they live beneath the dignity, life, and end of the Christian faith and institution, that have not spiritual, blessed, communion with the Father and the Son Jesus Christ.

5—10. God has given his testimony to the continued sin and sinfulness of the world, by his providing a sufficient, effectual

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

sacrifice for sin, that will be needed in all ages. And to the continued sinfulness of believers themselves, by requiring them continually to confess their sins, and apply themselves by faith to the blood of that sacrifice. And therefore, if we say, either that we have not sinned, or do not yet sin, the word of God is not in us, either in our minds, as to the acquaintance we should have with it, or in our hearts, as to the practical influence it should have upon us.



## CHAP. II.

### CHAP. II.

Various duties and cautions.

**M**Y little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous :

2 And he is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning : the old commandment is the word which ye have heard from the beginning

8 Again, a new commandment I write unto you, which thing is true in him and in you ; because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him :

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, be-

cause your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever.

18 Little children, it is the last time : and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time.

19 They went out from us, but they were not of us : for if they had been of us, they would no doubt have continued with us ; but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that

CHAP. II. 1—5. What knowledge of God can that be, that sees not that he is most worthy of our entire obedience? And if that be seen and known, how vain and superficial is even that knowledge when it sways not the heart unto obedience! A disobedient life is the confutation and shame of pretended religious knowledge; it gives the lie to such boast and pretences, and shews that there is neither religion nor honesty in them.

7—11. The Lord Jesus that is the great master of love. It is the school (his own church) that is the school of love. His disciples are the disciples of love; and his family must be the family of love.

12—17. Young men are wont to glory in their strength. It will be the glory of youthful persons to be strong in Christ, and in his grace: it will be their glory, and it will try their strength

to overcome the devil. If they are not too hard for the devil, he will be too hard for them. Let vigorous Christians shew their strength in conquering the world.

18, 19. The church knows not well who are its vital members, and who are not. And therefore the church considered as internally sanctified, may well be styled invisible.

20—26. He is antichrist that denieth the Father and the Son, 22. He that opposes Christ denies the witness and testimony of the Father, and the seal that he hath given to his Son; For him hath God the Father sealed, John vi. 27. And he that denies the witness and testimony of the Father concerning Jesus Christ, denies that God is the Father of the Lord Jesus Christ. And consequently abandons the knowledge of God in Christ; thereupon, the whole revelation of God in Christ, and particularly of God in



## I. JOHN.

Jesus is the Christ? He is antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.

25 And this is the promise that he hath promised us, *even eternal life.*

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing, which ye have received of him, abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

### CHAP. III.

The apostle here magnifies the love of God in our adoption, 1, 2. He thereupon urges to various duties, 3—24.

**B**EHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that, when he shall appear, we

shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from

Christ, reconciling the world unto himself. And therefore the apostle may well infer, Whosoever denies the Son, the same hath not the Father, 23.

28, 29. He that is constant to the practice of religion in trying times, gives good evidence that he is born from above, from the Lord Christ. The Lord Christ is an everlasting Father. It is a great privilege and dignity to be born of him. They that are so, are the children of God. To as many as receive him, to them gave he power to become the sons of God, John i. 12. And this introduces the context of the following chapter.

CHAP. III. 1—5. It is wonderful, condescending love of the eternal Father, that such as we should be made and called his sons; we that by nature are heirs of sin and guilt, and the curse of God! We, that by practice are children of corruption, disobedience, and ingratitude! Strange, that the Holy God is not ashamed to be called our Father, and to call us his sons.

4—10. To be born of God, is to be inwardly renewed, and restored to an holy integrity or rectitude of nature, by the power of the Spirit of God. Such an one committeth not sin, does not work iniquity and practise disobedience; that is contrary to his new nature and the regenerate complexion of his spirit. He cannot continue in the course and practice of sin. He cannot so sin, as to denominate him a sinner, in opposition to a saint or servant of God. Again, he cannot sin comparatively, as he did before he was born of God, and as others do that are not so. And the reason is because he is born of God.

11—19. This love will evince our sincerity in religion, and give us hope towards God; and hereby we know that we are of the truth, and shall assure our hearts before him, 19. It is a great happiness to be assured of our integrity in religion. They that are so assured, may have holy boldness or confidence towards God; they may appeal to him from the censures and condemnation of the world



## CHAP. IV.

death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of *God*, because he laid down his life for us ; and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of *God* in him ?

18 My little children, let us not love in word, neither in tongue ; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, *God* is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward *God*.

22 And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son *Jesus Christ*, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him : and

hereby we know that he abideth in us, by the Spirit which he hath given us.

## CHAP. IV.

In this chapter, I. The apostle exhorts to try spirits, 1—6. II. Urges christian love, 7—16. III. Describes our love to *God* and the effect of it, 17—21.

**B**ELOVED, believe not every spirit, but try the spirits whether they are of *God* : because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of *God*, Every spirit that confesseth that *Jesus Christ* is come in the flesh is of *God* :

3 And every spirit that confesseth not that *Jesus Christ* is come in the flesh is not of *God* : and this is that *spirit* of antichrist, whereof ye have heard that it should come ; and even now already is it in the world.

4 Ye are of *God*, little children, and have overcome them ; because greater is he that is in you than he that is in the world.

5 They are of the world, therefore speak they of the world, and the world heareth them.

6 We are of *God* : he that knoweth *God*, heareth us ; he that is not of *God*, heareth not us. Hereby know we the spirit of truth and the spirit of error.

7 Beloved, let us love one another ; for love is of *God* ; and every one that loveth is born of *God*, and knoweth *God*.

8 He that loveth not knoweth not *God* ; for *God* is love.

9 In this was manifested the love of *God* toward us, because that *God* sent his only

The way to arrive at the knowledge of our own truth and uprightness in Christianity, and to secure our inward peace, is to abound in love, and in the works of love towards the Christian brethren.

20—22. Our heart here is our self-reflecting, judicial power, that noble excellent ability, whereby we can take cognizance of ourselves, of our spirits, or dispositions and actions ; and accordingly pass a judgment upon our state towards *God*. And so it is the same with conscience, or the power of moral self-consciousness. This power can act both as witness, judge, and executioner of judgment. It either accuses or excuses, condemns or justifies. It is set and placed in this office by *God* himself. The spirit of man (a luminary lighted and set up by the Lord) searching all the inward part of the belly. (Taking into scrutiny and viewing the penetralia, the private recesses, and secret transactions of the inner man,) Prov. xx. 27. Conscience is *God*'s vicegerent, calls the court in his name, and acts for him. The answer of a good conscience towards *God*, 1 Pet. iii. 21. *God* is chief Judge of the court. If our heart condemn us, *God* is greater than our heart, i. e. superior to our heart and conscience, in power and judgment.

23, 24. Faith is a needful requisite to those that would be pre-

valent petitioners with *God*. Because it is by the Son, that we must come to the Father ; through his grace and righteousness our persons must be accepted or ingratiated with the Father, Eph. i. 6. Through his purchase, all our desired blessings must come ; and through his intercession, our prayers must be heard and answered. This is the first part of the commandment, that must be observed by acceptable worshippers.

CHAP. IV. 1—3. The antichristian spirit began betimes, even in the apostles' days. Dreadful and unsearchable is the judgment of *God*, that people should be given over to an antichristian spirit, and to such darkness and delusion, as to set themselves against the Son of *God*, and all the testimony that the Father hath given to the Son. But we have been foretold and forewarned that such opposition would arise. We should therefore cease to be offended ; and the more we see the word of *Christ* fulfilled, the more confirmed we should be in the truth of it.

4—13. The objects of the divine love should be the objects of ours. Shall we refuse to love those whom the eternal *God* hath loved ? We should be admirers of his love, and lovers of his love (of that benevolence and complacency that is in him) and consequently lovers of those whom he loves. The peculiar love of



## I. JOHN.

begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us, God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.

18 There is no fear in love: but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from

him, That he who loveth God love his brother also.

### CHAP. V.

The character and privilege of such as love God.

**W**HOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ: not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God, hath the witness in himself; he that believeth not God hath made him a liar; because he

God to the church and to the saints should be productive of a peculiar love there. If God so loved us, we ought surely (in some measure suitably thereto) to love one another.

14—21. There must be a day of universal judgment. Happy they that shall have holy, fiducial boldness before the Judge at that day! that shall be able to lift up their heads and to look him in the face, as knowing he is their friend and advocate! happy they that have holy boldness and assurance in the prospect of that day! that look and wait for it, and for the Judge's appearance! so do, and so may do the lovers of God.

CHAP. V. 1—5. It is (in Revelation) that we see what is the occasion and ground of the quarrel and contest between the Holy God and this rebellious world. It is there we meet with sacred doctrine (both speculative and practical) that is quite contrary to the tenour, temper, and tendency of this world, it is by that doctrine that a spirit is communicated and diffused, that is superior

and adverse to the spirit of the world. It is there we see that the Saviour himself was not of this world, that his kingdom was not and is not so; that it must be separated from the world, and gathered out of it for heaven and for God.

6—9. Here is the most excellent abridgement or breviate of the motives to faith in Christ, of the credentials the Saviour brings with him, of the evidences of our christianity, that is to be found (I think) in the book of God; upon which single account the entire text is worthy of all acceptance.

10—13. And that ye may believe on the name of the Son of God, 13, i. e. may go on believing. Believers must persevere, or they do nothing. To withdraw from believing on the name of the Son of God, is to renounce eternal life, and to draw back unto perdition. And, therefore, the evidences of religion, and the advantage of faith, are to be presented to believers, in order to hearten and encourage them to persevere to the end.



## CHAP. I.

believeth not the record that God gave of his Son.

11 And this is the record that God hath given to us eternal life ; and this life is in his Son.

12 He that hath the Son hath life ; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, That, if we ask any thing according to his will, he heareth us ;

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin

which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death : I do not say that he shall pray for it.

17 All unrighteousness is sin ; and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not : but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true ; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

14—21. We know that whosoever is born of God, (and the believer in Christ is born of God, v. 1.) sinneth not, v. 18, sinneth not with that fulness of heart and spirit, as the unregenerate do ; as was said, chap. iii. 6—9, and consequently not with that fulness of guilt that attends the sins of others ; and so he is secured against that sin that is unavoidably unto death, or that infallibly binds the sinner over unto the wages of eternal death. The new nature, and the inhabitation of the divine Spirit thereby, prevent the admission of such unpardonable sin.

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# THE SECOND EPISTLE GENERAL OF J O H N.

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Here we find a canonical epistle inscribed (principally) not only to a single person, but to one also of the softer sex ! And why not to one of that sex ? In gospel-redemption, privilege, and dignity, there is neither male nor female ; they are both one in Christ Jesus. No wonder then, that an heroine in Christian religion, honoured by divine providence, and distinguished by divine grace, should be dignified also by an apostolic epistle.

## CHAP. I.

The apostle warns an honourable matron and her children to beware of deceivers.

**T**HE elder unto the elect lady and her children, whom I love in the truth : and

not I only, but also all they that have known the truth ;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever :

3 Grace be with you, mercy, *and* peace,

CHAP. I. 1—4. From the apostle's joy herein, we may observe, that it is pleasant to see children treading in good parents' steps, and they that see this may well congratulate the parents thereupon ; and that, both to excite their thankfulness to God for, and



### III. JOHN.

from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That (as ye have heard from the beginning) ye should walk in it.

7 For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

to enlarge their comfort in, so great a blessing. How happy a lady was this, that had brought forth so many children for heaven and for God! And how great a joy must it be to her to hear so good an account of them from so good a judge!

5—13. How judicious and how cautious should the Christian be!

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed.

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

There are many ways of sharing the guilt of other folks' transgressions; it may be done by culpable silence, indolence, unconcernedness, private contribution, public countenance and assistance, inward approbation, open apology and defence. The Lord pardon our guilt of other persons' sins!

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## THE THIRD EPISTLE OF J O H N.

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Christian communion is exerted and cherished by letter. Christians are to be commended in the practical proof of their professed subjection to the gospel of Christ. The animating and countenancing of generous and public-spirited persons, as doing good to many.

#### CHAP. I.

In this epistle, I. The apostle congratulates Gaius upon various accounts, 1—6. II. He complains of Diotrephes, 9, 10. III. Recommends Demetrius, 12. IV. And hopes to visit Gaius shortly, 13, 14.

**T**HE elder unto the well-beloved Gaius whom I love in the truth.

2 Beloved, I wish above all things that

thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

CHAP. I. 1, 2. Grace and health are two rich companions. Grace will improve health, health will employ grace. We may well wish and pray that they that have prosperous souls, may

have healthful bodies too. Their grace will shine in a larger sphere of activity.

3—11. Here is a very different example and character. As



5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers ;

6 Which have borne witness of thy charity before the church : whom if thou bring forward on their journey after a godly sort, thou shalt do well :

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We, therefore, ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church : but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words ; and not content

therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God : but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself : yea, and we *also* bear record ; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

officer, a minister in the church less generous, catholic, and communicative than the private Christians. Ministers may sometimes be out-shone, out-done. He loves to have the pre-eminence. This ferment sprung and wrought betimes. It is an ill unbecoming character of Christ's minister, to love pre-eminence ; to affect precedence in the church of God.

4—14. Probably, this Demetrius was known to the church

where the apostle now resided, and to that where Gaius was. It is good to be well known, or known for good. We must be ready to bear our testimony to those that are good. It is a debt to virtue and goodness. It is well for those that are commended, when those that commend them can appeal to the conscience of those that know them most.

## THE GENERAL EPISTLE OF JUDE.

This epistle (as some few others are) is styled general or catholic ; for that it is not immediately directed to any particular person, family or church ; but to the whole society of Christians of that time, lately converted to the faith of Christ, whether from Judaism, or paganism. And it will be of standing, lasting, and special use in and to the church as long as Christianity. that is, as time shall last.

**J**UDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called :

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you*, that ye should earnestly contend for the faith which was once delivered unto the saints.

1—3. We have here the design of the apostle in writing this epistle to the lately converted Jews and Gentiles, namely to establish them in the Christian faith, and a practice and conversation

truly consonant and conformable thereunto, and in an open and bold profession thereof ; especially in times of notorious opposition, whether by artful seduction, or violent and inhuman persecution.



4 For there are certain men crept in un-  
awares, who were before of old ordained to  
this condemnation; ungodly men, turning  
the grace of our God into lasciviousness,  
and denying the only Lord God, and our  
Lord Jesus Christ.

5 I will therefore put you in remembrance,  
though ye once knew this, how that the  
Lord, having saved the people out of the  
land of Egypt, afterward destroyed them  
that believed not.

6 And the angels which kept not their  
first estate, but left their own habitation, he  
hath reserved in everlasting chains under  
darkness unto the judgment of the great  
day.

7 Even as Sodom and Gomorrha, and the  
cities about them, in like manner giving  
themselves over to fornication, and going  
after strange flesh, are set forth for an ex-  
ample, suffering the vengeance of eternal  
fire.

8 Likewise also these *filthy* dreamers de-  
file the flesh, despise dominion, and speak  
evil of dignities.

9 Yet Michael the archangel, when con-  
tending with the devil, (he disputed about  
the body of Moses,) durst not bring against  
him a railing accusation, but said, The Lord  
rebuke thee.

10 But these speak evil of those things  
which they know not: but what they know  
naturally, as brute beasts, in those things  
they corrupt themselves.

11 Woe unto them! for they have gone  
in the way of Cain, and ran greedily after  
the error of Balaam for reward, and perished  
in the gainsaying of Core.

12 These are spots in your feasts of  
charity, when they feast with you, feeding  
themselves without fear: clouds *they are*

without water, carried about of winds; trees  
whose fruit withereth, without fruit, twice  
dead, plucked up by the roots:

13 Raging waves of the sea, foaming out  
their own shame; wandering stars, to whom  
is reserved the blackness of darkness for  
ever.

14 And Enoch also, the seventh from  
Adam, prophesied of these, saying, Behold,  
the Lord cometh with ten thousand of his  
saints,

15 To execute judgment upon all, and to  
convince all that are ungodly among them  
of all their ungodly deeds which they have  
ungodly committed; and of all their hard  
*speeches* which ungodly sinners have spoken  
against him.

16 These are murmurers, complainers,  
walking after their own lusts; and their  
mouth speaketh great swelling *words*, having  
men's persons in admiration because of ad-  
vantage.

17 But, beloved, remember ye the words  
which were spoken before of the apostles of  
our Lord Jesus Christ;

18 How that they told you there should  
be mockers in the last time, who should  
walk after their own ungodly lusts.

19 These be they who separate themselves,  
sensual, having not the Spirit.

20 But ye, beloved, building up your-  
selves on your most holy faith, praying in the  
Holy Ghost,

21 Keep yourselves in the love of God,  
looking for the mercy of our Lord Jesus  
Christ unto eternal life.

22 And of some have compassion, mak-  
ing a difference:

23 And others save with fear, pulling  
*them* out of the fire: hating even the gar-  
ment spotted by the flesh.

4—7. We have here a recital of the former judgments of God upon sinners, with design to awaken and terrify those to whom warning is given in this epistle.

8—13. Sin is filthiness. It renders men odious and vile in the sight of the most Holy God. And makes them (sooner or later as penitent or as punished to extremity, and without resource) vile in their own eyes; and in awhile they became vile in the eyes of all about them.

14—16. Some say this prophecy of Enoch was preserved by tradition in the Jewish church, others that the apostle Jude was immediately inspired with the notice of it. Be that how it will, it is certain there was such a prophecy of ancient date, of long

standing and universally received in the Old Testament church; and it is a main point of the New Testament creed.

17—25. All real sincere believers shall be presented, at the Lord Redeemer's appearance and coming, by him their glorious head, to the Father in order to his approbation, acceptance, and reward. They were given him of the Father, and of all that were so given him he has lost none, nor will lose any one, not an individual, a single soul, but will present them all perfectly holy and happy, when he shall surrender his mediatorial kingdom to his God and our God; his Father and our Father, John vi. 39, with chap. xvii. 12. 1 Cor. xv. 24.



24 Now, unto him that is able to keep you from falling; and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

# REVELATION

## OF ST. JOHN THE DIVINE.

From the beginning the church of God has been blessed with prophecy; that glorious prediction of breaking the serpent's head, was the stay and support of the patriarchal age, and the many prophecies there were concerning the Messiah to come, were the gospel of the Old Testament. Christ himself prophesied of the destruction of Jerusalem; and about the time in which that was accomplished, he entrusted the apostle John with this book of Revelation, to deliver it to the church as a prediction of the most important events that should happen to it to the end of time, for the support of the faith of his people, and the direction of their hope. It is called the Revelation, because God therein discovers those things which could never have been sifted out by the reasonings of human understanding; those deep things of God which no man knows, but the Spirit of God and those to whom he reveals them.

### CHAP. I.

This chapter is a general preface to the whole book.

**T**HE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 **J**OHN to the seven churches which are in Asia: Grace *be* unto you, and peace

CHAP. I. 1—3. Though Christ is himself God, and as such has light and life in himself; yet as he sustains the office of mediator between God and man, he receives his instructions from the Father. The human nature of Christ, though endowed with the greatest sagacity, judgment and penetration, yet could not in a way of reason discover these great events, which not being produced by natural causes, but wholly depending upon the will of God, could only be the object of divine prescience, and must come to a created mind only by revelation. Our Lord Jesus is the great trustee of divine revelation; it is to him we owe the knowledge we have of what we are to expect from God, and what he expects from us.

3—8. It is not sufficient to our blessedness that we read and hear the scriptures, but we must keep the things that are written;

from him which is, and which was, and which is to come; and from the seven spirits which are before his throne:

5 And from Jesus Christ, *who is* the faithful Witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning

we must keep them in our memories, in our minds, in our affections, and in practice, and we shall be blessed in the deed.

Christ the great friend of his church and people; one that has done great things for them, and this out of pure disinterested affection; he has loved them, and in pursuance of that everlasting love, he has washed them from their sins in his own blood. He hath made them priests, given them access to God, enabled them to enter into the holiest, and to offer spiritual and acceptable sacrifices; has given them an unction suitable to this character; and for these high honours and favours they are bound to ascribe to him dominion and glory for ever. This account of Christ is ratified and confirmed by himself, 8, in which our Lord Jesus justly challenges the same honour and power that is ascribed to



## REVELATION.

and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance *was* as the sun shineth in his strength.

17 And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last;

18 *I am* he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

### CHAP. II.

In this chapter we have, I. The message sent to Ephesus, from 1—8. II. To Smyrna, from 8—12. III. To Pergamos, from 12—18. IV. To Thyatira, from 18 to the end.

**U**NTO the angel of the church of Ephesus write; these things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which they say are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

the Father, 4. He is the beginning and the end; all things are from him and for him; he is the Almighty; he is the same eternal and unchangeable One. And surely whoever presumes to blot out one character of this name of Christ, deserves to have his name blotted out of the book of life. They that honour him he will honour; but they that despise him shall be lightly esteemed.

9—20. John was in the isle Patmos; he does not say who banished him thither; it becomes Christians to speak sparingly and modestly of their own sufferings. Patmos is said to be an island in the Ægean Sea, one of those called Cyclades, and was about thirty-five miles in compass; but under this confinement it was the apostle's comfort that he did not suffer as an evil-doer, but it was for the testimony of Jesus, for bearing witness to Christ as the Immanuel, the Saviour. This was a cause worth suffering for; and the Spirit of glory and of God rested upon this persecuted apostle. He had this vision on the Lord's day; the day which Christ had separated and set apart for himself, as the Eucharist is called the Lord's supper. Surely this can be no other than the Christian sabbath; the first day of the week, to be observed in remembrance of the resurrection of Christ. Let us who call him our Lord, honour him on his own day; the day which the Lord hath made,

and in which we ought to rejoice. The churches are compared to candlesticks, because they hold forth the light of the gospel to advantage. The churches are not candles, Christ only is our light, and his gospel our lamp, but they receive their light from Christ and the gospel, and hold it forth to others. They are golden candlesticks, for they should be precious and pure, comparable to fine gold; not only the ministers but the members of the churches ought to be such; their light should so shine before men, as to engage others to give glory to God. He saw a representation of the Lord Jesus Christ in the midst of the golden candlesticks; for he has promised to be with his churches always to the end of the world, filling them with light, and life, and love, for he is the very animating, informing soul of the church.

CHAP. II. 1—7. The Nicolaitanes were a loose sect, that sheltered themselves under the name of Christianity; they held hateful doctrines, and they were guilty of hateful deeds, hateful to Christ, and to all true Christians; and it is mentioned to the praise of the church of Ephesus, that they had a just zeal and abhorrence of those wicked doctrines and practices. An indifference of Spirit, between truth and error, good and evil, may be called charity, and meekness, but is not pleasing unto Christ. Our Saviour subjoin



5 Remember, therefore, from whence thou art fallen ; and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write ; These things saith the first and the last, which was dead, and is alive :

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer : behold, the devil shall cast *some* of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write ; These things saith he which hath the sharp sword with two edges.

13 I know thy works, and where thou dwellest, *even* where Satan's seat is ; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass ;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last *to be* more than the first.

this kind commendation to his severe threatening, to make the advice more effectual. The Christian life is a warfare against sin, Satan, the world, and the flesh. It is not enough that we engage in this warfare, but we must pursue it to the end ; we must never yield to our spiritual enemies, but fight the good fight, till we gain the victory, as all persevering Christians shall do, and the warfare and victory shall have a glorious triumph and reward. That which is here promised is to eat of the tree of life which is in the midst of the paradise of God. They shall have that perfection of holiness, and that confirmation therein that Adam should have had : if he had gone well through the course of his trial, then he should have eaten of the Tree of Life that was in the midst of Paradise, and that would have been the sacrament of confirmation to him in his holy and happy state. So all that persevere in their Christian trial and warfare, shall derive from Christ as the Tree of Life, perfection and confirmation in holiness and happiness in the paradise of God ; not in the earthly paradise, but the heavenly, chap. xxii. 1, 2.

8—11. I know the blasphemy of them that say they are Jews, but are not, that is, 1. Of those that pretend to be the only peculiar covenant people of God, as the Jews boasted themselves to be, even after God had rejected them. Or, 2. Of those that would be setting up the Jewish rites and ceremonies that were now not only antiquated but abrogated. These may say they only are the church of God in the world, when indeed they are the synagogue

of Satan. The people of God must look for a series and succession of troubles in this world ; and their troubles usually rise higher ; they had been impoverished by their tribulations before, now they must be imprisoned. Be thou faithful to death, and I will give thee a crown of life. The sureness of the reward, I will give thee. He hath said it that is able to do it, and he has undertaken that he will do it ; they shall have the reward from his own hand, and none of their enemies shall be able to wrest it out of his hand, or to pull it from their heads. The suitableness of it. A crown to reward their poverty, and their fidelity, and their conflict. A crown of life to reward those that are faithful even unto death, are faithful till they die, and that part with life itself in fidelity to Christ ; that life so worn out in his service, or laid down in his cause, shall be rewarded with another, and a much better life that shall be eternal.

12—17. There were some that taught it was lawful to eat things sacrificed to idols, and that simple fornication was no sin. They by an impure worship, drew men into impure practices, as Balaam did the Israelites.

18—29. Wicked seducers are compared to Jezebel, and called by her name. Jezebel was a persecutor of the prophets of the Lord, and a great patroness of idolaters and false prophets. The sin of these seducers, which was then attempted to draw the servants of God into fornication, was to offer sacrifices to idols. They called themselves prophets, and so would claim a superior autho-



## REVELATION.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works,

24 But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden;

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

### CHAP. III.

Here we have three more of the epistles of Christ to the churches.  
I. To Sardis from 1 to 7. II. To Philadelphia, from 7 to 14.  
III. To Laodicea, from 14, to the end of the chapter.

**A**ND unto the angel of the church in Sardis write; These things saith he

rity and regard to the ministers of that church. God is known by the judgments that he executeth; and by this revenge taken upon seducers he would make known, 1. His infallible knowledge of the hearts of men, of their principles, designs, frame and temper; their formality, their indifference, their secret inclinations to symbolize with idolaters. 2. His impartial justice, in giving every one according to his work; that the name of Christians should be no protection, their churches should be no sanctuaries for sin and sinners.

CHAP. III. 1—6. It is a difficult thing to keep up to the life and power of godliness ourselves, when we see an universal deadness and declension prevailing round about us. I have not found thy works perfect before God; not filled up; there is something

that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write. These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the

wanting in them; there is the shell, but not the kernel; there is the carcase, but not the soul: the shadow but not the substance. The inward thing is wanting, thy works are hollow and empty. Prayers are not filled up with holy desires, alms-deeds not filled up with true charity; sabbaths not filled up with suitable devotion of soul to God; there are not inward affections suitable to outward acts and expressions; now when the spirit is wanting, the form cannot long subsist.

7—13. True grace, though weak, has the divine approbation; but though Christ accepts a little strength, yet believers should not rest satisfied in a little, but should strive to grow in grace, to be strong in faith, giving glory to God. True grace, though weak, will do more than the greatest gifts, or highest degrees of common



## CHAP. IV.

hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly : hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God ; and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God ;

15 I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot.

16 So then, because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked ;

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve that thou mayest see.

grace for it will enable the christian to keep the word of Christ, and not to deny his name. Obedience, fidelity, and a free confession of the name of Christ, are the fruits of true grace, and are pleasing to Christ as such. 1. He shall be a monumental pillar in the temple of God ; not a pillar to support the temple ; heaven needs no such props, but a monument of the free and powerful grace of God, a monument that shall never be defaced or removed, as many stately pillars erected in honour to the Roman emperors and generals are. 2. On this monumental pillar there shall be an honourable inscription, as in those cases is usual. 1. The name of God, in whose cause he engaged, whom he served, and for whom he suffered in this warfare ; and the name of that city of God, the church of God, the new Jerusalem which came down from heaven. On this pillar shall be recorded all the services the believer did to the church of God. And then another part of the inscription is the new name of Christ, the Mediator, the Redeemer, the Captain of our salvation ; by this it will appear under whose banner this conquering believer was listed, under whose conduct he acted, by whose example he was encouraged, and under whose influence he fought the good fight, and came off victorious.

19 As many as I love I rebuke and chasten : be zealous, therefore, and repent.

20 Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

## CHAP. IV.

Glorious appearance of the throne in heaven.

**A**FTER this I looked, and, behold, a door *was* opened in heaven : and the first voice which I heard *was* as it were of a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit : and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone : and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats ; and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices ; and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

14—22. Perhaps they were well provided for as to their bodies, and that made them overlook the necessities of their souls ; they had learning, and they took it for religion ; they had gifts, and they took them for grace ; they had wit, and they took it for true wisdom ; they had ordinances, and they took up with them instead of the God of ordinances. How careful should we be not to put the cheat upon our own souls ! Doubtless there are many in hell, that once thought themselves to be in the way to heaven. Let us daily beg of God that we may not be left to flatter and deceive ourselves in the concerns of our souls.

CHAP. IV. 1—7. Heaven is the throne of God ; there he resides in glory, and from thence he gives laws to the church, and to the whole world ; and all earthly thrones are under the jurisdiction of this throne that is set in heaven. He saw four and twenty seats round about the throne, not empty, but filled with four and twenty elders, presbyters, representing very probably the whole church of God, both in the Old Testament and New Testament state. Not the ministers of the church, but rather the representatives of the people. Their sitting denotes their honour, and their rest, and satisfaction : their sitting about the throne,



## REVELATION.

6 And before the throne *there was* a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour, and thanks, to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

### CHAP. V.

*The sealed book.*

**A**ND I saw in the right hand of him that sat on the throne a book, written within and on the back-side, sealed with seven seals.

signifies their relation to God, their nearness to him, the sight and enjoyment they have of him, and their continual regards to him. They are clothed in white raiment the righteousness of the saints, both imputed and inherent; they had on their heads crowns of gold, signifying the honour and authority given them of God, and the glory they have with him. All these may in a lower sense be applied to the gospel church on earth, in its worshipping assemblies; and in the highest sense, to the church triumphant in heaven. He saw four animals, living creatures, between the throne and the circle of the elders (as seems most probable) standing between God and the people; these seem to signify the ministers of the gospel, not only because of this their situation nearer to God, and between him and the elders and representatives of the Christian people, and because fewer in number than the people; but as they are described: 1. By their many eyes, denoting sagacity, vigilance and circumspection. 2. By their lion-like courage, their great labour and diligence, in which they resemble the ox: their prudence and discretion becoming men, and their sublime affections and speculations, by which they mount up with wings like eagles towards heaven, 7, and these wings full of eyes within, to shew that in all their meditations and ministrations they are to act with knowledge, and especially should be well acquainted with themselves and the state of their own souls, and see their own concern in the great doctrines and duties of religion, watching over their own souls as well as the souls of the people. 3. By their continual employment, and that is praising God, and not ceasing to do so night and day. The elders sit and are ministered unto, they stand and minister, they rest night and day. This now leads to the other part of the representation.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to

8—11. They cast down their crowns before the throne; they gave God the glory of that holiness wherewith he had crowned their souls on earth, and that honour and happiness with which he crowned them in heaven: they owe all their graces and all their glories to him, and acknowledge that his crown is infinitely more glorious than theirs, and that it is their glory to be glorifying God.

CHAP. V. 1—5. The designs and methods of divine providence towards the church and the world are stated and fixed; they are resolved upon, and agreed to, as that which is written in a book: their great design is laid, every part adjusted, all determined, and every thing passed into decree, and made a matter of record. The original and first draught of this book, is the book of God's decrees, laid up in his own cabinet, in his eternal mind: but there is a transcript of so much as was necessary to be known, in the book of the scripture in general; in the prophetic part of scripture especially, and in this prophecy in particular. This tells us, with what inscrutable secrecy the counsels of God are laid, how impenetrable by the eye and intellect of the creature; and also points to us seven several parts of this book of God's counsels; each part seems to have its particular seal, and when opened discovers its proper events; and these seven parts are not unsealed and opened at once, but successively, one scene of providence introducing another, and explaining it, till the whole mystery of God's counsel and conduct be finished in the world.

6—14. No sooner had Christ received this book out of the Father's hand, but he receives the applauses and adorations of angels and men, yea, of every creature. And indeed, it is just matter of joy to all the world to see that God does not deal with



## CHAP. VI.

open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

## CHAP. VI.

In this chapter six of the seven seals are opened, and the visions attending them are related: The first seal in v. 1, 2, the second seal in v. 3, 4, the third seal in v. 5, 6, the fourth seal in v. 7, 8, the fifth seal in v. 9, 10, 11, the sixth seal in v. 12, 13, &c. to the end of the chapter.

men in a way of absolute power and strict justice, but in a way of grace and mercy, through the Redeemer: he governs the world, not merely as creator and law-giver, but as our God and Saviour. All the world has reason to rejoice in this.

CHAP. VI. 1, 2. The Lord Jesus appears, riding on a white horse. White horses are generally refused in war, because they make the rider a mark for the enemy; but our Lord redeemer was sure of the victory, and a glorious triumph, and he rides on the white horse of a pure but despised gospel, with great swiftness through the world.

3—8. The three next seals give us a sad prospect of great and desolating judgments, with which God uses to punish those that either refuse or abuse the everlasting gospel; though some understand them of the persecutions that befel the church of Christ, and others of the destruction of the Jews, they rather seem more generally to represent God's terrible judgments, by which he avenges the quarrel of his covenant upon those that make light of it.

1. Upon opening the second seal, to which John was called to attend, another horse appears, of a different colour from the former, a red horse, ver. 4. This signifies the desolating judgment of war. 2. Upon opening the third seal, which John is bid to observe, another horse appears different from the former, a black horse, signifying famine, that terrible judgment; and he that sat on that horse, had a pair of balances in his hand, 5, signifying, that men must now eat their bread by weight, as was

AND I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and, behold, a white horse; and he that sat on him had a bow and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red; and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and, behold, a pale horse; and his name that sat on him was Death, and hell followed with him: and

threatened, Lev. xxvi. 26, They shall deliver your bread to you by weight. 3. Upon opening the fourth seal, which John is commanded to observe, there appears another horse of a pale colour. The name of the rider, Death, the king of terrors; the pestilence, which is death in its empire, death reigning over a place or nation; death on horseback, marching about and making fresh conquests every hour. The attendants or followers of this king of terrors; and that is hell, a state of eternal misery to all those that die in their sins; and in times of such a general destruction, multitudes go down unprepared into the valley of destruction. It is an awful thought, and enough to make the whole world to tremble, that eternal damnation immediately follows upon the death of an impenitent sinner. There is a natural, as well as judicial connection between one judgment and another: war is a wasting calamity and draws scarcity and famine after it; and famine not allowing men proper sustenance, and forcing them to take that which is unwholesome, often draws the pestilence after it. To the three great judgments of war, famine, and pestilence, is here added the beasts of the earth, another of God's sore judgments, mentioned, Ezek. xiv. 21, and mentioned the last; because when a nation is depopulated by the sword, famine, and pestilence, the small remnant that continued in a waste and howling wilderness, encourage the wild beasts to make heads against them, and they become an easy prey. Others, by the beasts of the field, understand brutish, cruel, savage men, that having divested themselves of all humanity delight to be the instruments of the destruction of others.



## REVELATION.

power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain, for the word of God, and for the testimony which they held :

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?

11 And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld, when he had opened the sixth seal, and, lo, there was a great earthquake : and the sun became black as sackcloth of hair, and the moon became as blood ;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind :

14 And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places :

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains ;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :

17 For the great day of his wrath is come ; and who shall be able to stand ?

### CHAP. VII.

I. An account of the restraint laid upon the winds, 1, 2, 3. II. The sealing of the servants of God, 4—8. III. The songs of angels and saints on this occasion, 9—13. IV. A description of the honour of those that had faithfully served Christ, 14, ad fin.

**A**ND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed : *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed

9—17. Even the spirits of just men made perfect, retain a proper resentment of the wrong they have sustained by their cruel enemies ; and though they die in charity, praying as Christ did, that God would forgive them, yet they are desirous, that for the honour of God, and Christ, and the gospel, and for the terror and conviction of others, God will take a just revenge upon the sin of persecution, even while he pardons and saves persecutors. They commit their cause to him to whom vengeance belongeth, and leave it in his hand ; they are not for avenging themselves, but leave all to God. There will be joy in heaven at the destruction of the implacable enemies of Christ and Christianity, as well as at the conversion of other sinners : When Babylon falls, it will be said, Rejoice over her, O thou heavens, and ye holy apostles and prophets, for God hath avenged you on her, Rev. xviii. 20. Some refer the sixth seal to the great revolutions in the empire in Constantine's time, the downfall of paganism : others, with great probability, to the destruction of Jerusalem, as an emblem of the general judgment, and destruction of the wicked at the end of the

world. And indeed the awful characters of this event are so much the same with those signs mentioned by our Saviour, as foreboding the destruction of Jerusalem, that it hardly leaves any room for doubting but that the same thing is meant in both places ; though some think that event was past already, see Matt. xxiv. 29, 30.

CHAP. VII. 1—3. God has a particular care and concern for his own servants, in times of temptation and corruption ; and he has a way to secure them from the common infection ; he first establishes them, and then he tries them ; he has the timing of their trials in his own hand.

4—8. Some take these to be a select number of Jews, that were reserved for mercy, at the destruction of Jerusalem ; others think that time was past, and therefore it is to be more generally applied to God's chosen remnant in the world ; but if the destruction of Jerusalem was not over, (and I think it hard to prove that it was) it seems more proper to understand this of the remnant of that people which God had reserved according to the election of grace : only here we have a definite number for an indefinite.



twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb :

15 Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them.

9—12. The praises offered up by the saints, and, as it seems to me, by the Gentile believers, for the care of God in reserving so large a remnant of the Jews, and saving them from infidelity and destruction. The Jewish church prayed for the Gentiles before their conversion, and the Gentile churches have reason to bless God for his distinguished mercy to so many of the Jews, when the rest were cut off.

13—17. Here we have a description of the honour and happiness of those that have faithfully served the Lord Jesus Christ, and suffered for him. They have formerly had their sorrows, and shed many tears, both upon the account of sin and affliction : but God himself, with his own gentle and gracious hand, will wipe those tears away, and they shall return no more for ever ; and they would not have been without those tears, when God comes to wipe them away. In this he deals with them as a tender father, that finds his beloved child in tears, he comforts him, he wipes his eyes, and turns his sorrow into rejoicing. This should moderate the Christian's sorrow in his present state, and support

16 They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat :

17 For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes.

CHAP. VIII.

I. A prelude to the sounding of the trumpets, 1—7. II. The sounding of the four trumpets, 7, *ad fin.*

**A**ND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God ; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth : and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels, which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the

him under all the troubles of it ; for they that sow in tears, shall reap in joy ; and they that now go forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing their sheaves with them.

CHAP. VIII. 1—6. The prayers of the saints come up before God in a cloud of incense ; no prayer thus recommended was ever denied audience and acceptance. These prayers that were thus accepted in heaven produced great changes upon the earth in return to them ; the same angel that in his censer offered up the prayers of the saints, in the same censer took of the fire of the altar, and cast it into the earth, and this presently caused strange commotions, voices, and thunderings, and lightnings, and an earthquake. These were the answers God gave to the prayers of his saints, and tokens of his anger against the world, and that he would do great things to avenge himself and his people of their enemies ; and now all things being thus prepared, the angels discharge their duty.

7—13. The first angel sounded the first trumpet, and the events



## REVELATION.

third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood:

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!

which followed were very dismal, 7, There followed hail and fire mingled with blood, &c. Here was a terrible storm; but whether it is to be understood of a storm of heresies, a mixture of monstrous errors falling on the church, or a storm and tempest of war falling on the civil state, expositors are not agreed. However, here we observe, first, That it was a very terrible storm, fire, hail, and blood; a strange mixture. Second, The limitation of it; for the most severe calamities have their bounds and limits set them by the great God. The second angel sounded, and the alarm was followed as in the first, with terrible events, 8. A great mountain burning with fire was cast into the sea, and the third part of the sea became blood. By this mountain some understand the leader or leaders of the heretics; others, as Mr. Mede, the city of Rome, which was five times sacked by the Goths and Vandals, within the compass of 137 years, first by Alaricus in the year 410, with great slaughter and cruelty. In these calamities a third part of the people, called here the sea, or collection of waters, were destroyed; here was still a limitation to the third part, for in the midst of judgment God remembers mercy. This storm fell heavy upon the maritime and merchandizing cities and countries of the Roman empire. The third angel sounded, and the alarm had the like effects as before, ver. 10, There fell a great star from heaven, &c. Some take this to be a political star, some eminent governor; and they apply it to Agus-

## CHAP. IX.

In this chapter we have an account of the sounding of the fifth and sixth trumpets.

**A**ND the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle: and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

tulus, who was forced to resign the empire to Odoacer, in the year 480. Others take it to be an ecclesiastical star, some eminent person in the church, compared to a burning lamp; and they fix it upon Pelagius, who proved about this time a falling star, and greatly corrupted the churches of Christ. The fourth angel sounded, and the alarm was followed with further calamities. The nature of this calamity, it was darkness; it fell therefore upon the great luminaries of the heaven that give light to the world, the sun, and the moon, and the stars; either the guides and governors of the church, or the state, who are placed in higher orbs than the people, and are to dispense light and benign influences to them. If lesser judgments do not take effect but the church and the world grow worse under them, they must expect greater, and God will be known by judgments that he executes; and he expects when he comes to punish the world, the inhabitants thereof shall tremble before him.

CHAP. IX. 1—12. Some think this star represents some eminent bishop in the Christian church, some angel of the church; for in the same way of speaking by which pastors are called stars, the church is called heaven; but who this is, expositors do not agree: some understand it of Boniface, the third bishop of Rome, assumed the title of universal bishop, by the favour of the emperor Phocas, who being an usurper and tyrant in the state, allowed Boniface to be so in the church as the reward of his flattery. Out



## CHAP. X.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breast-plates, as it were breast-plates of iron ; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions ; and there were stings in their tails : and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past ; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand : and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth and brimstone ; and the heads of the horses *were* as the heads of lions ; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their moutn and in their tails : for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood ; which neither can see, nor hear, nor walk :

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

## CHAP. X.

An angel with an open book.

**A**ND I saw another mighty angel come down from heaven, clothed with a cloud ; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire :

2 And he had in his hand a little book open : and he set his right foot upon the sea, and *his* left foot on the earth,

3 And cried with a loud voice as *when* a lion roareth ; and, when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea,

of this dark smoke there came a swarm of locusts, one of the plagues of Egypt, the devil's emissaries headed by antichrist, all the rout and rabble of antichristian orders, to promote superstition, idolatry, error, and cruelty ; and these had, and by the just permission of God, power to hurt those that had not the mark of God in their foreheads.

13—21. The instruments that God makes use of to punish a people, may sometimes lie at a great distance from them, so as that no danger may be apprehended from them. These four messengers of divine judgment lay bound in the river Euphrates, a great way from the European nations. Here the Turkish power had its rise, which seems to be the story of this vision. Their artillery by which they made such slaughter, which is described by fire, smoke, and brimstone issuing out of the mouths of their

horses, and the stings that were in their tails. It is Mr. Mede's opinion, that this is a prediction of great guns, those instruments of cruelty, which make such destruction ; and observes, these were first used by the Turks at the siege of Constantinople, and being new and strange, were very terrible, and did great execution : however, here seems to be an allusion to what is mentioned in the former vision, that as antichrist had his forces of a spiritual nature, like scorpions poisoning the minds of men with error and idolatry ; so the Turks, that were raised up to punish the antichristian apostacy, had their scorpions and their stings too, to hurt and kill their bodies, who had been the murderers of so many souls.

CHAP. X. 1—7. That there shall be now no longer delay in fulfilling the predictions of this book than till the last angel shall



## REVELATION.

and the things which therein are, that there should be time no longer :

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey ; and as soon as I had eaten it my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

### CHAP. XI.

Two witnesses of God.

**A**ND there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive-trees and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy : and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another ; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

sound, then every thing should be put into speedy execution, the mystery of God shall be finished, v. 7. That when this mystery of God is finished, time itself shall be no more ; as is the measure of things that are in a mutual changing state ; but all things shall be at length for ever fixed, and so time itself swallowed up in eternity.

8—11. Here John's prophetic commission seems to be renewed, and he is ordered to prepare for another embassy, to convey those declarations of the mind and will of God which are of great importance to all the world, and to the highest and greatest men in the world, throughout every period of its duration, and such should be read and recorded in many languages ; and so it is ; we have them in our language, and are all obliged to attend unto them, and humbly inquiring into the meaning of them, and firmly

to believe that every thing shall have its accomplishment in the proper time : and when the prophecies are fulfilled, the sense and truth of them will appear, and the omniscience, power, and faithfulness of the great God will be adored.

CHAP. XI. 1—2. God will have a temple and an altar in the world, till the end of time. He has a strict regard to this temple, and observes how every thing is managed in it. Those that worship in the outer court, will be rejected ; and only those that worship within the veil accepted. The holy city, the visible church, is very much trampled upon in the world. The desolations of the church are for a limited time, and for a short time, and she shall be delivered out of all her troubles.

3—13. Some think these two witnesses are Enoch and Elias, that are to return to the earth for a time. Others, the church of



## CHAP. XII.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past: *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

## CHAP. XII.

In this chapter we have an account of the contest between the church and antichrist; the seed of the woman, and the seed of the serpent.

the believing Jews, and that of the Gentiles; it should rather seem they are God's eminent faithful ministers, that shall not only continue to profess the Christian religion, but to preach it in the worst of times. The time of their prophesying, or bearing their testimony for Christ; a thousand two hundred and threescore days. That is, (as many think) to the period of the reign of antichrist; and if the beginning of that interval could be ascertained, this number of prophetic days, taking a day for a year, would give us a prophet when the end shall be. In consequence of their ascension; and there was a mighty shock and convulsion in the antichristian empire, and a fall of the tenth part of the city. Some refer this to the beginning of the reformation from popery; when many princes and states fell off from their subjection to Rome. This great work met with great opposition, all the western world felt a great concussion, and the antichristian interest received a great blow, and lost a great deal of ground and interest.

14—19. By the opening of the temple of God in heaven, may be meant, that here is now a more free communication between heaven and earth; prayer and praises more freely and frequently ascending, and graces and blessings plentifully descending: but it

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, *travailing* in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power

rather seems to intend, the church of God on earth, a heavenly temple. And it is an allusion to the various circumstances of things in the time of the first temple, under idolatrous and wicked princes, it was shut up and neglected; but under religious and reforming princes, it was opened and frequented: so during the power of antichrist the temple of God seemed to be shut up, and was so in a great degree; but now it was opened again. Lightnings, voices, thunderings, an earthquake, and great hail. The great blessing of the reformation was attended with very awful providences; and by terrible things in righteousness God would answer those prayers that were presented in his holy temple now opened. All the great revolutions of the world are concerted in heaven, and are the answers of the prayers of the saints.

CHAP. XII. 1—11. The church is represented in this vision as a woman, the weaker part of the world; but the spouse of Christ, and the mother of saints. The grand enemy of the church is represented as a great red dragon: a dragon for strength and terror; a red dragon for fierceness and cruelty. As having seven heads: that is, placed on seven hills, as Rome was, and therefore it is probable Pagan Rome is here meant. As having



## REVELATION.

of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the

woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

### CHAP. XIII.

A further discovery and description of the two beasts.

**A**ND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon, which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

ten horns, divided into ten provinces, as the Roman empire was by Augustus Cesar. As having seven crowns upon his heads, which is after expounded to be seven kings, chap. xvii. 10. As drawing with his tail a third part of the stars of heaven, and casting them down to the earth: turning the ministers and professors of the Christian religion out of their places and privileges; and making them as weak and useless as he could. As standing before the woman, to devour her child as soon as it should be born; very vigilant to crush the Christian religion in its birth, and entirely to prevent the growth and continuance of it in the world. A man-child, v. 5; by which some understand Christ: others, Constantine; but others, with greater propriety, a race of true believers, strong and united, resembling Christ, and designed, under him, to rule the nations with a rod of iron: that is, shall judge the world; by their doctrine and lives now, and as assessors with Christ at the great day.

12—17. Observe the continual malice of the dragon against the church, her obscurity could not altogether protect her; the old subtle serpent, that at first lurked in Paradise, now follows the church into the wilderness, and casts out a flood of water after her to carry her away: this is thought to be meant of a flood of errors and heresy, which was breathed by Arius, Nestorius, Pelagius, and many more; by which the church of God was in danger of being overwhelmed and carried away. The church of God is in more danger from heretics, than from persecutors; and heresies are as certainly from the devil, as open force and violence. The seasonable help was provided for the church in this dangerous juncture, 16, the earth helped the woman, and opened her mouth, and swallowed up the flood. Some think we are to under-

stand the swarms of Goths and Vandals that invaded the Roman empire, and found work for the Arian rulers, that otherwise would have been as furious persecutors as the Pagan had been, and had exercised great cruelties already, but God opened a breach of war, and the flood was in a manner swallowed up thereby, and the church enjoyed some respite. And when men choose new gods, then there is danger of war in the gate; intestine broils and contentions, often end in the invasion of a common enemy. The devil being thus defeated in his designs upon the universal church, now turns his rage against particular persons and places: his malice against the woman pushes him on to make war with the remnant of her seed. Some think hereby are meant Albigenses, that were first by Dioclesian driven up into barren and mountainous places, and afterward cruelly murdered by Popish rage and power, for several generations; and for no other reason, but because they kept the commandments of God, and held the testimony of Jesus Christ; their fidelity to God and Christ, both in doctrine, worship, and practice, was that which exposed them to the rage of Satan and his instruments, and will do so still, less or more, to the end of the world, when the last enemy shall be destroyed.

CHAP. XIII. 1—10. Some think, by the wounded head, we are to understand the abolishing of Pagan idolatry; and by the healing of the wound, the introducing the Popish idolatry, the same in substance with the former, only a new dress, and which as effectually answers the devil's design as that did. He blasphemed God, the name of God, the tabernacle of God, and all them that dwell in heaven; and he made war with the saints, and overcame them, and gained a sort of universal empire in the world. His



## CHAP. XIV.

6 And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that

as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore *and* six.

## CHAP. XIV.

I. The Lord Jesus at the head of his faithful followers. II. Three angels sent successively to proclaim the fall of Babylon. III. The vision of the harvest.

**A**ND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder, and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which are not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These are redeemed from among men, *being* the first-fruits unto God, and to the Lamb.

malice was principally levelled at the God of heaven and his heavenly attendance; at God, in making images of him that is invisible, and in worshipping them; at the tabernacle of God, that is, say some, at the human nature of the Lord Jesus Christ, in which God dwells as in a tabernacle; this is dishonoured by their doctrine of transubstantiation, that will not suffer his body to be a true body, and will put it into the power of every priest to prepare a body for Christ; and against them that dwell in heaven, the glorified saints, by putting them into the place of the Pagan demons, and praying to them; which they are so far from being pleased with, that they truly judge themselves wronged and dishonoured by it. Thus the malice of the devil shews itself against heaven, and the blessed inhabitants of heaven: these are above the reach of his power; all he can do is to blaspheme them. But the saints on earth are more exposed to his cruelty, and he sometimes is permitted to triumph over them, and trample upon them.

11—18. Those that think the first beast signifies Rome Pagan, Vol. II.

by this second beast would understand Rome Papal, that does promote idolatry and tyranny, but in a more soft and lamb-like manner. Those that understand the first beast, of the secular power of papacy, take the second to intend its spiritual and ecclesiastical powers, which act under the disguise of religion and charity to the souls of men. We have here the number of the beast in such a manner given, as shews the infinite wisdom of God, and will sufficiently exercise all the wisdom and accuracy of men; the number is, the number of man, computed after the usual manner among men, and it is 666. Whether this be the number of the errors and heresies that are contained in Popery; or rather, as others, the number of the years from its rise to its fall, is not certain; much less what that period is, which is described by these prophetic numbers.

CHAP. XIV. 1—5. Here is plain evidence of a special redemption, they were redeemed from among men; some of the children of men are by redeeming mercy distinguished from others; they



## REVELATION.

5 And in their mouth was found no guile ; for they are without fault before the throne of God

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

11 And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints : here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth : Yea,

saith the Spirit, that they may rest from their labours ; and their works do follow them.

14 And I looked, and, behold, a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap ; for the time is come for thee to reap ; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city ; and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

### CHAP. XV.

This chapter contains an awful introduction or preparation for the pouring out of the vials.

**A**ND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues : for in them is filled up the wrath of God.

were the first-fruits to God and to the Lamb, his choice ones, eminent in every grace, and the earnest of many more that should be followers of them as they were of Christ.

6—12. In this part of the chapter we have three angels or messengers sent from heaven, to give notice of the fall of Babylon, and of those things that were antecedent and consequent to that great event. Idolatry, both Pagan and Papist, is a damning sin in its own nature, and will prove fatal to those that persist in it after fair warning given by the word of providence ; they that refuse to come out of Babylon when thus called, and resolve to partake of her sins, must receive of her plagues. And the guilt and ruin of such incorrigible idolaters, will serve to set forth the excellency of the patience and obedience of the saints.

13—20. By an harvest, 14, 15, an emblem that sometimes signifies the cutting down of the wicked, when ripe for ruin, by the judgments of God ; and sometimes the gathering in of the righte-

ous, when ripe for heaven, by the mercy of God. This seems rather to represent God's judgments against the wicked. A vintage, 17. Some think these two are only different emblems of the same judgment ; others, that they refer to distinct events of providence before the end of all things. The quantity of the wine, that is, of the blood that was drawn forth by this judgment ; it was for depth up to the horses' bridles, and for breadth and length a thousand and six hundred furlongs, v. 20, that is, say some, 200 Italian miles, which is thought to be the measure of the holy land, and may be meant of the patrimony of the holy see, encompassing the city of Rome. But here we are left to doubtful conjectures. Perhaps this great event has not yet had its accomplishment, but the vision is for an appointed time ; and, therefore, though it may seem to tarry, we are to wait for it. But who shall live when the Lord does this !

CHAP. XV. 1—4. Here we have the preparation of matters for



2 And I saw as it were a sea of glass mingled with fire ; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty ; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name ? for *thou* only *art* holy ; for all nations shall come and worship before thee ; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened :

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, wholiveth forever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power : and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

the pouring out of the seven vials, which was committed to seven angels ; and observe, These angels appeared to the apostle, in heaven, in a wonderful manner, and that upon the account, first, Of the work they had to do, and that was, to finish the destruction of antichrist. God was now about to pour out his seven last plagues upon that interest ; and as the measure of Babylon's sins was filled up, they should now find the full measure of his vindictive wrath. Second, The spectators and witnesses of this their commission, all that had gotten the victory over the beast, &c. These stood on a sea of glass, representing this world, as some think it a brittle thing, that shall be broken to pieces ; or, as others, the gospel covenant, alluding to the brazen sea in the temple. The faithful servants of God extol the greatness of God's works, and the justice and truth of his ways, both in delivering his people, and destroying their enemies ; they rejoiced in hope, and the near prospect they had of this, though it was not yet accomplished. They call upon all nations to render unto God that fear, glory, and worship, which was due to such a discovery of his truth and justice, v. 4, Who shall not fear thee ?

5—8. The interests of antichrist were so interwoven with the civil interests of the nations, that he could not be destroyed without giving a great shock to all the world. And the people of God would have but little rest and leisure to assemble themselves before him, while this great work was a doing : for the present their sabbaths would be interrupted, ordinances of public worship intermitted, and all thrown into a general confusion. God himself was now preaching to the church, and to all the world, by terrible things in righteousness ; but when this work was done, then the churches would have rest, the temple would be opened and

In this chapter we have an account of the pouring forth of these vials, that were filled with the wrath of God.

AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus :

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his the solemn assemblies gathered, edified, and multiplied. The greatest deliverances of the church are brought about by awful and astonishing steps of providence.

CHAP. XVI. 1—7. The first angel who poured out his vial, 2 ; and observe, first, where it fell, upon the earth ; that is, say some, upon the common people ; others, upon the body of the Romish clergy, that were the basis of the Papacy, and of an earthly spirit, all carrying on earthly designs. Second, What it produced, noisome and grievous sores on all that had the mark of the beast. They had marked themselves by their sin, now God marks them out by his judgments. This sore, some think, signifies some of the first appearances of providence against their state and interest, which gave them great uneasiness, as it discovered their inward distemper, and was a token of farther evil ; the plague tokens appeared. The second angel poured out his vial ; and here we see where it fell, upon the sea, that is, say some, upon the jurisdiction and dominion of the Papacy ; others, upon the whole system of their religion, their false doctrines, corrupt glosses, their superstitious rites, their idolatrous worship, their pardons, indulgences, a great conflux of wicked inventions and institutions, by which they maintain a trade and traffic advantageous to themselves, but injurious to all that deal with them. The next angel poured out his vial, and we are told where that fell, upon the rivers, and upon the fountains of waters. That is, say some very learned men, upon their emissaries, and especially the Jesuits, who like streams conveyed the venom and poison of their errors and idolatries from the spring-head through the earth.

8—11. The angel poured out his vial, and that fell upon the sun ; that is, say some, upon some eminent prince of the Popish com-



## REVELATION.

vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the king of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 ¶ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a

munion that should renounce their false religion a little while before its utter downfall; and some expect it will be the German emperor. And now what will be the consequence of this? That sun which before cherished them with warm and benign influences, shall now grow hot against these idolaters, and shall scorch them: which yet would be so far from bringing them to repentance, that it should cause them to curse God and their king, and look upward, throwing out their blasphemous speeches against the God of heaven; they were hardened to their ruin. The angel poured out his, v. 10, and observe, first, where that fell, upon the seat of the beast; and Rome itself, the mystical Babylon, the head of the antichristian empire. What effect it had there; the whole kingdom of the beast was full of darkness and distress; from that very city which was the seat of their policy, and source of all their learning, and all their knowledge, and all their pomp and pleasure, it now becomes a source of darkness, and pain, and anguish.

12—16. The sixth angel poured out his vial, and observe, first, where it fell, upon the great river Euphrates. Some take it literally from the place where the Turkish power and empire begun; and they think this is a prophecy of the destruction of the Turkish monarchy and idolatry, which they think will be effected about the same time with that of the Papacy, as another antichrist, and that thereby a way shall be made for the convenience of the Jews, those princes of the east. Others take it for the river Tiber; for as Rome is mystical Babylon, Tiber is mystical Euphrates. And when Rome is destroyed, her river and merchandise must suffer

place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

### CHAP. XVII.

Antichrist had been before represented as a beast, and is now described as a great whore.

**A**ND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

with her. A way is hereby prepared for the kings of the east. The idolatry of the church of Rome had been a great hindrance both to the conversion of the Jews, who had been long cured of their inclination to idols, and of the Gentiles, who are hardened in their idolatry, by seeing that which so much symbolizes with it among those called christians. And therefore it is very probable, the downfall of popery, removing these obstructions, will open a way for both the Jews, and other eastern nations, to come into the true church of Christ. This place had been famous for two events of a very different nature, the first very happy for the church of God, the latter very unhappy; but it should now be the field of the last battle in which the church shall be engaged, and she shall be victorious. This battle required time to prepare for it, and therefore the farther account of it is suspended till we come to the nineteenth chapter, 19, 20.

17—21. This downfall extended farther than to the seat of antichrist; it reached from the center to the circumference; and every island, and every mountain, that seemed by nature and situation the most secured, were carried away in the deluge of this ruin. The greatest calamities that can befall men, will not bring them to repentance without the grace of God working with them. Those who are not made better by the judgments of God, are always the worse for them. To be hardened in sin, and enmity against God by his righteous judgments, is a certain token of utter destruction.

CHAP. XVII. 1—6. Her principal seat and residence is on



2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk, with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns:

4 And the woman was arrayed in purple and scarlet-colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him, *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

the beast that had seven heads, and ten horns, &c. That is to say, Rome, the city of seven hills, infamous for idolatry, tyranny, and blasphemy.

7—13. This beast had seven heads; which have a double signification. First, Seven mountains; the seven hills on which Rome stands: and second, Seven kings, or sorts of government. Rome was governed by kings, consuls, tribunes, decemviri, dictators, emperors that were Pagan, and emperors that were Christians: five of these were extinct when this prophecy was writ; one was then in being, that is, the Pagan emperor; and the other, that is, the Christian emperor, was yet to come, v. 10. This beast, the Papacy, makes an eighth governor, and sets up idolatry again. Third, This beast had ten horns, which are said to be ten kings, which as yet have received no kingdoms; as yet, that is, as some, shall not rise up till the Roman empire be broken in pieces; or, as

others, shall not rise up till near the end of antichrist's reign; and so shall reign but as it were one hour with her, but shall for that time be very unanimous and very zealous in that interest, and entirely devoted to it, divesting themselves of their prerogatives and revenues, (things so dear to princes) out of an unaccountable fondness for the papacy.

14—18. It was of God, and to fulfil his will, that these kings agreed to give their kingdom unto the beast; they were judicially bounded and hardened to do so: it was of God, that afterwards their hearts were turned against the whore, to hate her, and to make her desolate and naked, and to eat her flesh, and burn her with fire; they shall at length see their folly, and how they have been bewitched and enslaved by the papacy, and out of a just resentment shall not only fall off from Rome, but shall be made the instruments of God's providence in her destruction.



## REVELATION.

### CHAP. XVIII.

Fall of Babylon.

**A**ND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her

torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her: for no man buyeth their merchandise any more.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine, wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried, when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

CHAP. XVIII. 1—3. The wickedness of Babylon had been very great, for she had not only forsaken the true God herself, and set up idols, but had with great art and industry drawn all sorts of men into the spiritual adultery, and by her wealth and luxury had retained them in her interest, 3.

4—8. Here is a fair warning given to all that expect mercy from

God, they should not only come out of her, but be assisting in her destruction, 4, 5

9—19. The church of God may fall for a time, but she shall rise again; but the fall of Babylon will be an utter overthrow, like that of Sodom and Gomorrah. Godly sorrow is some support under affliction, but mere worldly sorrow adds to the calamity.



## CHAP. XIX.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all.

22 And the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

## CHAP. XIX.

The marriage between Christ and the church.

**A**ND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne,

20—24. We have here an account of the joy and triumph there was both in heaven and earth at the irrecoverable fall of Babylon; while her own people are bewailing her, the servants of God are called to rejoice over her, 20.

CHAP. XIX. 1—4. The surest way to have our deliverances continued and completed, is to give God the glory of what he has done for us; praising God for what we have, is praying in the most effectual manner for what is yet further to be done for us; the praises of the saints blow up the fire of God's wrath against the common enemy.

saying, Praise our God all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God Omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it not*; I am thy fellow servant, and of thy brethren that have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and, behold, a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns: and he had a name written that no man knew but he himself:

13 And he *was* clothed with a vesture dipped in blood; and his name was called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of

5—10. The promise opened, applied, sealed, and earnested by the Spirit of God in holy eucharistical ordinances, are the marriage-feast: and the whole collective body of all those that partake of this feast, is the bride, the Lamb's wife; they eat into one body, and drink into one spirit, and are not mere spectators of guests, but coalesce into the espoused party, the mystical body of Christ.

11—21. The victory is gained by the great and glorious head of the church; the beast and the false prophet, the leaders of the army were taken prisoners, both he that led them by power, and he that led them by policy and falsehood, these are taken and cast



## REVELATION.

iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God:

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth: and all the fowls were filled with their flesh.

### CHAP. XX.

This chapter is thought by some to be the darkest part of all this prophecy; it is very probable the things contained in it are not yet accomplished, and therefore it is the wiser way to content ourselves with general observations, than to be positive and particular in our explications of it.

**A**ND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

into the burning lake, made incapable of molesting the church of God any more; and their followers, whether officers or common soldiers, are given up to military execution, and made a feast for the fowls of heaven; though the divine vengeance will chiefly fall upon the beast and the false prophet, yet it will be no excuse to those that fight under their banner, that they only followed their leaders, and obeyed their command; since they would fight for them they must fall and perish with them. Be wise now, therefore, O ye Kings, be instructed, ye Rulers of the earth; kiss the Son, lest he be angry, and ye perish from the way, Psal. ii. 10, 11.

CHAP. XX. 1—3. We have here a prophecy of the binding of Satan for a certain term of time, in which he should have much less power, and the church much more peace, than before. The power of Satan was broken in part by setting up of the gospel kingdom in the world; it was further reduced by the empire's becoming Christian; it was yet further broken by the downfall of the mystical

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them; and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads; or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

Babylon: but still this serpent had many heads, and when one is wounded; another has life remaining in it.

4, 5. They reigned with Christ a thousand years; they that suffer with Christ shall reign with Christ: they shall reign with him in his spiritual and heavenly kingdom, in a glorious conformity to him, in wisdom, righteousness, and holiness, beyond what had been known before in the world. This is called the first resurrection, which none but those that have served Christ and suffered for him shall be favoured with: As for the wicked, they shall not be raised up and restored to the power again till Satan be let loose. This may be called a resurrection, as the conversion of the Jews is said to be life from the dead.

7—10. We have the names of the principal commanders in the army under the dragon, Gog and Magog. We need not be too inquisitive what particular powers are meant by these names, since the army was gathered from all parts of the world. These names



## CHAP. XXI.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

## CHAP. XXI.

In this chapter you have, I. An introduction to the vision of the new Jerusalem. II. The vision itself.

**A**ND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and

they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son:

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious; even like a jasper-stone, clear as crystal:

12 And had a wall great and high, *and*

are found in other parts of scripture. Magog we read of in Gen. x. 2. He was one of the sons of Japhael, and peopled the country called Syria, from which his descendants spread into many other parts. Of Gog and Magog together we only read in Ezekiel xxxviii. 2, a prophecy from whence this in the revelation borrows many of its images.

11—15. The utter destruction of the devil's kingdom very properly leads to an account of the day of judgment, which will determine every man's everlasting state. And we may be assured there will be a judgment when we see the prince of this world is judged, John xvi. 11. This will be a great day, the great day when all shall appear before the judgment-seat of Christ. The Lord help us firmly to believe this doctrine of the judgment to come! Let it be our great concern to see on what terms we stand with our bibles, whether they justify us or condemn us now; for the judge of all will proceed by that rule. Christ shall judge the secrets of all men according to the gospel. Happy are they that have so ordered and stated their cause according to the gospel, as to know

before-hand, that they shall be justified in the great day of the Lord.

CHAP. XXI. 1—8. Those that were so dastardly as not to dare to take up the cross of Christ, and discharge their duty to him, were yet so desperate as to run into all manner of abominable wickedness, murder, adultery, sorcery, idolatry, and lying. They must die another death after their natural death. The agonies and terrors of the first death will consign them over to the far greater terrors and agonies of the eternal death; to die, and to be always dying. This misery will be their proper part and portion, what they have justly deserved, what they have in effect chosen, and what they have prepared themselves for by their sins. Thus the misery of the damned will illustrate the blessedness of those that are saved, and their blessedness will aggravate the other's misery.

9—21. The foundations are described by their number and by their matter. By their number, twelve; alluding to the twelve apostles, 14, whose gospel-doctrines are the foundations upon which the church is built. Christ himself being the chief corner-



## REVELATION.

twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

stone. And as the matter of these foundations, it was various and precious, set forth by twelve sorts of precious stones, denoting the variety and excellency of the doctrines of the gospel, or of the graces of the holy Spirit, or the personal excellencies of the Lord Jesus Christ.

22—27. Whatever is excellent and valuable in this world, shall be there enjoyed in a more refined kind, and to a far greater degree. Brighter crowns, a better and more enduring substance, more sweet and satisfying feast, a more glorious attendance, a truer sense of honour, and far higher posts of honour, a more glorious temper of mind, and a more glorious form and countenance, than ever was known in this world.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day; for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

### CHAP. XXII.

In this chapter we have, I. A further description of the heavenly state of the church, from the first to the sixth verse. II. A confirmation of this and all the other visions of this book. III. The conclusion.

**A**ND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, *These sayings are*

CHAP. XXII. 1—5. The heavenly state which was before described as a city, and called the new Jerusalem, is here described as a paradise; alluding to the earthly paradise which was lost by the sin of the first Adam; here is another paradise restored by the second Adam. A paradise in a city! or a whole city in a paradise! In the first paradise there were only two persons to behold the beauty and taste the pleasures of it; but in this second paradise whole cities and nations shall find abundant delight and satisfaction.

6—19. We have here a solemn ratification of the contents of this book, and particularly of this last vision, though some think it may not only refer to the whole book, but to the whole New



faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold I come quickly : blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And, when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand.

11 He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous let him be righteous still ; and he that is holy, let him be holy still.

12 And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to

the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

Testament, yea, to the whole Bible, completing and confirming the canon of scripture. He that adds to the word of God draws down upon himself all the plagues written in this book ; and he that takes any thing away from it, cuts himself off from all the promises and privileges of it ; this sanction is like a flaming sword to guard the canon of the scripture from profane hands. Such a fence as this God set about the law, Deut. iv. 2, and the whole Old Testament, Mal. iv. 4, and now in the most solemn manner about the whole Bible : assuring us that it is a book of the most sacred nature, divine authority, and of the last importance, and therefore the peculiar care of the great God.

20, 21. Christ seems now, after he had been discovering these things to his people on earth, to take leave of them, and return to heaven ; but he parts with them in great kindness, and assures them it shall not be long before he comes again to them ; Behold, I come quickly ; and when he ascended into heaven at his resurrection, he parted with a promise of his gracious presence, so here he parts with a promise of a speedy return. If any say, Where is the promise of his coming, when so many ages are now past since this was written ? let them know he is not slack to his people, but long-suffering to his enemies ; his coming will be sooner than they are aware, sooner than they are prepared, sooner than

they desire ; and to his people it will be seasonable ; the vision is for an appointed time, and will not tarry, he will come quickly ; let this word be always sounding in our ear, and let us give all diligence that we may be found of him in peace, without spot, and blameless.

The Bible ends with a clear proof of the godhead of Christ, since the spirit of God teaches the apostle to bless his people in the name of Christ, and to beg from Christ a blessing for them ; this is a proper act of adoration. Therefore, nothing should be more desired by us, than that the grace of Christ may be with us in this world, to prepare us for the glory of Christ in the other world : it is by his grace that we must be kept in a joyful expectation of his glory, and fitted for it, and preserved to it, and his glorious appearance will be welcome and joyful to those that are partakers of his grace and favour here ; and therefore to this most comprehensive prayer we should all add our hearty Amen, most earnestly thirsting after great measures of the gracious influences of the blessed Jesus in our souls, and his gracious presence with us, till glory has perfected all his grace towards us, for he is a sun and a shield, he gives grace and glory, and no good thing will he withhold from them that walk uprightly.



# TABLE OF SCRIPTURE MEASURES.

FIRST TABLE OF MEASURES AND MONEY.

| MEASURES OF LENGTH.   |   |   |       |         |  |
|-----------------------|---|---|-------|---------|--|
|                       |   |   | Feet. | Inches. |  |
| <b>CUBIT</b>          | - | - | 1     | 9,888   |  |
| Span, or half a Cubit | - | - | 0     | 10,994  |  |
| Hand-breadth          | - | - | 0     | 3,648   |  |
| Finger                | - | - | 0     | 0,912   |  |
| Ezekiel's Reed        | - | - | 10    | 11,328  |  |
| Measuring Line        | - | - | 145   | 11,640  |  |

|                       |   |   | Miles. | Paces. | Feet. |
|-----------------------|---|---|--------|--------|-------|
| Sabbath-day's journey | - | - | 0      | 729    | 3     |
| Eastern Mile          | - | - | 1      | 403    | 1     |
| Stadium or Furlong    | - | - | 0      | 145    | 4,6   |
| Day's Journey         | - | - | 33     | 172    | 4     |

Note, 5 Feet is 1 pace, 1056 paces 1 mile.

MEASURES OF LIQUIDS.

|              |   |   | Galls. | Pints. | Inches. |
|--------------|---|---|--------|--------|---------|
| Homer or Cor | - | - | 75     | 5      | 7,6     |
| Bath         | - | - | 7      | 4      | 15,2    |
| Hin          | - | - | 0      | 2      | 2,5     |
| Log          | - | - | 0      | 0      | 24,3    |
| Firkin       | - | - | 0      | 7      | 4,9     |

Note, 29 inches 1 pint nearly

DRY MEASURE.

|         |   |   | Bushels. | Pecks. | Pints. |
|---------|---|---|----------|--------|--------|
| Homer   | - | - | 8        | 0      | 1,6    |
| Lethech | - | - | 4        | 0      | 8      |
| Ephah   | - | - | 0        | 3      | 3,4    |
| Seah    | - | - | 0        | 1      | 1,1    |
| Omer    | - | - | 0        | 0      | 5,1    |
| Cab     | - | - | 0        | 0      | 2,9    |

MONEY.

Mite, half a farthing.  
Assary, 3 farthings.  
Gerah, 3 halfpence.  
Drachm, 7 pence halfpenny.

|                         |   |   | L.  | s. | d. |
|-------------------------|---|---|-----|----|----|
| Dedrachm or Shekel      | - | - | 0   | 1  | 3  |
| Shekel of the Sanctuary | - | - | 0   | 2  | 6  |
| Mina, or Pound          | - | - | 3   | 2  | 6  |
| Talent of Silver        | - | - | 187 | 10 | 0  |

GOLD COIN.

|        |   |   |       |    |   |
|--------|---|---|-------|----|---|
| Shekel | - | - | 0     | 15 | 0 |
| Pound  | - | - | 75    | 0  | 0 |
| Talent | - | - | 2,250 | 0  | 0 |

SECOND TABLE OF WEIGHTS AND MONEY.

WEIGHTS.

|        |   |   | lbs. | ozs. | dwt. | grs. |
|--------|---|---|------|------|------|------|
| Shekel | - | - | 0    | 0    | 9    | 2,6  |
| Maneh  | - | - | 2    | 3    | 6    | 10,3 |
| Talent | - | - | 113  | 10   | 1    | 10,3 |

MONEY.

|                      |   |   | L.    | s. | d.   |
|----------------------|---|---|-------|----|------|
| Shekel               | - | - | 0     | 2  | 3,3  |
| Bekah                | - | - | 0     | 1  | 1,7  |
| Zuza                 | - | - | 0     | 0  | 6,8  |
| Gerah                | - | - | 0     | 0  | 1,4  |
| Tanch, or Mina       | - | - | 50    | 13 | 10   |
| Talent               | - | - | 341   | 10 | 4,3  |
| Shekel of Gold       | - | - | 1     | 16 | 5,1  |
| Talent of Gold       | - | - | 5,464 | 5  | 8,6  |
| Golden Daric or Dram | - | - | 1     | 1  | 10,3 |

|                                    |   |   | s. | d. | f.  |
|------------------------------------|---|---|----|----|-----|
| Piece of Silver, ( <i>Drachm</i> ) | - | - | 0  | 7  | 3   |
| Tribute Money, ( <i>Dedrachm</i> ) | - | - | 1  | 3  | 2   |
| Piece of Silver, ( <i>Stater</i> ) | - | - | 2  | 7  | 0   |
| Pound, ( <i>Mina</i> )             | - | - | 64 | 7  | 0   |
| Penny, ( <i>Denarius</i> )         | - | - | 0  | 7  | 8   |
| Farthing, ( <i>Assarium</i> )      | - | - | 9  | 0  | 1,5 |
| Farthing, ( <i>Quadrans</i> )      | - | - | 0  | 0  | 0,8 |
| Mite                               | - | - | 0  | 0  | 0,4 |

TABLE OF TIME.

First day of the week, *Sunday*.  
Second, *Monday*.  
Third, *Tuesday*.  
Fourth, *Wednesday*.  
Fifth, *Thursday*.  
Sixth, *Friday*.  
Seventh, *Saturday*.

|                  |   |   |   |   |    |    |
|------------------|---|---|---|---|----|----|
| Hours of the day | 1 | 2 | 3 | 4 | 5  | 6  |
| Morning          | - | 7 | 8 | 9 | 10 | 11 |
| Afternoon        | - | 1 | 2 | 3 | 4  | 5  |

WATCHES.

First watch from evening till nine o'clock.  
Second, or middle watch, from nine till midnight.  
Third watch, or cock-crowing, from midnight till three in the morning.  
Fourth, or morning watch, from nine till morning.



# T A B L E

OF

## OFFICES AND CONDITIONS OF MEN.

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**PATRIARCHS**, or *Fathers of Families*, such as *Abraham, Isaac, and Jacob*, and his Sons.

*Judges*, Temporary Supreme Governors, immediately appointed by God, over the children of Israel.

*Kings*, And they either of the whole nation, or, after the falling off of the ten tribes, of Judah, or Israel.

*Elders*, Senators, the LXX. or Sanhedrin.

*Officers*, Provosts, Sheriffs, or Executioners.

*Judges*, Inferior Rulers, such as determined Controversies in particular Cities.

*Israelites*, Hebrews, Descendants from Jacob.

*An Hebrew of the Hebrews*, An Israelite by original Extraction.

*A Proselyte of the Covenant*, who was circumcised and submitted to the whole Law.

*A Proselyte of the Gate*, or Stranger, who worshipped one God, but remained uncircumcised.

*Officers under the Assyrian or Persian Monarchs.*

*Tirshatha*, or Governor, appointed by the Kings of Assyria or Persia.

*Heads of the Captivity*, the Chief of each Tribe or Family, who exercised a precarious Government during the Captivity.

*Under the Grecian Monarchs.*

*Superior Officers.*

*Maccabees*, the successors of Judas Maccabeus, High Priests, who presided with kingly power.

*Under the Roman Emperors.*

*Presidents*, or Governors, sent from Rome with imperial power.

Vol. II.

*Tetrarchs*, who had kingly Power in four Provinces.

*Proconsuls*, or deputies of Provinces.

*Inferior Officers.*

*Publicans*, or Tax-gatherers.

*Centurions*, Captains of an hundred Men

*Ecclesiastical Officers, or Sects of Men.*

*High Priest*, who only might enter the Holy of Holies.

*Second Priests*, or *Sagan*, who supplied the High Priest's Office, in case he were disabled.

*High Priests for the War*, set apart for the Occasion of an Expedition.

*Priests*, Levites of the Sons of Aaron, divided into twenty-four Ranks, each Rank serving weekly in the Temple.

*Levites*, of the Tribe of Levi, but not of Aaron's Family; of these were three Orders, Gershonites, Koathites, Merarites: several sons of Levi.

*Nethinims*, Inferior Servants to the Priests and Levites (not of their Tribe,) to draw Water, and cleave Wood, &c.

*Prophets*, anciently called Seers, who foretold future events, and denounced God's Judgments.

*Children of the Prophets*, their Disciples or Scholars.

*Wise Men*, called so in imitation of the Eastern Magi, or Gentile Philosophers.

*Scribes*, Writers and Expounders of the Law.

*Disputers*, that raised and determined Questions out of the Law.

*Rabbies or Doctors*, Teachers of Israel.

*Libertines*, Freed men of Rome, who, being Jews or Proselytes, had a Synagogue or Oratory for themselves.



## A TABLE, &c.

*Garonites, Galileans*, who pretended it unlawful to obey an heathen Magistrate.

*Herodians*, who shaped their Religion to the Times, and particularly flattered *Herod*.

*Epicureans*, who placed all happiness in Pleasure.

*Stoicks*, who denied the liberty of the Will, and pretended all Events were determined by fatal Necessity.

*Simon Magus*, Author of the Heresy of the Gnosticks, who taught that Men, however vicious their practice was, should be saved by their Knowledge.

*Nicholaitanes*, from one Nicholas of Antioch, who taught the community of wives.

*Nazarites*, who, under a Vow, abstained from Wine, &c.

*Nazarenes*, Jews professing Christianity.

*Zelots, Sicarii*, or Murderers, who, under Pretence of the Law, thought themselves authorised to commit any outrage.

*Pharisees*, Separatists, who, upon the Opinion of their own Godliness, despised all others.

*Sadducees*, who denied the Resurrection of the Dead, Angels, and Spirits.

*Samaritans*, Mongrel Professors, partly Heathen and partly Jews, the Offspring of the Assyrians sent to Samaria.

*Apostles*, Missionaries, or persons sent; they who were sent by our Saviour, from their Number, were called The Twelve.

*Bishops*, Successors of the Apostles in the Government of the Church.

*Deacons*, Officers chosen by the Apostles to take care of the Poor.

## A Calculation of the Number of Books, Chapters, Verses, Words, Letters, &c. in the Old and New Testament, and the Apocrypha.

|          | OLD TEST. | NEW TEST. | TOTAL.    |
|----------|-----------|-----------|-----------|
| Books    | 39        | 27        | 66        |
| Chapters | 929       | 260       | 1,189     |
| Verses   | 23,214    | 7,959     | 31,173    |
| Words    | 592,439   | 181,153   | 773,602   |
| Letters  | 2,728,100 | 838,380   | 3,566,480 |

### APOCRYPHA.

|          |         |
|----------|---------|
| Chapters | 183     |
| Verses   | 60,81   |
| Words    | 152,185 |

The Middle Chapter, and the least in the Bible is Psalm 117.

The Middle Verse is the 8th of the 118th Psalm.

The Middle time is II. of Chronicles, 4th Chapter, 16 verse.

The word AND occurs in the Old Testament 35,543 times.

The same in the New Testament occurs 10,674 times.

The word Jehovah occurs 9,855 times.

### OLD TESTAMENT.

The Middle Book is Proverbs.

The Middle Chapter is Job 29.

The Middle Verse is the II. Chronicles, 20th Chapter, between the 17th and 18th Verses.

The least Verse is Chronicles, the 1st v. & 1st ch.

The 21st Verse of the 7th Chapter of Ezra has all the Letters of the Alphabet.

The 19th Chapter of the II. of Kings and the 37th of Isaiah are alike.

### NEW TESTAMENT.

The Middle Book is the II. of Thessalonians.

The Middle Chapter is between 13th and 14th Romans.

The Middle Verse is 17th Chapter Acts, 17th Verse.

The Least Verse is the 11th Chapter of John Verse 35.

## F I N I S.















